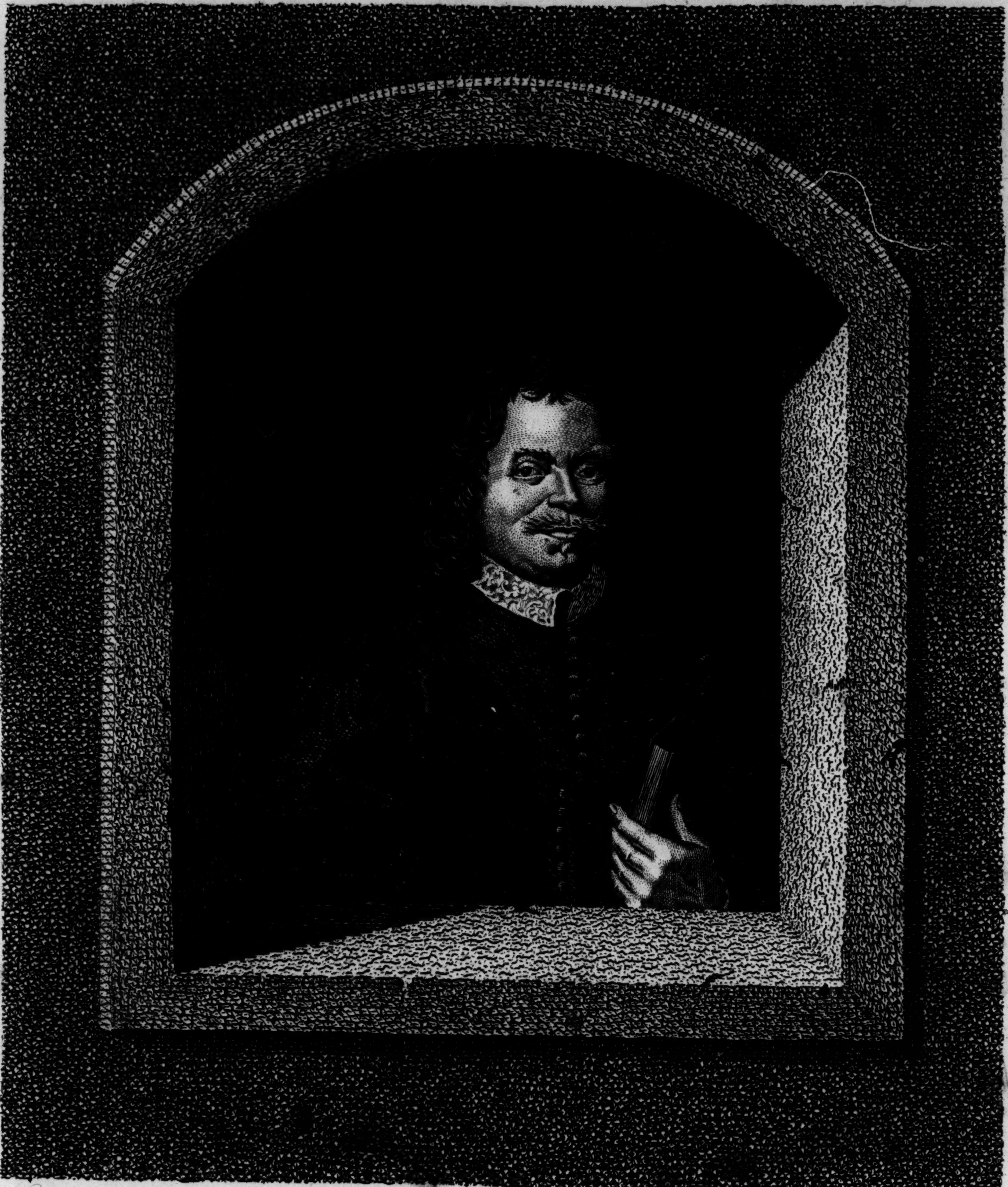

T. Sadler Pinx.t

T. Simpson del. et Sculp.t

Mr. John Bunyan,

MINISTER of the GOSPEL,

Done from an Original Painting in ye Poſsesion of Hen. J. Stimson Gen.

London Printed for W. Johnſton Ludgate Street, & E. & C. Dilly in ye Poultry.

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THE

WORKS

Of that eminent Servant of Chriſt

Mr. JOHN BUNYAN,

K.

Miniſter of the Goſpel, and formerly Paſtor of a
Congregation at Bedford.

WITH

Copper-Plates, adapted to the Pilgrim's Progress,
the Holy War, &c.

IN TWO VOLUMES.

VOL. I.

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To which are now added,

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By the Reverend GEORGE WHITEFIELD, M. A.
Chaplain to the Right Honourable the Counteſs of Huntingdon.

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M.DCC.LXVII.

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5. The Doctrine of the Law and Grace unfolded.
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9. The Heavenly Footman.
10. *Solomon*'s Temple ſpiritualized.
11. The acceptable Sacrifice: or, the Excellency of a broken Heart.
12. Sighs from Hell.
13. Come and Welcome to *Jeſus Chriſt*.
14. A Diſcourſe upon the Phariſee and Publican.
15. The Life and Death of Mr. *Badman*.
16. The Barren Fig-Tree.
17. An Exhortation to Peace and Unity.
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16. A Map, ſhewing the Order and Cauſes of Salvation and Damnation.
17. On Chriſtian Behaviour.
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22. Light for them that ſit in Darkneſs.
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26. A Caution to ſtir up to watch againſt Sin; with ſome other Pieces.

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THE

RECOMMENDATORY PREFACE.

Christian Reader,

IF ſuch thou art in reality; or indeed if only a bare outward profeſſor, thou neededſt not be informed, that the all-gracious Emanuel, in the days of his fleſh, after he had given us a glorious diſplay of the Divine Sovereignty in diſpenſing the Everlaſting Goſpel, broke forth into theſe emphatic words; "I thank thee, Holy Father, Lord "of heaven and earth, that thou haſt hid theſe things from the wiſe "and prudent, and haſt revealed them unto babes. Even ſo, Father, for "ſo it ſeemed good in thy ſight." Agreeable to this, ſays the great Apoſtle of the Gentiles, "God hath choſen the fooliſh things of this world "to confound the wiſe: and God hath choſen the weak things of the "world, to confound the things which are mighty; and baſe things of "the world, and things which are deſpiſed hath God choſen, yea, and "things that are not, to bring to nought things that are."---And why?---That no fleſh ſhould glory in his preſence. Perhaps, next to the firſt publiſhers of the Goſpel of the bleſſed God, theſe ſayings were never more ſtrongly exemplified in any ſingle individual (at leaſt in this or the laſt century) than in the converſion, miniſtry and writings of that eminent ſervant of Jeſus Chriſt, Mr. John Bunyan, who was of the meaneſt occupation, a notorious ſabbath-breaker, drunkard, ſwearer, blaſphemer, &c. by habitual practice: And yet, through rich, free, ſovereign, diſtinguiſhing Grace, choſen, called, and afterwards formed, by the all-powerful operations of the Holy Ghoſt, to be a ſcribe ready inſtructed to the kingdom of God. The two volumes of his works formerly publiſhed, with the great ſucceſs that attended them in pulling down Satan's ſtrong-holds in ſinners hearts, when ſent forth in ſmall detach'd parties, are pregnant proofs of this. Some of them have gone through a great variety of editions. His Pilgrim's Progreſs in particular, hath been tranſlated into various languages, and to this day is read with the greateſt pleaſure, not only by the truly ſerious, of divers religious perſuaſions, but likewiſe by thoſe, to whom pleaſure is the end of reading. Surely it is an original, and we may ſay of it, to uſe the words of the great Doctor Goodwin in his preface to the epiſtle to the Epheſians, that it ſmells of the priſon. It was wrote when the author was confined in Bedford-goal. And miniſters never write or preach ſo well as when under the croſs: The Spirit of Chriſt and of glory then *reſts* upon them. It was this, no doubt, that made the Puritans of the laſt century ſuch burning and ſhining lights. When caſt out by the black Bartholomew-act, and driven from their reſpective charges to preach in barns and fields, in the highways and hedges, they in an eſpecial manner wrote and preached as men having authority. Though dead, by their writings they yet ſpeak: A peculiar unction attends them to this very hour; and for theſe thirty years paſt I have remarked, that the more true and vital religion hath revived, either at home or abroad, the more the good old Puritanical writings, or authors of a like ſtamp, who liv'd and died in communion of the church of England, have been called for. Among theſe may be juſtly reckoned thoſe great luminaries, Biſhop

Jewel, Uſher, Andrews, Hall, Reynolds, Hopkins, Wilkins, Edwards, who, notwithſtanding a difference of judgment in reſpect to outward church-government, all agreed (as their printed works manifeſtly evince) in aſſerting and defending the grand eſſential truths for which the Puritans, though matters of an inferior nature were urged as a pretext, chiefly ſuffered, and were ejected. The impartial Doctor Hodges therefore (late Provoſt of Oriel College in Oxford) in his elaborate treatiſe intitled Elihu, hath done himſelf honour in ſaying, that “ the old Puritans and Preſbyterians in general, till a diviſion happened lately among them, deſerve praiſe for their ſteady and firm adherence to the principal and fundamental doctrines of chriſtianity.” Their works ſtill praiſe them in the gates; and without pretending to a ſpirit of propheſy, we may venture to affirm, that they will live and flouriſh, when more modern performances, of a contrary caſt, notwithſtanding their gaudy and tinſell'd trappings, will languiſh and die in the eſteem of thoſe, whoſe underſtandings are opened to diſcern what comes neareſt to the Scripture ſtandard. It was this conſideration that induced me to preface the preſent large, and elegant edition of the Reverend Mr. John Bunyan's works, which, with the unparallel'd commentary of the good Mr. Matthew Henry, the pious and practical writings of the excellent Mr. Flavel, and the critical and judicious commentaries and tracts of the accurate Doctor Owen, I hear are enquired after and bought up, more and more every day. The laſt forementioned worthy, though himſelf ſo great a ſcholar, and for ſome time chancellor of one of our moſt famous univerſities, as I have been credibly informed, attended on the ſermons, and countenanced the miniſterial labours of our reverend author, when, by reaſon of his being unſkilled in the learned languages, and a few differences in leſſer matters (as will always be the caſe in this mixed ſtate of things) he was more lightly eſteemed by ſome of leſs enlarged ſentiments. But this, I muſt own, more particularly endears Mr. Bunyan to my heart,---He was of a catholic ſpirit,---The want of water adult baptiſm with this man of God, was no bar to outward chriſtian communion-----And I am perſuaded that if, like him, we were more deeply and experimentally baptized into the benign and gracious influences of the bleſſed Spirit, we ſhould be leſs baptized into the waters of ſtrife, about circumſtantials and non-eſſentials.---For being thereby rooted and grounded in the love of God, we ſhould neceſſarily be conſtrained to think and let think, bear with and forbear one another in love, and without ſaying I am of Paul, Apollos or Cephas, have but one grand, laudable, diſintereſted ſtrife, namely, who ſhould live, preach and exalt the ever-loving, altogether lovely Jeſus moſt.---That theſe volumes may be bleſt to beget, promote and increaſe ſuch divine fruits of real and undefiled religion in the hearts, lips and lives of readers, of all ranks and denominations, is the earneſt prayer of, chriſtian reader, thy ſoul's well-wiſher in our common Lord,

GEORGE WHITEFIELD.

London, Jan. 3, 1767.

TO THE

Serious, Judicious and Impartial

READER.

THE enſuing treatiſes are ſufficiently recommended to all (that love the truth as it is in Jeſus) by the name of the author of them. They need not any man's teſtimony or recommendation to uſher them into the world. Part of what thou art here preſented with, is perhaps no more than what thou haſt ſeen in leſſer volumes; for ſeveral of the treatiſes were printed by the author in his life-time, and the acceptance of them is known to almoſt all that converſe with theological compoſures. The reſt were prepared by the author for the preſs before his death; and are as he left them, without any man's cultivation, they needing none for the matter of them. The author indeed had a peculiar phraſe to himſelf in expreſſing the conceptions of his mind; his words were his own, as well as his matter. The matter and contexture of that which is new (never before printed) in theſe volumes, will eaſily induce any who knew the author, to believe that it was his own; and we may ſay, as much his own, as any man's works that ever came into publick, he not having thoſe helps, that others have been, or are, bleſs'd withal: like the ſpider, all came from his own bowels; what the Spirit of God gave in to him, by prayer and ſtudy, that he freely gave out, and communicated to others, cloathed in a familiar ſtyle.

For humane learning, it's true, he had none; but let it not be therefore ſaid, that what was done by him, is not worth our time or pains to read: for as converſion-work, or the new-birth, is *not of Blood, nor of the will of the fleſh, nor of the will of man, but of God*; ſo the author's knowledge and inſight into goſpel myſteries, was given to him by God himſelf; we don't ſay, by immediate inſpiration, but by prayer and ſtudy, without any other external helps. His buſineſs was to converſe much with the word of God, and to pray over it; his labours therein were indefatigable, and God bleſs'd him in ſo doing, with a more than ordinary degree of knowledge.

It's evident, that many in his life-time did deſpiſe him, and all done by him, for the meanneſs of his education and calling that he was inſtructed in, and did in the morning of his days follow, as if no good thing could come out of Nazareth; and it's probable ſome may ſtill be ready to have mean and contemptible thoughts of his works for that reaſon; as alſo becauſe he had not that acquired learning that others have. For the firſt reaſon, there is no manner of ground for it; to ſuch as make the laſt their plea, we would ſay, That as learning hath been too much trampled on, by them in whom ignorance hath prevailed, *(Ignoti nulla cupido,)* ſo it hath been, and is too much idolized by thoſe that have been proficients in it; as though none might, or ought to engage in the work of the miniſtry, or publiſhing treatiſes of this nature, but perſons under their circumſtances: not conſidering, that at the ſame time, the eternal Spirit doth bleſs the ſtudies of thoſe that have learning, with great knowledge in goſpel myſteries, (comparatively great, yet abſolutely, the beſt of men know but in part) and alſo makes their labours in the miniſtry of the goſpel ſucceſsful, where grace doth rule and reign in the heart, and prayer, together with a fiducial reliance on the teachings and help of the Spirit, do accompany what they undertake: I ſay, not conſidering that the ſame Spirit may, and evidently doth inſtruct the unlearned *(more humano)* alſo, if gracious and painful, in the deep things of the goſpel, and give them great knowledge therein, and truly qualify, and fit them both for preaching, and writing, and bleſs them in ſo doing.

Learning in its place is of excellent uſe (if ſanctified,) yet certainly, as thoſe men are juſtly chargeable with folly, and ſome degree of madneſs, that will reject wholeſome food, if not brought in a ſilver diſh; ſo thoſe are beſide the rule, that will deſpiſe all thoſe works in which there is not the ſavour of logical exactneſs, or academical preparations; though much of the anointing of the Spirit, may be ſeen to have been on the heads of the authors, which doth clearly appear to have been on the head of this author, by the ſpirituality, ſoundneſs, and clearneſs of his writings.

Let us not confine the Spirit to our meaſures; where is it ſaid in all the book of God (which is our rule in theſe things,) or from what portion of ſcripture can any genuine conſequence be drawn, to prove that none, though gracious, and of good underſtanding in the goſpel, and called by a people, muſt engage in the work of the miniſtry, unleſs they are grammarians, and have gone through a courſe of philoſophy, and have their ſyſtems of divinity at their fingers ends; and have been examined in theſe things, and are found to have ſome expertneſs in them? if no proof can be brought for it, the author was eminently qualified for his work. Don't therefore throw away that which is orthodox, and uſeful, becauſe not modified after your manner.

We know children are taken with painted babies, but men and chriſtians (to them that are or would be ſuch, not to carpers, is this work commended,) ought to act as ſuch, being guided by judgment, not fancy. What would become of thoſe thouſands of precious ſouls where men of learning are not, nor will reſide to preach the goſpel, were it not for ſuch as the author: do I ſay ſuch: it would be a mercy indeed, if all that preach were as able as he was.

Will you ſay, that ſuch are not chriſtians, who own their converſion to be under illiterate men, as they are call'd? God forbid! It's God's will and pleaſure to own them in that work, therefore don't reply againſt God. Read 1 Cor. 1. 27, 28, 29. Miſtake us not, we are not decrying learning (neither was it the author's judgment, or practice ſo to do, though himſelf deſtitute of it) but we would not have any place it, where God hath not; and make that eſſential to a goſpel miniſter, which is only a help. The graces (we conceive) and the gifts of the Spirit, together with the call of a people, accompanied with an inclination to the work, are the eſſentials of a miniſter of the new teſtament; not learning, though a good and great help, if rightly uſed. As on the one hand, ſome are ſo ſtrait-laced, that they will allow none to be miniſters, but ſcholars; ſo others are ſo large, that they'll admit any to the work, though hardly endued with a good family gift: this the author was againſt, and we have ſeen both of theſe extreams to our trouble. Therefore let us perſwade thee, to ſhun both of them, and reſolve to approve of thoſe that God qualifies for, and calls ſorth to, and bleſſes in the work of preaching, whether learned or not; and of the latter ſort was the author: the effect doth demonſtrate it; for *ultra poſſe non datur eſſe*. Read the firſt to the *Corinth.* ch. 2. v. 14. The caſe being thus, peruſe and pray over what is before thee, that the bleſſing of God may attend thy reading, to thy ſoul's advantage.

We ſhall not here delay thee with an account of the author's pedigree, education, converſion, or call to the miniſtry, it being done for thee by his own hand, in his treatiſe of *Grace abounding to the chief of ſinners*: but give us leave to ſay, his natural parts and abilities were not mean, his fancy and invention were very pregnant, and fertile; the uſe he made of them was good, converting them to ſpiritual objects: his wit was ſharp and quick, his memory tenacious: it being cuſtomary with him to commit his ſermons to writing after he had preached them: his underſtanding was large and comprehenſive, his judgment ſound and deep in the fundamentals of the goſpel, as his writings evidence. Alſo his experience of ſatan's temptations, in the power and policy of them, and of Chriſt's preſence in and by his Word and Spirit to ſuccour and comfort him, was more than ordinary; the grace of God was magnified *in* him and *by* him, and a rich anointing of the Spirit was *upon* him; and yet this great *Saint* was always in his own eyes *the chiefeſt of ſinners*, and the *leaſt of ſaints*; eſteeming any, where he did believe the truth of grace, better than himſelf. There was indeed in him all the parts of an accompliſht man, and for his piety and ſincerity towards God, it was apparent to all that converſ'd with him: he was not only well furniſhed with the helps and endowments of nature beyond ordinary, but eminent in the graces and gifts of the Spirit, and fruits of holineſs. He was from firſt to laſt *of* (and eſtabliſhed *in*, and ready to maintain,) that God-like principle of having communion with *ſaints as ſuch*, wtihout any reſpect to difference in opinion in things diſputable among the godly, a true lover of all that love our Lord Jeſus Chriſt, and did often bewail the different and diſtinguiſhing appellations that are among the godly, ſaying, he did believe a time would come when they ſhould be all buried. His carriage was condeſcending, affable and meek to all; yet bold and couragious for Chriſt's and the goſpel's ſake. He was much ſtruck at in the late times of perſecution, and his ſufferings were great, he enduring, firſt and laſt, above twelve years impriſonment; under all which he behaved himſelf like Chriſt's ſoldier, being far from any ſinful compliance to ſave himſelf, but did chearfully bear the croſs of Chriſt: and when, by reaſon of impriſonment, he was reſtrained from preaching, he then ſpent his time (much of it) in compoſing that which might be uſeful and beneficial to the church of God, when in perſon he could not be ſo.

His countenance was grave and ſedate, and did ſo to the life diſcover the inward frame of his heart, that it was convincing to the beholders; and did ſtrike ſomething of awe into them that had nothing of the fear of God: and though his enemies and perſecutors in his life-time, did what they could to vilify and reproach him; yet being gone, he that before had the teſtimony of their conſciences, hath now their actual commendation and applauſe. His converſation was as becomes the goſpel, Eph. 5. 6. Col. 2. 6. He was eminent as a chriſtian, and as a miniſter of Chriſt; making that which God had called him to, his buſineſs with delight. He was laborious in his work of preaching at home and abroad: and diligent in his preparation for it, not doing the work of the Lord negligently. He was faithful in diſpenſing the word, and diſcharging his duty to God and man. Where he ſaw cauſe of reproof, he did not ſpare for outward circumſtances, whether in the pulpit or no; and as ready to adminiſter comfort and ſuccour to the tempted: a ſon of conſolation to the broken-hearted and afflicted; yet a ſon of thunder to ſecure and dead ſinners.

He knew the worth of an intereſt in Chriſt, by his own experience of the goodneſs of God; ſhewing him on the one hand his natural pollution, guilt and enmity, and that wrath that was due to him thereby; and the vertue of the blood of Chriſt on the other to free from all. And from that experimental knowledge did flow hearty deſires and fervent prayers, that the work of God might be effectually wrought on ſinners, eſpecially thoſe among whom he laboured in the word and doctrine; and matter of grief was it to him, when he did not ſee converſion-work on foot. Indeed, in the beginning of his miniſtry, God did own him in that work, beyond what is ordinary: and in his latter years, few, if any, were more ſucceſsful in their work, we mean, with reſpect to converſion. God was with him from firſt to laſt: and it may be ſaid of him, as of *David*, 2 Sam. 7. 8, 9. Some are now gone to glory with him; others are yet in the body, who own him as the external inſtrument in God's hand, of their converſion.

His ſo long continuance in the work of the miniſtry, was a great bleſſing to the church of Chriſt, in and about *Bedford* in particular, over which the Holy Ghoſt made him overſeer; his miniſtry being bleſt to the edification, comfort and eſtabliſhment of the ſaints, as well as the converſion of ſinners. And he was alſo very uſeful, as he was an elder or paſtor: firſt by his example, he being full of zeal and affection, at all times, (according to knowledge,) more eſpecially at his adminiſtration of the Lord's ſupper, it was obſervable that tears came from his eyes in abundance, from the ſenſe of the ſufferings of Chriſt, that are in that ordinance ſhadowed forth: and then, as a paſtor, he was uſeful alſo, by the accuracy of his knowledge in church-diſcipline, and readineſs to put that in practice in the church (as occaſion offered) which he ſaw was agreeable to the word of God, whether admonition, or excommunication, or making up differences, or filling up vacancies, or paring off excreſcences. And as he was uſeful to that church, ſo to the whole country round, and to other churches where he did frequently ſpend his labours.

His death was, and is much lamented, for that reaſon: as alſo becauſe it was ſomewhat ſudden, and he from home at that time. His remembrance is ſweet and refreſhing to many, and ſo will continue: *for the righteous ſhall be had in everlaſting remembrance.* God's bleſſing his labours in preaching, to thoſe ends for which it was ordain'd, was one great motive to prevail with him to print them: and to our knowledge, thoſe books that he himſelf put forth, were bleſt to the good of many ſouls; the acceptance which his former works have met with in the world, and the advantage that many have received by them, doth aſſure us, that his remains will be welcome alſo to thoſe that would either grow in grace themſelves, or have others won over to Jeſus Chriſt.

His preaching, for the matter of it, was much what he before had the ſavour of on his own ſpirit, (the walking cloſe with God) and therefore came from him with no ſmall degree of liveline ſs and vigour. His deſign was, in preaching, and publiſhing (what he preach'd) to recommend the truth and grace of God to all, that either heard him, or ſhould read his works, and ours is the ſame: therefore read, and receive what thou readeſt in the truth and love of it, it being conſonant thereto.

We grant, that with reſpect to ſome circumſtantials, or things of leſſer moment, the author's ſentiments were different from ours; if thou findeſt them, and thy judgment be otherwiſe, take the liberty of thy conſcience, as we do, and is the duty of all to give; yet in the great truths of the goſpel that he handles, we judge him to be very ſound, and can therefore recommend the work.

Some things he treats of, are doctrinal and controverted: there you'll find his ſoundneſs, and a great degree of clearneſs; deep things brought into a familiar phraſe. The reſt of his writings (and they the greateſt part) are practical, and therefore to be eſteemed as uſeful by all ſound-hearted chriſtians.

The reaſon why theſe treatiſes are collected together, (ſome printed before, others not) is, that they may be preſerved to future ages, fearing that their continuing ſingle, or the reſt being printed ſo, may hazard their being loſt, and ſo our poſterity deprived of that benefit which we now hope they may receive from them.

To conclude: If thou haſt taſted that the Lord is gracious, read, and pray that thou mayeſt be edified, and built up in thy moſt holy faith, and be made meet for glory. But if thou art yet in thy natural eſtate, which is a ſtate of unſpeakable danger, as well as ſin, remember that thou ſhalt not always have ſuch mercies put into thy hands, for thy ſoul's good; and that the heavieſt blow of divine juſtice is ſtill ready to avenge thy abuſe of mercy: therefore don't read to fill thy head with notions; but labour after a deep impreſſion on thy heart of what thou readeſt; and ſet thy ſelf about the obtaining the one thing neceſſary, that thou mayſt have cauſe to bleſs God for caſting this book into thy hands, as others have had, for what hath been already printed. We ſhall forbear ſaying any more to ſaints or ſinners, becauſe the author hath been ſo full in what he hath ſpoken to both, rightly dividing the word of truth.

That therefore the ſame bleſſing of God, and breathing of the Spirit, may accompany thy reading, as did the author's preaching, and others reading, is, and ſhall be the unfeigned and fervent prayer of us,

Who are thy Souls Friends,

Anno 1692.

Eben. Chandler,
John Wilſon.

T O

TO THE
WORTHY PERSONS
WHOSE ZEAL FOR
PRIMITIVE CHRISTIANITY,
Has engaged them to encourage the
Re-printing of Mr. BUNYAN's Works.

MY FRIENDS,

WHAT we approve ourſelves, we are apt to recommend to others. I have long been of opinion that the writings of this excellent Author, as far as I have had an opportunity of being acquainted with them, are well worth the peruſal of thoſe who have taſted that the Lord is gracious. Some of them being admirably adapted to inform, and encourage ſinners inquiring the way to *Zion*, with their faces thitherwards: for which he was more abundantly furniſhed, from his own experience, having been long in the ſervice of ſin, till at length God opening his eyes, he was enabled to diſcover the imaginary ſatisfaction of the carnal appetite, in a courſe of impiety, to be meer vanity, folly, and deluſion; leaving a ſting in the conſcience, expoſing us to the divine reſentment, and rendering us viler than the beaſts who periſh.

And as he has ſkillfully repreſented ſin, in its odious malignity, as the abominable evil which God hates, and carefully traced it to its original, in the firſt *Adam*'s Apoſtacy, pointing out the dangerous effects of this moſt deadly diſeaſe, as it ſullies the beauty, deſtroys the peace, and endangers the ſafety of the immortal ſoul: ſo it is not eaſy to ſay, whether with greater judgment, or affection, he has deſcribed the remedy, when treating on the imputed righteouſneſs of Chriſt, and the myſtery of pardoning grace, in the blood of the everlaſting covenant.

This indeed runs through the greateſt part of his works, as a fundamental truth on which the whole fabrick of the goſpel, and the believers hopes are built; for as the apoſtle obſerves, There is no other name given under heaven whereby we can be ſaved, nor other foundation can any man lay, than that which is laid, which is Chriſt Jeſus, in whom only we have redemption, through his blood, the forgiveneſs of ſins, according to the riches of God's grace.

And whilſt he diſcovers the warmeſt zeal for purity of heart, and piety of life, conſtantly recommending holineſs, as the beauteous image of the God of all glory; as abſolutely neceſſary to communion and fellowſhip with him, and without which no man ſhall ſee his face with comfort in the great day: he at the ſame time cautions againſt the proud conceit of being ſaved by works of righteouſneſs which we can do, and, with our Lord, adviſes, that when we have done all we are enabled to do in the diſcharge of our duty, and for God's glory, we ſhould conclude ourſelves to be unprofitable ſervants. As to other important myſteries of the everlaſting goſpel, you will find them frequently not only aſſerted, but greatly illuſtrated and thoroughly proved and confirmed; ſuch as, The doctrine of a trinity of perſons, in the one undivided eſſence; or, that Father, Son, and Spirit, having one common nature, and the ſame glorious perfections, are the three who bear record in heaven, and have equal right to the homage, or religious worſhip, of the intelligent creature.

That whatſoever comes to paſs in the ſeveral ages of time, was known to, and determined, by him who works all things after the counſel of his own will. That all the actions of men, as far as they are ſimply natural, are wrought in God, in whom we live, and move, and have our being. That wherein they are morally good or praiſeworthy, it is God that worketh in us, both to will and to do of his own good pleaſure; and that ſo far as they are ſinful and criminal, they are meerly under the permiſſion and ſufferance of him, who cannot poſſibly be tempted himſelf, neither does he tempt any man.

That God hath choſen his people in Chriſt before the foundation of the world, and predeſtinated them unto the adoption of ſons by Jeſus Chriſt, that he has inrolled their names in the book of life, and given their perſons into the hands of his Son to redeem and ſave.

That when a ſinner is called or converted, the arm of the Lord is revealed, that he is made willing in the day of God's power, and born not of blood, nor of the will of the fleſh, nor of the will of man, but of God: and that he who commanded light to ſhine out of darkneſs, in the natural creation, muſt ſhine into the ſoul of an unrenewed ſinner, before he can behold the glory of God, as it's exhibited in the face or perſon of Chriſt.

That grace once received in the habit, or principle, is an immortal ſeed, and abides forever; though it may ſadly decline, and greatly abate in its exerciſe, yet ſhall never be wholly loſt, for God ſtands engaged to carry on the good work where he has begun it, and will preſerve his people by his mighty power, through faith unto ſalvation: and that after a life ſpent in a painful ſtruggle with ſin and ſatan, the believer having ſown in tears, ſhall reap in joy, and employ an eternity in that reſt which remains for the people of God.

Beſides theſe glorious truths of the everlaſting goſpel, you will meet with a large account of the ſeveral duties of chriſtians, whether as members of civil ſociety, or related to particular communities, or concerned in the management of private families, together with the ſpiritual manner in which they are to be performed, the divine aſſiſtance which is neceſſary to it, and the merits of the Saviour, which alone can render them acceptable to God. Nor does he overlook the many exceeding great and precious promiſes, whether made to the church in general, or believers in particular, and as it comes before him, reconciles the ſeeming contradiction between the promiſe and certain diſpenſations of providence, by vindicating the divine faithfulneſs, ſince whether the ſaint can ſee it or no, all things do work together for good to them that love God, and are the Called according to his purpoſe. So that here is inſtruction for the ignorant, encouragement for the weak, milk for babes, and meat for ſtrong men.

As to the author himſelf, he is above our praiſe, now triumphing in the preſence of that Redeemer, who ſo wonderfully pluck'd him as a brand out of the burning. Nor ſhall I add any thing to the account he has given of himſelf in his treatiſe of *Grace Abounding to the chief of Sinners*. And what is farther ſaid of him by the reverend Mr. *Chandler*, and my worthy grandfather, whoſe names I find at the cloſe of the preceding preface, only that I am perſuaded his name will have its fragrancy with all ſerious perſons, who at any time ſhall be acquainted with his writings. Nor was it a little pleaſing to me, to ſee the encouragement which the polite part of mankind lately gave to the new cloathing of his pilgrim, a book which has been tranſlated almoſt into every language, and in which the allegory is ſo exceedingly entertaining, that when we once enter upon it, we can't tell how to leave it without going through the whole of it.

The treatiſes collected in theſe volumes, have been ſo well received by the church of God, that they need no commendation. I have only to add, my earneſt deſire, that you who have generouſly encouraged their reprinting, may find your account in it, eſpecially ſuch of you who are of the riſing generation, of which to my joy I find there are not a few. And that the ſame Spirit, who render'd the author a burning and ſhining light, in his day, may be poured out upon you, and bleſs you in the uſe of this and all other means, with an increaſe of ſpiritual knowledge and experience, 'till you reach a ſtate of manhood in Chriſt, and arrive at full perfection in the viſion and enjoyment of him.

I am,

Your Affectionate Friend,

And Servant in the Goſpel,

Samuel Wilſon.

Barbican, Feb. 5th, 1735-6.

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GRACE

GRACE Abounding to the Chief of Sinners:

IN

A Faithful Account of the Life and Death of
JOHN BUNYAN:

OR,

A brief Relation of the exceeding Mercy of God in
Christ to him.

NAMELY,

In his taking him out of the Dunghill, and Converting of him to the
Faith of his Bleſſed Son JESUS CHRIST.

Here is alſo particularly ſhewed,

What Sight of, and what Trouble he had for Sin; and alſo what various
Temptations he hath met with, and how God hath carried him thro' them.

Corrected and much enlarged by the Author, for the benefit of the tempted and dejected Chriſtian.

Come and hear all ye that fear God, and I will declare what he hath done for my ſoul, Pſ. 66. 16.

A PREFACE, Or, Brief Account of the publiſhing this Work.

Written by the Author thereof, and dedicated to thoſe whom God hath counted him worthy to beget to Faith, by his Miniſtry in the Word.

CHILDREN, *Grace be with you,* Amen. *I being taken from you in preſence, and ſo tied up that I cannot perform that duty, that from God acth lye upon me to youward, for your farther edifying and building up in faith and holineſs,* &c. *yet that you may ſee my ſoul hath fatherly care and deſire after your ſpiritual and everlaſting welfare, I now once again, as before, from the top of* Shenir *and* Hermon, *ſo now from the* lions dens, and from the mountains of the leopards, (*Song* 4. 8.) *do yet look after you all, greatly longing to ſee your ſafe arrival into* THE *deſired haven.*

I thank God upon every remembrance of you; and rejoyce, even while I ſtick between the teeth of the lions in the wilderneſs, that the grace, and mercy, and knowledge of Chriſt our Saviour, which God hath beſtowed upon you, with abundance of faith and love; your hungrings and thirſtings after farther acquaintance with the Father, in the Son; your tenderneſs of heart, your trembling at ſin, your ſober and holy deportment alſo, before both God and men, is a great refreſhment to me; for you are my glory and joy, 1 *Theſſ.* 2. 20.

I have ſent you here incloſed, a drop of that honey that I have taken out of the carcaſe of a lion, Judg. 14. 5, 6, 7, 8. *I have eaten thereof myſelf, and am much refreſhed thereby. (Temptations, when we meet them at firſt, are as the lion that roared upon* Samſon, *but if we overcome them, the next time we ſee them, we ſhall find a neſt of honey within them. The* Philiſtines *underſtood me not. It is ſomething, a relation of the work of God upon my ſoul, even from the very firſt till now, wherein you may perceive my caſtings down, and riſings up; for he woundeth, and his hands make whole. It is written in the ſcripture, Iſa.* 38. 19. The father to the children ſhall make known the truth of God. *Yea, it was for this reaſon I lay ſo long at* Sinai, *Lev.* 4. 10, 11. *to ſee the fire, and the cloud, and the darkneſs,* that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children, *Pſal.* 78. 3, 4, 5.

Moſes, *Numb.* 33. 1, 2. *writ of the journeyings of the children of* Iſrael, *from* Egypt *to the land of* Canaan; *and commanded alſo, that they did remember their forty years travel in the wilderneſs.* Thou ſhalt remember all the ways which the Lord thy God leads thee theſe forty years in the wilderneſs, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldſt keep his commandments, or no, *Deut.* 8. 2, 3. *Wherefore this I have endeavoured to do; and not only ſo, but to publiſh it alſo; that, if God will, others may be put in remembrance of what he hath done for their ſouls, by reading his work upon me.*

It is profitable for chriſtians to be often calling to mind the very beginnings of grace with their ſouls. It is a night to be much obſerved to the Lord, for bringing them out from the land of Egypt. This is that night of the Lord to be obſerved of all the children of Iſrael in their generations, *Exod.* 12. 42. My God, *ſaith* David, *Pſal.* 42. 6. my ſoul is caſt down within me; but I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. *He remembered alſo the lion and the bear, when he went to fight with the giant of* Gath, 1 Sam. 17. 36, 37.

It was Paul's *accuſtomed manner,* Acts 22, *and that when tried for his life,* Acts 24. *even to open, before his judges the manner of his converſion: he would think of that day, and that hour, in which he firſt did meet with grace; for he found it ſupporting him. When God had brought the children of* Iſrael *out of the* Red Sea, *far into the wilderneſs, yet they muſt turn quite about thither again, to remember the drowning of their enemies there,* Numb. 14. 25. *for though they ſang his praiſe before, yet they ſoon forgat his works,* Pſal. 116. 11, 12.

In this diſcourſe of mine, you may ſee much; much I ſay of the grace of God towards me: I thank God, I can count it much, for it was above my ſins and Satan's temptations too. I can remember my fears and doubts, and ſad months, with comfort; they are as the head of Goliah *in my hand: there was nothing to* David *like* Goliah's *ſword, even that ſword that ſhould have been ſheathed in his bowels; for the very ſight and remembrance of that did preach forth God's deliverance to him. Oh, the remembrance of my great ſins, of my great temptations, and of my great fear of periſhing for ever! They bring afreſh into my mind the remembrance of my great help, my great ſupports from heaven, and the great grace that God extended to ſuch a wretch as I.*

My dear children, call to mind the former days, and years of ancient times: remember alſo your ſongs in the night, and commune with your own heart, Pſal. 73. 5, 6, 7, 8, 9, 10, 11, 12. *Yea, look diligently, and leave no corner therein unſearched for that treaſure hid, even the treaſure of your firſt and ſecond experience of the grace of God towards you. Remember, I ſay, the word that firſt laid hold upon you: remember your terrors of conſcience, and fear of death and hell: remember alſo your tears and prayers to God: yea, how you ſighed under every hedge of mercy. Have you never an hill* Mizar *to remember? Have you forgot the cloſe, the milk-houſe, the ſtable, the barn, and the like, where God did viſit your ſouls? Remember alſo the word, the word, I ſay, upon which the Lord hath cauſed you to hope: If you have ſinned againſt light, if you are tempted to blaſpheme, if you are drowned in deſpair, if you think God fights againſt you, or if heaven is hid from your eyes; remember it was thus with your Father,* but out of them all the Lord delivered me.

I could have inlarged much in this my diſcourſe, of my temptations and troubles for ſin; as alſo of the merciful kindneſs and working of God with my ſoul: I could alſo have ſtepp'd into a ſtyle much higher than this, in which I have here diſcourſed, and could have adorned all things more than here I have ſeemed to do, but I dare not: God did not play in tempting of me; neither did I play, when I ſunk as into a bottomleſs pit, when the Pangs of Hell caught hold upon me; *wherefore I may not play in relating of them, but be plain and ſimple, and lay down the thing as it was: he that liketh it, let him receive it; and he that doth not, let him produce a better.* Farewel.

My dear children,

The milk and honey is beyond this wilderneſs. God be merciful to you, and grant that you be not ſlothful to go in to poſſeſs the land.

JOHN BUNYAN.

GRACE Abounding to the Chief of Sinners:

IN

A Faithful Account of the Life and Death of JOHN BUNYAN.

IN this my relation of the merciful working of God upon my ſoul, it will not be amiſs, if, in the firſt place, I do, in a few words, give you an hint of my pedigree, and manner of bringing up; that thereby the goodneſs and bounty of God towards me, may be the more advanced and magnified before the ſons of men.

2. For my deſcent then, it was, as is well known by many, of a low and inconſiderable generation; my father's houſe being of that rank that is meaneſt, and moſt deſpiſed of all the families in the land. Wherefore I have not here, as others, to boaſt of noble blood, or of any high born ſtate, according to the fleſh; though, all things conſidered, I magnify the heavenly Majeſty, for that by this door he brought me into the world, to partake of the grace and life that is in Chriſt by the goſpel.

3. But notwithſtanding the meanneſs and inconſiderableneſs of my parents, it pleaſed God to put it into their hearts, to put me to ſchool, to learn me both to read and write; the which I alſo attained, according to the rate of other poor men's children; tho', to my ſhame I confeſs I did ſoon loſe that I had learned, even almoſt utterly, and that long before the Lord did work his gracious work of converſion upon my ſoul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed, according to the courſe of this world, and the ſpirit that now worketh in the children of diſobedience, *Eph.* 2. 2, 3. It was my delight to be taken captive by the devil at his will, 2 *Tim.* 2. 26. being filled with all unrighteouſneſs: the which did alſo ſo ſtrongly work, and put forth it ſelf, both in my heart and life, and that from a child, that I had but few equals (eſpecially conſidering my years, which were tender, being but few) both for curſing, ſwearing, lying, and blaſpheming the holy name of God.

5. Yea, ſo ſettled and rooted was I in theſe things, that they became as a ſecond nature to me; the which, as I have alſo with ſoberneſs conſidered ſince, did ſo offend the Lord, that even in my childhood he did ſcare and affrighten me with fearful dreams, and did terrify me, with fearful viſions: for often, after I had ſpent this and the other day in ſin, I have in my bed been greatly afflicted, while aſleep, with the apprehenſions of devils, and wicked ſpirits, who ſtill, as I then thought, laboured to draw me away with them, of which I could never be rid.

6. Alſo I ſhould, at theſe years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; ſtill fearing that it would be my lot to be found at laſt among thoſe devils and helliſh fiends, who are there bound down with the chains of bonds and darkneſs, unto the judgment of the great day.

7. Theſe things, I ſay, when I was but a child, but 9 or 10 years old, did ſo diſtreſs my ſoul, that then, in the midſt of my many ſports and childiſh vanities, amidſt my vain companions, I was often much caſt down and afflicted in my mind therewith, yet could I not let go my ſins: Yea, I was alſo then ſo overcome with deſpair of life and heaven, that I ſhould often wiſh, either that there had been no hell, or that I had been a devil; ſuppoſing they were only tormentors; that if it muſt needs be, that I went thither, I might be rather a tormentor, than be tormented my ſelf.

8. A while after theſe terrible dreams did leave me, which alſo I ſoon forgot; for my pleaſures did quickly cut off the remembrance of them, as if they had never been: wherefore with more greedineſs, according to the ſtrength of nature, I did ſtill let looſe the reins of my luſt, and delighted in all tranſgreſſions againſt the law of God: ſo that until I came to the ſtate of marriage, I was the very ring-

leader of all the youth that kept me company, in all manner of vice and ungodlineſs.

9. Yea, ſuch prevalency had the luſts and fruits of the fleſh, in this poor ſoul of mine, that had not a miracle of precious grace prevented, I had not only periſhed by the ſtroke of eternal juſtice, but had alſo laid my ſelf open, even to the ſtroke of thoſe laws, which bring ſome to diſgrace and open ſhame before the face of the world.

10. In theſe days the thoughts of religion were very grievous to me; I could neither endure it my ſelf, nor that any other ſhould: ſo that when I have ſeen ſome read in thoſe books that concerned chriſtian piety, 'twould be as it were a priſon to me. Then I ſaid unto God, *Depart from me, for I deſire not the knowledge of thy ways*, Job 21. 14, 15. I was now void of all good conſideration, heaven and hell were both out of ſight and mind; and as for ſaving and damning, they were leaſt in my thoughts. *O Lord, thou knoweſt my life, and my ways were not hid from thee.*

11. But this I well remember, that tho' I could my ſelf ſin with the greateſt delight and eaſe, and alſo take pleaſure in the vileneſs of my companions; yet, even then, if I had at any time ſeen wicked things, by thoſe who profeſſed goodneſs, it would make my ſpirit tremble. As once, above all the reſt, when I was in the heighth of vanity, yet hearing one to ſwear, that was reckoned for a religious man, it had ſo great a ſtroke upon my ſpirit, that it made my heart ake.

12. But God did not utterly leave me, but followed me ſtill, not with convictions, but judgments; yet ſuch as were mixed with mercy. For once I fell into a creek of the ſea, and hardly eſcaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preſerved me alive: beſides, another time, being in the field with one of my companions, it chanced that an adder paſſed over the highway, ſo I having a ſtick in my hand, ſtruck her over the back; and having ſtunned her, I forced open her mouth with my ſtick, and plucked her ſting out with my fingers; by which act, had not God been merciful unto me, I might, by my deſperateneſs, have brought my ſelf to my end.

13. This alſo have I taken notice of, with thankſgiving; when I was a ſoldier, I, with others, were drawn out to go to ſuch a place to beſiege it; but when I was juſt ready to go, one of the company deſired to go in my room; to which, when I had conſented, he took my place; and coming to the ſiege, as he ſtood ſentinel, he was ſhot into the head with a muſquet-bullet, and died.

14. Here, as I ſaid, were judgments and mercy, but neither of them did awaken my ſoul to righteouſneſs; wherefore I ſinned ſtill, and grew more and more rebellious againſt God, and careleſs of my own ſalvation.

15. Preſently after this, I changed my condition into a married ſtate, and my mercy was, to light upon a wife, whoſe father was counted godly: This woman and I, tho' we came together as poor as poor might be, (not having ſo much houſhold ſtuff as a diſh or ſpoon betwixt us both) yet this ſhe had for her part, *The Plain-Man's Path-way to Heaven, The Practice of Piety*, which her father had left her when he died. In theſe two books I would ſometimes read with her, wherein I alſo found ſome things that were ſomewhat pleaſing to me; (but all this while I met with no conviction.) She alſo would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his houſe, and among his neighbours; what a ſtrict and holy life he lived in his days, both in word and deed.

16. Wherefore theſe books, with the relation, though they did not reach my heart, to awaken it about my ſad and ſinful ſtate, yet they did beget within me ſome deſires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremoſt; and there ſhould very devoutly, both ſay and ſing, as others did, yet retaining my wicked life; but withal, I was ſo over-run with the ſpirit of ſuperſtition, that I adored, and that with great devotion, even all things (both the high-place, prieſt, clerk, veſtment, ſervice, and what elſe) belonging to the church; counting all things holy that were therein contained, and eſpecially the prieſt and clerk moſt happy, and without doubt, greatly bleſſed, becauſe they were the ſervants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

17. This conceit grew ſo ſtrong, in little time upon my ſpirit, that had I but ſeen a prieſt (tho' never ſo ſordid and debauched in his life) I ſhould find my ſpirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them (ſuppoſing they were the miniſters of God) I could have laid down at their feet, and have been trampled upon by them, their name, their garb, and work did ſo intoxicate and bewitch me.

18. After I had been thus for ſome conſiderable time, another thought came in my mind; and that was, whether we were of the *Iſraelites*, or no? For finding

in the ſcripture that they were once the peculiar people of God, thought I, if I were one of this race, my ſoul muſt needs be happy. Now again, I found within me a great longing to be reſolved about this queſtion, but could not tell how I ſhould: At laſt I aſked my father of it; who told me, No, we were not. Wherefore then I fell in my ſpirit, as to the hopes of that, and ſo remained.

19. But all this while, I was not ſenſible of the danger and evil of ſin; I was kept from conſidering that ſin would damn me, what religion ſoever I followed, unleſs I was found in Chriſt: Nay, I never thought of him, or whether there was ſuch a one, or no. Thus man, while blind, doth wander, but wearieth himſelf with vanity, for he knoweth not the way to the city of God, *Eccleſ.* 10. 15.

20. But, one day (among all the ſermons our parſon made) his ſubject was, to treat of the ſabbath-day, and of the evil of breaking that, either with labour, ſports, or otherwiſe: (Now I was, notwithſtanding my religion, one that took much delight in all manner of vice, and eſpecially that was the day that I did ſolace my ſelf therewith) wherefore I fell in my conſcience under his ſermon, thinking and believing that he made that ſermon on purpoſe to ſhew me my evil doing. And at that time I felt what guilt was, tho' never before, that I can remember; but then I was, for the preſent greatly loaden therewith, and ſo went home, when the ſermon was ended, with a great burthen upon my ſpirit.

21. This, for that inſtant, did benumb the ſinews of my beſt delights, and did imbitter my former pleaſures to me; but hold, it laſted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old courſe: But oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might ſin again without controul! Wherefore, when I had ſatisfied nature with my food, I ſhook the ſermon out of my mind, and to my old cuſtom of ſports and gaming I returned with great delight.

22. But the ſame day, as I was in the midſt of a game of cat, and having ſtruck it one blow from the hole, juſt as I was about to ſtrike it the ſecond time, a voice did ſuddenly dart from heaven into my ſoul, which ſaid, Wilt thou leave thy ſins and go to heaven, or have thy ſins and go to hell? At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my underſtanding, ſeen the Lord Jeſus looking down upon me, as being very hotly diſpleaſed with me, and as if he did ſeverely threaten me with ſome grievous puniſhment for theſe and other ungodly practices.

23. I had no ſooner thus conceived in my mind, but ſuddenly this concluſion was faſtened on my ſpirit (for the former hint did ſet my ſins again before my face) that I had been a great and grievous ſinner, and that it was now too late for me to look after heaven; for Chriſt would not forgive me, nor pardon my tranſgreſſions. Then I fell to muſing on this alſo; and while I was thinking of it, and fearing leaſt it ſhould be ſo, I felt my heart ſink in deſpair, concluding it was too late; and therefore I reſolved in my mind to go on in ſin: For, thought I, if the caſe be thus, my ſtate is ſurely miſerable; miſerable if I leave my ſins, and but miſerable if I follow them: I can but be damned, and if I muſt be ſo, I had as good be damned for many ſins, as be damned for few.

24. Thus I ſtood in the midſt of my play, before all that then were preſent; but yet I told them nothing: But I ſay, I having made this concluſion, I returned deſperately to my ſport again; and I well remember, that preſently this kind of deſpair did ſo poſſeſs my ſoul, that I was perſuaded, I could never attain to other comfort, than what I ſhould get in ſin; for heaven was gone already, ſo that on that I muſt not think: Wherefore I found within me great deſire to take my fill of ſin, ſtill ſtudying what ſin was yet to be committed, that I might taſte the ſweetneſs of it; and I made as much haſte as I could to fill my belly with its delicates, leſt I ſhould die before I had my deſires; for that I feared greatly. In theſe things, I proteſt before God, I lie not, neither do I frame this ſort of ſpeech, theſe were really, ſtrongly, and with all my heart, my deſires; the good Lord, whoſe mercy is unſearchable, forgive me my tranſgreſſions.

25. And I am very confident, that this temptation of the devil is more uſual among poor creatures, than many are aware of, even to over-run the ſpirits with a ſcurvy and ſeared frame of heart, and benumbing of conſcience; which frame he ſtilly and ſlily ſupplieth with ſuch deſpair, that tho' not much guilt attendeth ſouls, yet they continually have a ſecret concluſion within them, that there is no hopes for them; for they have loved ſins, therefore after them they will go, *Jer.* 2. 25. and 18. 12.

26. Now therefore I went on in ſin with great greedineſs of mind, ſtill grudging that I could not be ſatisfied with it as I would. This did continue with me about a month, or more; but one day, as I was ſtanding at a neighbour's ſhop-window, and there curſing and ſwearing, and playing

ing the mad-man, after my wonted manner, there ſate within the woman of the houſe, and heard me, who, tho' ſhe was a very looſe and ungodly wretch, yet proteſted that I ſwore and curſed at that moſt fearful rate, that ſhe was made to tremble to hear me; and told me further, That I was the ungodlieſt fellow for ſwearing, that ever ſhe heard in all her life; and that I, by thus doing, was able to ſpoil all the youth in the whole town, if they came but in my company.

27. At this reproof I was ſilenced, and put to ſecret ſhame; and that too as I thought before the God of heaven; wherefore, while I ſtood there, and hanging down my head, I wiſhed with all my heart, that I might be a little child again, that my father might learn me to ſpeak without this wicked way of ſwearing; for, thought I, I am ſo accuſtomed to it, that it is in vain for me to think of a reformation, for I thought it could never be.

28. But how it came to paſs, I know not; I did from this time forward, ſo leave my ſwearing, that it was a great wonder to my ſelf to obſerve it; and whereas before I knew not how to ſpeak unleſs I put an oath before and another behind, to make my words have authority; now I could, without it, ſpeak better, and with more pleaſantneſs than ever I could before. All this while I knew not Jeſus Chriſt, neither did I leave my ſports and plays.

29. But quickly after this, I fell in company with one poor man that made profeſſion of religion; who, as I then thought, did talk pleaſantly of the ſcriptures, and of the matter of religion; wherefore falling into ſome love and liking to what he ſaid, I betook me to my bible, and began to take great pleaſure in reading, but eſpecially with the hiſtorical part thereof; for as for *Paul's* epiſtles, and ſuch like ſcriptures, I could not away with them, being as yet ignorant, either of the corruptions of my nature, or of the want and worth of Jeſus Chriſt to ſave us.

30. Wherefore I fell to ſome outward reformation, both in my words and life, and did ſet the commandments before me for my way to heaven; which commandments I alſo did ſtrive to keep, and, as I thought, did keep them pretty well ſometimes, and then I ſhould have comfort; yet now and then ſhould break one, and ſo afflict my conſcience; but then I ſhould repent, and ſay, I was ſorry for it, and promiſe God to do better next time, and there get help again, for then I thought I pleaſed God as well as any man in *England*.

31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to ſee ſuch a great and famous alteration in my life and manners: and indeed ſo it was, tho' yet I knew not Chriſt, nor grace, nor faith, nor hope; for, as I have well ſeen ſince, had I then died, my ſtate had been moſt fearful.

32. But, I ſay, my neighbours were amazed at this my great converſion, from prodigious prophaneneſs, to ſomething like a moral life; and truly, ſo they well might; for this my converſion was as great, as for *Tom* of *Bethlehem* to become a ſober man. Now therefore they began to praiſe, to commend, and to ſpeak well of me, both to my face, and behind my back. Now I was, as they ſaid, become godly; now I was become a right honeſt man. But oh! when I underſtood thoſe were their words and opinions of me, it pleaſed me mighty well. For tho' as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godlineſs, and indeed, I did all I did, either to be ſeen of, or to be well ſpoken of by men: And thus I continued for about a twelve month, or more.

33. Now you muſt know, that before this I had taken much delight in ringing, but my *conſcience* beginning to be tender, I thought ſuch *practice* was but vain, and therefore forced my ſelf to leave it, yet my mind hankered; wherefore I ſhould go to the ſteeple-houſe, and look on, though I durſt not ring: But I thought this did not become religion neither, yet I forced my ſelf, and would look on ſtill: But quickly after, I began to think, *How if one of the bells ſhould fall?* Then I choſe to ſtand under a mean beam, that lay overthwart the ſteeple, from ſide to ſide, thinking here I might ſtand ſure, but then I thought again, ſhould the bell fall with a ſwing, it might firſt hit the wall, and then rebounding upon me, might kill me for all this beam: This made me ſtand in the ſteeple-door; and now, thought I, I am ſafe enough; for if the bell ſhould then fall, I can ſlip out behind theſe thick walls, and ſo be preſerved notwithſtanding.

34. So after this I would yet go to ſee them ring, but would not go farther than the ſteeple-door; but then it came into my head, How if the ſteeple it ſelf ſhould fall? And this thought (it may for ought I know) when I ſtood and looked on, did continually ſo ſhake my mind, that I durſt not ſtand at the ſteeple-door any longer, but was forced to flee, for fear the ſteeple ſhould fall upon my head.

35. Another thing was, my dancing: I was a full year before I could quite leave that; but all this while, when I thought I kept this or that commandment, or did, by word or deed, any thing that I thought was good, I had great peace in my conſcience; and ſhould think with my ſelf,

God cannot chuſe but be now pleaſed with me; yea, to relate it in mine own way, I thought no man in *England* could pleaſe God better than I.

36. But poor wretch as I was, I was all this while ignorant of Jeſus Chriſt; and going about to eſtabliſh my own righteouſneſs; and had periſhed therein, had not God, in mercy, ſhewed me more of my ſtate of nature.

37. But upon a day, the good providence of God called me to *Bedford*, to work on my calling; and in one of the ſtreets of that town, I came where there were three or four poor women ſitting at a door in the ſun, talking about the things of God; and being now willing to hear their diſcourſe, I drew near to hear what they ſaid, for I was now a briſk talker of my ſelf, in the matter of religion, but I may ſay, *I heard, but underſtood not*; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts, as alſo how they were convinced of their miſerable ſtate by nature; they talked how God had viſited their ſouls with his love in the Lord Jeſus, and with what words and promiſes they had been refreſhed, comforted and ſupported againſt the temptations of the devil: Moreover, they reaſoned of the ſuggeſtions and temptations of ſatan in particular; and told to each other by which they had been afflicted, and how they were born up under his aſſaults. They alſo diſcourſed of their own wretchedneſs of heart, of their unbelief; and did contemn, ſlight and abhor their own righteouſneſs, as filthy, and inſufficient to do them any good.

38. And methought they ſpake, as if you did make them ſpeak; they ſpake with ſuch pleaſantneſs of ſcripture language, and with ſuch appearance of grace in all they ſaid, that they were to me, as if they had found a new world, as if they were *people that dwelt alone, and were not to be reckoned among their neighbours*, Numb. 23. 9.

39. At this I felt my own heart began to ſhake, and miſtruſt my condition to be naught; for I ſaw that in all my thoughts about religion and ſalvation, the new birth did never enter into my mind, neither knew I the comfort of the word and promiſe, nor the deceitfulneſs and treachery of my own wicked heart. As for ſecret thoughts I took no notice of them; neither did I underſtand what Satan's temptations were, nor how they were to be withſtood and reſiſted, &c.

40. Thus therefore, when I had heard and conſidered what they ſaid, I left them, and went about my employment again, but their talk and diſcourſe went with me; alſo my heart would tarry with them, for I was greatly affected with their words, both becauſe by them I was convinced that I wanted the true tokens of a truly godly man, and alſo becauſe by them I was convinced of the happy and bleſſed condition of him that was ſuch a one.

41. Therefore I ſhould often make it my buſineſs, to be going again and again into the company of theſe poor people, for I could not ſtay away; and the more I went among them, the more I did queſtion my condition; and as I ſtill do remember, preſently I found two things within me, at which I did ſometimes marvel (eſpecially conſidering what a blind, ignorant, ſordid and ungodly wretch but juſt before I was,) the one was a very great ſoftneſs and tenderneſs of heart, which cauſed me to fall under the conviction of what by ſcripture they aſſerted; and the other was a great bending in my mind, to a continual meditating on it, and on all other good things, which at any time I heard or read of.

42. By theſe things my mind was now ſo turned, that it lay like an horſeleach at the vein, ſtill crying out *Give, give*, Prov. 30. 15. which was ſo fixed on eternity, and on the things about the kingdom of heaven (that is, ſo far as I knew, tho' as yet, God knows, I knew but little) that neither pleaſures, nor profits, nor perſuaſions, nor threats, could looſe it, or make it let go his hold; and tho' I may ſpeak it with ſhame, yet it is in very deed, a certain truth, it would then have been as difficult to me to have taken my mind from heaven to earth, as I have found it often ſince, to get again from earth to heaven.

43. One thing I may not omit: There was a young man in our town, to whom my heart before was knit, more than to any other, but he being a moſt wicked creature for curſing, and ſwearing, and whoring, I now ſhook him off, and forſook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and aſked him how he did; he, after his old ſwearing and mad way, anſwered, He was well. *But*, Harry, ſaid I, *why do you ſwear and curſe thus? What will become of you, if you die in this condition?* He anſwered me in a great chafe, *What would the devil do for company, if it were not for ſuch as I am?*

44. About this time I met with ſome ranters books, that were put forth by ſome of our countrymen, which books were alſo highly in eſteem by ſeveral old profeſſors, ſome of theſe I read, but was not able to make a judgment about them, wherefore as I read in them, and thought upon them, ſeeing my ſelf unable to judge, I ſhould betake my ſelf to hearty prayer in this manner. *O Lord, I am a fool, and not able to know the truth from error: Lord leave me not to my own blindneſs, either to approve of, or condemn this doctrine; if it be of God, let me not deſpiſe it; if it be of*

of the devil; let me not embrace it. Lord, I lay my ſoul in this matter, only at thy foot; let me not be deceived, I humbly beſeech thee. I had one religious intimate companion all this while, and that was the poor man I ſpoke of before; but about this time, he alſo turned a moſt deviliſh ranter, and gave himſelf up to all manner of filthineſs, eſpecially uncleanneſs: He would alſo deny that there was a God, angel or ſpirit; and would laugh at all exhortations to ſobriety: When I laboured to rebuke his wickedneſs, he would laugh the more, and pretend that he had gone through all religions, and could never light on the right till now. He told me alſo, that in a little time I ſhould ſee all profeſſors turn to the ways of the ranters. Wherefore abominating thoſe curſed principles, I left his company forthwith, and became to him as great a ſtranger, as I had been before a familiar.

45. Neither was this man only a temptation to me, but my calling lying in the country, I happened to light into ſeveral peoples company, who, though ſtrict in religion formerly, yet were alſo ſwept away by theſe ranters. Theſe would alſo talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection, that could do what they would and not ſin. Oh! theſe temptations were ſuitable to my fleſh, I being but a young man, and my nature in its prime; but God, who had, as I hope, deſigned me for better things, kept me in the fear of his name, and did not ſuffer me to accept ſuch curſed principles. And bleſſed be God, who put it in my heart to cry to him to be kept and directed, ſtill diſtruſting mine own wiſdom; for I have ſince ſeen even the effects of that prayer, in his preſerving me not only from ranting error, but from thoſe alſo that have ſprung up ſince. The bible was precious to me in thoſe days.

46. And now methought, I began to look into the bible with new eyes, and read as I never did before; and eſpecially the epiſtles of the apoſtle St. *Paul* were ſweet and pleaſant to me; and indeed then I was never out of the bible, either by reading or meditation; ſtill crying out to God, that I might know the truth, and way to heaven and glory.

47. And as I went on and read, I lighted on that paſſage, *To one is given by the Spirit the word of wiſdom, to another the word of knowledge by the ſame Spirit; and to another faith,* &c. 1 Cor. 12. And tho' as I have ſince ſeen, that by this ſcripture the Holy Ghoſt intends, in ſpecial, things extraordinary, yet on me it did then faſten with conviction, that I did want things ordinary, even that underſtanding and wiſdom that other chriſtians had. On this word I muſed, and could not tell what to do, eſpecially this word [*Faith*] put me to it, for I could not help it, but ſometimes muſt queſtion, whether I had any faith or no; but I was loth to conclude, I had no faith; for if I do ſo, thought I, then I ſhall count my ſelf a very caſt-a-way indeed.

48. No, ſaid I with myſelf, though I am convinced that I am an ignorant ſot, and that I want thoſe bleſſed gifts of knowledge and underſtanding that other people have; yet at venture I will conclude, I am not altogether faithleſs, though I know not what faith is; for it was ſhewn me, and that too (as I have ſeen ſince) by Satan, that thoſe who conclude themſelves in a faithleſs ſtate, have neither reſt nor quiet in their ſouls; and I was loth to fall quite into deſpair.

49. Wherefore by this ſuggeſtion, I was for a while made afraid to ſee my want of faith; but God would not ſuffer me thus to undo and deſtroy my ſoul, but did continually, againſt this my ſad and blind concluſion, create ſtill within me ſuch ſuppoſitions, inſomuch that I could not reſt content, until I did now come to ſome certain knowledge, whether I had *faith* or no; this always running in my mind, *But how if you want faith indeed? But how can you tell you have faith?* And beſides, I ſaw for certain, if I had not, I was ſure to periſh for ever.

50. So that though I endeavoured at the firſt, to look over the buſineſs of faith, yet in a little time, I better conſidering the matter, was willing to put myſelf upon the trial whether I had faith or no. But alas, poor wretch, ſo ignorant and brutiſh was I, that I knew to this day no more how to do it, than I know how to begin and accompliſh that rare and curious piece of art, which I never yet ſaw or conſidered.

51. Wherefore while I was thus conſidering, and being put to my plunge about it, (for you muſt know, that as yet I had, in this matter, broken my mind to no man, only did hear and conſider) the tempter came in with his deluſion, *That there was no way for me to know I had faith, but by trying to work ſome miracles;* urging thoſe ſcriptures that ſeem to look that way, for the inforcing and ſtrengthning his temptation. Nay, one day, as I was between *Elſtow* and *Bedford*, the temptation was hot upon me, to try if I had faith, by doing ſome miracle: which miracle at this time was this, I muſt ſay to the *puddles* that were in the horſe-pads, *Be dry*; and to the *dry places*, *Be you puddles.* And truly one time I was going to ſay ſo indeed; but juſt as I was about to ſpeak, this thought came into my mind; *But go under yonder hedge, and pray firſt that God would make you able.* But when I

had concluded to pray, this came hot upon me: That if I prayed, and came again, and tried to do it, and yet did nothing notwithſtanding, then be ſure I had no faith, but was a caſt-a-way, and loſt. Nay, thought I, if it be ſo, I will not try yet, but will ſtay a little longer.

52. So I continued at a great loſs; for I thought, if they only had faith, which could do ſo wonderful things, then I concluded, that for the preſent I neither had it, nor yet for time to come were ever like to have it. Thus I was toſſed betwixt the devil and my own ignorance, and ſo perplexed, eſpecially at ſome times, that I could not tell what to do.

53. About this time the ſtate and happineſs of theſe poor people at *Bedford* was thus, *in a kind of a viſion*, preſented to me. I ſaw, as if they were on the ſunny ſide of ſome high mountain, there refreſhing themſelves with the pleaſant beams of the ſun, while I was ſhivering and ſhrinking in the cold, afflicted with froſt, ſnow, and dark clouds: methought alſo, betwixt me and them, I ſaw a wall that did compaſs about this mountain; now thro' this wall my ſoul did greatly deſire to paſs; concluding, that if I could, I would even go into the very midſt of them, and there alſo comfort myſelf with the heat of their ſun.

54. About this wall I thought myſelf, to go again and again, ſtill prying as I went, to ſee if I could find ſome way or paſſage, by which I might enter therein; but none could I find for ſome time: at the laſt I ſaw, as it were, a narrow gap, like a little door-way in the wall, thro' which I attempted to paſs; now the paſſage being very ſtrait and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by ſtriving to get in; at laſt with great ſtriving, methought I at firſt did get in my head, and after that by a ſideling ſtriving, my ſhoulders, and my whole body; then was I exceeding glad, went and ſat down in the midſt of them, and ſo was comforted with the light and heat of their ſun.

55. Now this mountain and wall, *&c.* was thus made out to me; the mountain ſignified the church of the living God; the ſun that ſhone thereon, the comfortable ſhining of his merciful face on them that were therein; the wall I thought was the world, that did make ſeparation between the chriſtians and the world; and the gap which was in the wall, I thought, was Jeſus Chriſt, who is the way to God the Father, *John* 14. 6. *Matt.* 7. 14. But foraſmuch as the paſſage was wonderful narrow, even ſo narrow, that I could not, but with great difficulty enter in thereat, it ſhewed me that none could enter into life, but thoſe that were in down-right earneſt, and unleſs alſo they left that wicked world behind them; for here was only room for body and ſoul, but not for body and ſoul, and ſin.

56. This reſemblance abode upon my ſpirit many days; all which time I ſaw myſelf in a forlorn and ſad condition, but yet was provoked to a vehement hunger and deſire to be one of that number, that did ſit in the ſun-ſhine: now alſo ſhould I pray wherever I was; whether at home or abroad; in houſe or field; and would alſo often, with lifting up of heart, ſing that of the fifty-firſt pſalm, *O Lord, conſider my diſtreſs*; for as yet I knew not where it was.

57. Neither as yet could I attain to any comfortable perſuaſion that I had faith in Chriſt; but inſtead of having ſatisfaction, here I began to find my ſoul to be aſſaulted with freſh doubts about my future happineſs; eſpecially with ſuch as theſe, *Whether I was elected? But how if the day of grace ſhall now be paſt and gone?*

58. By theſe two temptations I was very much afflicted and diſquieted; ſometimes by one, and ſometimes by the other of them. And firſt, to ſpeak of that about my queſtioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and thought nothing could beat me off from this, yet this queſtion did ſo offend and diſcourage me, that I was, eſpecially ſometimes, as if the very ſtrength of my body alſo had been taken away by the force and power thereof. This ſcripture did alſo ſeem to me, to trample upon all my deſires; *It is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercy*, Rom. 9.

59. With this ſcripture I could not tell what to do, for I evidently ſaw, unleſs that the great God, of his infinite grace and bounty, had voluntarily choſen me to be a veſſel of mercy, though I ſhould deſire, and long, and labour until my heart did break, no good could come of it. Therefore this would ſtick with me, *How can you tell that you are elected? And what if you ſhould not? How then?*

60. O Lord, thought I, what if I ſhould not indeed? It may be you are not, ſaid the tempter, it may be ſo indeed thought I. Why then ſaid ſatan, you had as good leave off, and ſtrive no farther; for if indeed you ſhould not be elected and choſen of God, there is no talk of your being ſaved; *For it is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercy.*

61. By theſe things I was driven to my wits end, not knowing what to ſay, or how to anſwer theſe temptations: indeed, I little thought that ſatan had thus aſſaulted me, but that rather it was my own

prudence, thus to ſtart the queſtion: for that the elect only obtained eternal life; that I, without ſcruple, did heartily cloſe withal; but that myſelf was one of them, there lay the queſtion.

62. Thus, therefore, for ſeveral days, I was greatly aſſaulted and perplexed, and was often, when I have been walking, ready to ſink where I went, with faintneſs in my mind; but one day, after I had been ſo many weeks oppreſſed and caſt down therewith, as I was now quite giving up the ghoſt, of all my hopes of ever attaining life, that ſentence fell with weight upon my ſpirit, *Look at the generations of old, and ſee; did ever any truſt in God, and were confounded?*

63. At which I was greatly enlightned, and encouraged in my ſoul; for thus at that very inſtant, it was expounded to me: *Begin at the beginning of* Geneſis, *and read to the end of the* Revelations, *and ſee if you can find, that there was ever any that truſted in the Lord, and was confounded.* So coming home, I preſently went to my bible, to ſee if I could find that ſaying, not doubting but to find it preſently; for it was ſo freſh, and with ſuch ſtrength and comfort on my ſpirit, that it was as if it talked with me.

64. Well, I looked, but I found it not; only it abode upon me; then I did aſk firſt this good man, and then another, if they knew where it was, but they knew no ſuch place. At this I wondered, that ſuch a ſentence ſhould ſo ſuddenly, and with ſuch comfort and ſtrength, ſeize, and abide upon my heart, and yet that none could find it (for I doubted not, but it was in holy ſcripture.)

65. Thus I continued above a year, and could not find the place; but at laſt, caſting my eye upon the *Apochrypha* books, I found it in *Eccleſiaſticus, Eccleſ.* 2. 16. This, at the firſt, did ſomewhat daunt me; but becauſe by this time I had got more experience of the love and kindneſs of God, it troubled me the leſs; eſpecially when I conſidered, that though it was not in thoſe texts that we call holy and canonical, yet foraſmuch as this ſentence was the ſum and ſubſtance of many of the promiſes, it was my duty to take the comfort of it; and I bleſs God for that word, for it was of good to me: that word doth ſtill, oftimes ſhine before my face.

66. After this, that other doubt did come with ſtrength upon me, *But how if the day of grace ſhould be paſt and gone?* How if you have over-ſtood the time of mercy? Now I remember that one day, as I was walking in the country, I was much in the thoughts of this, *but how if the day of grace is paſt?* And to aggravate my trouble, the tempter preſented to my mind thoſe good people of *Bedford*, and ſuggeſted thus unto me, That theſe being converted already, they were all that God would ſave in thoſe parts; and that I came too late, for theſe had got the bleſſing before I came.

67. Now was I in great diſtreſs, thinking in very deed, that this might well be ſo; wherefore I went up and down bemoaning my ſad condition; counting myſelf far worſe than a thouſand fools, for ſtanding off thus long, and ſpending ſo many years in ſin as I had done; ſtill crying out, Oh, that I had turned ſooner; Oh, that I had turned ſeven years ago! It made me alſo angry with myſelf, to think that I ſhould have no more wit, but to trifle away my time, till my ſoul and heaven were loſt.

68. But when I had been long vexed with this fear, and was ſcarce able to take one ſtep more, juſt about the ſame place where I received my other encouragement, theſe words broke in upon my mind, *compel them to come in, that my houſe may be filled; and yet there is room*, Luke 14. 22, 23. Theſe words, but eſpecially them, *And yet there is room*, were ſweet words to me; for truly I thought that by them I ſaw there was place enough in heaven for me; and moreover, that when the Lord Jeſus did ſpeak theſe words, he then did think of me; and that he knowing that the time would come, that I ſhould be afflicted with fear, that there was no place left for me in his boſom, did beſpeak his word, and leave it upon record that I might find help thereby againſt this vile temptation. This I then verily believed.

69. In the light and encouragement of this word, I went a pretty while; and the comfort was the more, when I thought that the Lord Jeſus ſhould think on me ſo long ago, and that he ſhould ſpeak them words on purpoſe for my ſake; for I did think verily, that he did on purpoſe ſpeak them, to encourage me withal.

70. But I was not without my temptations to go back again; temptations I ſay, both from ſatan, mine own heart, and carnal acquaintance; but I thank God theſe were out-weighed by that ſound ſenſe of death and of the day of judgment, which abode, as it were continually in my view: I ſhould often alſo think on *Nebuchadnezzar*; of whom 'tis ſaid, *He had given him all the kingdoms of the earth.* Dan. 5. 18, 19. Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which conſideration was a great help to me.

71. I was almoſt made, about this time, to ſee ſomething concerning the beaſts that *Moſes* counted clean, and unclean: I thought thoſe beaſts were types of men;

the clean, types of them that were the people of God; but the unclean types of ſuch as were the children of the wicked one. Now, I read that the clean beaſts *chewed the cud*; that is, thought I, they ſhew us, we muſt feed upon the word of God: they alſo *parted the hoof*, I thought that ſignified, we muſt part, if we would be ſaved, with the ways of ungodly men. And alſo, in further reading about them, I found, that though we did chew the cud, as the hare; yet if we walked with claws, like a dog; or if we did part the hoof, like the ſwine, yet if we did not chew the cud, as the ſheep, we are ſtill, for all that, but unclean: for I thought the hare to be a type of thoſe that talk of the word, yet walk in ways of ſin; and that the ſwine was like him that parted with his outward pollution, but ſtill wanteth the word of faith, without which, there could be no way of ſalvation, let a man be never ſo devout, *Deut.* 14. After this, I found by reading the word, that thoſe that muſt be glorified with Chriſt in another world, *muſt be called by him here*; called to the partaking of a ſhare in his word and righteouſneſs, and to the comforts and firſt fruits of his ſpirit, and to a peculiar intereſt in all thoſe heavenly things, which do indeed forefit the ſoul for that reſt, and houſe of glory, which is in heaven above.

72. Here again I was at a very great ſtand; not knowing what to do, fearing I was not called; for thought I, if I be not called, what then can do me good? None but thoſe who are effectually called, inherit the kingdom of heaven. But oh! how I now loved thoſe words that ſpake of a *Chriſtian's Calling!* as when the Lord ſaid to one, *Follow me*, and to another, *Come after me:* and oh! thought I, that he would ſay ſo to me too; how gladly would I run after him!

73. I cannot now expreſs with what longings and breathings in my ſoul, I cried to Chriſt to call me. Thus I continued for a time, all on a flame to be converted to Jeſus Chriſt; and did alſo ſee at that day, ſuch glory in a converted ſtate, that I could not be contented without a ſhare therein. Gold! could it have been gotten for gold, what could I have given for it! had I had a whole world, it had all gone ten thouſand times over for this, that my ſoul might have been in a converted ſtate.

74. How lovely now was every one in my eyes, that I thought to be converted men and women! they ſhone, they walked like a people that carried the broad-ſeal of heaven about them. Oh! I ſaw the lot was fallen to them in pleaſant places, and they had a goodly heritage *Pſalm* 16. But that which made me ſick, was that of Chriſt, in *Mark*, *He went up into a mountain, and called to him whom he would, and they came unto him*, Mark 3. 13.

75. This ſcripture made me faint and fear, yet it kindled fire in my ſoul. That which made me fear, was this; leſt Chriſt ſhould have no liking to me, for he called *whom he would*. But oh! the glory that I ſaw in that condition, did ſtill ſo engage my heart, that I could ſeldom read of any that Chriſt did call, but I preſently wiſhed, *Would I had been in their cloaths; would I had been born* Peter; *would I had been born* John; *or would I had been by and had heard him when he called them, how would I have cried, O Lord call me alſo? But, oh! I feared he would not call me.*

76. And truly, the Lord let me go thus many months together, and ſhewed me nothing; either that I was already, or ſhould be called hereafter: but at laſt, after much time ſpent, and many groans to God, that I might be made partaker of the holy and heavenly calling; that word came in upon me: *I will cleanſe their blood that I have not cleanſed, for the Lord dwelleth in Zion*, Joel 3. 21. Theſe words I thought were ſent to encourage me to wait ſtill upon God; and ſignified unto me, that if I were not already, yet time might come I might be in truth converted into Chriſt.

77. About this time I began to break my mind to thoſe poor people in *Bedford*, and to tell them my condition; which when they had heard, they told Mr. *Gifford* of me, who himſelf alſo took occaſion to talk with me; and was willing to be well perſwaded of me, though I think from little grounds: but he invited me to his houſe, where I ſhould hear him confer with others, about the dealings of God with their ſouls; from all which I ſtill received more conviction, and from that time began to ſee ſomething of the vanity, and inward wretchedneſs of my wicked heart, for as yet I knew no great matter therein; but now it began to be diſcovered unto me, and alſo to work at that rate as it never did before. Now I evidently found, that luſts and corruptions put forth themſelves within me, in wicked thoughts and deſires; which I did not regard before; my deſires alſo for heaven and life began to fail, I found alſo, that whereas before my ſoul was full of longing after God, now it began to hanker after every fooliſh vanity; yea, my heart would not be moved to mind that which was good; it began to be careleſs, both of my ſoul and heaven; it would now continually hang back, both to, and in every duty; and was as a clog on the leg of a bird, to hinder me from flying.

78. Nay, thought I, now I grow worſe and worſe; now I am farther from converſion than ever I was before: wherefore

I

I began to ſink greatly in my ſoul, and began to entertain ſuch diſcouragement in my heart, as laid me as low as hell. If now I ſhould have burned at the ſtake, I could not believe that Chriſt had a love for me; alas; I could neither hear him, nor ſee him, nor feel him, nor ſavour any of his things; I was driven as with a tempeſt, my heart would be unclean, and the *Canaanites* would dwell in the land.

79. Sometimes I would tell my condition to the people of God; which when they heard, they would pity me, and would tell me of the promiſes; but they had as good have told me, that I muſt reach the ſun with my finger, as have bidden me receive or rely upon the promiſes; and as ſoon as I ſhould have done it, all my ſenſe and feeling was againſt me; and I ſaw I had a heart that would ſin, and that lay under a law that would condemn.

80. Theſe things have often made me think of the child which the father brought to Chriſt, *who while he was yet a coming to him, was thrown down by the devil, and alſo ſo rent and torn by him, that he lay and wallowed, foaming*, Luke 9. 42. Mark. 9. 20.

81. Further, in theſe days, I ſhould find my heart to ſhut itſelf up againſt the Lord and againſt his holy word: I have found my unbelief to ſet, as it were, the ſhoulder to the door, to keep him out; and that too even then, when I have with many a bitter ſigh, cried, *Good Lord break it open: Lord break theſe gates of braſs, and cut theſe bars of iron aſunder*, Pſalm 107. 16. Yet that word would ſometimes create in my heart a peaceable pauſe, *I girded thee, though thou haſt not known me.* Iſaiah 45. 5.

82. But all this while, as to the act of ſinning, I never was more tender than now; I durſt not take a pin or ſtick, though but ſo big as a ſtraw; for my conſcience now was ſore, and would ſmart at every touch: I could not tell how to ſpeak my words, for fear I ſhould miſplace them. Oh, how gingerly did I then go, in all I did or ſaid! I found myſelf as on a miry bog, that ſhook if I did but ſtir; and was as there left both of God and Chriſt, and the Spirit, and all good things.

83. But I obſerve though I was ſuch a great ſinner before converſion, yet God never much charged the guilt of the ſins of my ignorance upon me; only he ſhewed me, I was loſt if I had not Chriſt, becauſe I had been a Sinner: I ſaw that I wanted a perfect righteouſneſs to preſent me without fault before God, and this righteouſneſs was no where to be found, but in the perſon of Jeſus Chriſt.

84. But my original and inward pollution, that, that was my plague and affliction; that I ſaw at a dreadful rate, always putting forth itſelf within me, that I had the guilt of, to amazement; by reaſon of that, I was more loathſome in mine own eyes, than was a toad; and I thought I was ſo in God's eyes too: ſin and corruption I ſaid, would as naturally bubble out of my heart, as water would bubble out of a fountain: I thought now that every one had a better heart than I had; I could have changed heart with any body; I thought none but the devil himſelf could equalize me for inward wickedneſs and pollution of mind. I fell therefore at the ſight of my own vileneſs, deeply into deſpair; for I concluded, that this condition that I was in, could not ſtand with a ſtate of grace. Sure, thought I, I am forſaken of God; ſure I am given up to the devil, and to a reprobate mind: and thus I continued a long while, even for ſome years together.

85. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was, when I ſaw old people hunting after the things of this life, as if they ſhould live here always: the other was, when I found profeſſors much diſtreſſed and caſt down, when they met with outward loſſes; as of huſband, wife, child, &c. Lord, thought I, what ado is here about ſuch little things as theſe! What ſeeking after carnal things by ſome, and what grief in others for the loſs of them! If they ſo much labour after, and ſhed ſo many tears for the things of this preſent life, how am I to be bemoaned, pitied, and prayed for! My ſoul is dying, my ſoul is damning. Were my ſoul but in a good condition, and were I but ſure of it, ah! how rich would I eſteem myſelf, though bleſſed but with bread and water: I ſhould count thoſe but ſmall afflictions, and ſhould bear them as little burthens. *A wounded ſpirit who can bear.*

86. And though I was much troubled, and toſſed, and afflicted, with the ſight and ſenſe and terror of my own wickedneſs, yet I was afraid to let this ſight and ſenſe go quite off my mind: for I found, that unleſs guilt of conſcience was taken off the right way, that is, by the blood of Chriſt, a man grew rather worſe for the loſs of his trouble of mind, than trouble. Wherefore, if my guilt lay hard upon me, then ſhould I cry, that the blood of Chriſt might take it off: and if it was going off without it (for the ſenſe of ſin would be ſometimes as if it would die, and go quite away) then I would alſo ſtrive to fetch it upon my heart again by bringing the puniſhment of ſin into hell-fire upon my ſpirits; and ſhould cry, *Lord, let it not go off my heart, but the right way, by the blood of Chriſt, and the application of thy mercy, through him, to my ſoul*; for that ſcripture

did lay much upon me, *without ſhedding of blood there is no redemption*, Heb. 22. And that which made me the more afraid of this was, becauſe I had ſeen ſome, who, though when they were under wounds of conſcience, would cry and pray; yet feeling rather preſent eaſe for their trouble, than pardon for their ſin, cared not how they loſt their guilt, ſo they got it out of their mind: now having got it off the wrong way, it was not ſanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God the more, that it might not be ſo with me.

87. And now I was ſorry that God had made me man, for I feared I was a reprobate: I counted man as unconverted, the moſt doleful of all creatures. Thus being afflicted and toſſed about my ſad condition, I counted myſelf alone, and above the moſt of men unbleſſed.

88. Yea, I thought it impoſſible that ever I ſhould attain to ſo much godlineſs of heart, as to thank God that he had made me a man. Man indeed is the moſt noble by creation, of all creatures in the viſible world; but by ſin he had made himſelf the moſt ignoble. The beaſts, birds, fiſhes, *&c.* I bleſſed their condition; for they had not a ſinful nature, they were not obnoxious to the wrath of God; they were not to go to hell-fire after death; I could therefore have rejoiced, had my condition been as any of theirs.

89. In this condition I went a great while; but when comforting time was come, I heard one preach a ſermon on theſe words in the *Song* (*Song* 4. 2.) *Behold thou art fair, my love; behold thou art fair:* But at that time he made theſe *two words, My love,* his chief and ſubject matter; from which, after he had a little opened the text, he obſerved theſe ſeveral concluſions; 1. *That the church, and ſo every ſaved ſoul, is Chriſt's love, when loveleſs.* 2. *Chriſt's love without a cauſe.* 3. *Chriſt's love, which hath been hated of the world.* 4. *Chriſt's love, when under temptation, and under deſtruction.* 5. *Chriſt's love from firſt to laſt.*

90. But I got nothing by what he ſaid at preſent; only when he came to the application of the fourth particular, this was the word he ſaid; *If it be ſo, that the ſaved ſoul is Chriſt's love, when under temptation and deſtruction; then poor tempted ſoul when thou art aſſaulted and afflicted with temptations, and the hidings of God's face, yet think on theſe two words,* My Love, *ſtill.*

91. So as I was going home, theſe words came again into my thoughts; and I well remember, as they came in, I ſaid thus in my heart, *What ſhall I get by thinking on theſe two words?* This thought had no ſooner paſſed through my heart, but theſe words began thus to kindle in my ſpirit, *Thou art my love, thou art my dove,* twenty times together; and ſtill as they ran in my mind, they waxed ſtronger and warmer, and began to make me look up; but being as yet between hope and fear, I ſtill replied in my heart, *But it is true, but it is true?* At which, that ſentence fell upon me, *He will not that it was true, which was come unto him of the angel,* Acts 12. 29.

92. Then I began to give place to the word: which, with power, did over and over make this joyful ſound within my ſoul, *Thou art my love, thou art my love*; and nothing ſhall ſeparate thee from my love. And, with that my heart was filled full of comfort and hope, and now I could believe that my ſins ſhould be forgiven me: yea, I was now taken with the love and mercy of God, that, I remember, I could not tell how to contain till I got home: I thought I could have ſpoken of his love, and have told of his mercy to me, even to the very crows that ſat upon the plough'd lands before me, had they been capable to have underſtood me: wherefore I ſaid in my ſoul, with much gladneſs, well, I would I had a pen and ink here, I would write this down before I go any farther, for ſurely I will not forget this forty years hence: but, alas! within leſs than forty days, I began to queſtion all again; which made me begin to queſtion all ſtill.

93. Yet ſtill at times, I was helped to believe, that it was a true manifeſtation of grace unto my ſoul, tho' I had loſt much of the life and ſavour of it. Now about a week or fortnight after this, I was much followed by this ſcripture, *Simon, Simon, behold ſatan hath deſired to have you,* Luke 22. 31. And ſometimes it would ſound ſo loud within me, yea, and as it was, call ſo ſtrongly after me, that once, above all the reſt, I turned my head over my ſhoulder, thinking verily that ſome man had, behind me, called me; being at a great diſtance me thought he called ſo loud: it came, as I have thought ſince, to have ſtirred me up to prayer, and to watchfulneſs: it came to acquaint me, that a cloud and a ſtorm was coming down upon me; but I underſtood it not.

94. Alſo, as I remember, that time that it called to me ſo loud, was the laſt time that it ſounded in mine ears; but methinks I hear ſtill with what a loud voice theſe words, *Simon, Simon,* ſounded in mine ears. I thought verily, as I have told you, that ſomebody had called after me, that was half a mile behind me: and altho' that was not my name, yet it made me ſuddenly look behind me; believing that he that called ſo loud meant me.

95. But ſo fooliſh was I, and ignorant, that I knew not the reaſon of this ſound;

(which as I did both ſee and feel ſoon after, was ſent from heaven as an alarm, to awaken me to provide for what was coming) only I ſhould muſe and wonder in my mind, to think what ſhould be the reaſon of this ſcripture, and that at this rate, ſo often and ſo loud, ſhould ſtill be ſounding and ratling in mine ears; but, as I ſaid before, I ſoon after perceived the end of God therein.

96. For, about the ſpace of a month after, a very great ſtorm came down upon me, which handled me twenty times worſe than all I had met with before; it came ſtealing upon me, now by one piece, then by another, firſt, all my comfort was taken from me, then darkneſs ſeized upon me; after which, whole floods of blaſphemies, both againſt God, Chriſt, and the ſcriptures, was poured upon my ſpirit, to my great confuſion and aſtoniſhment. Theſe blaſphemous thoughts were ſuch as ſtirred up queſtions in me, againſt the very being of God, and of his only beloved Son: as, whether there were in truth, a God or Chriſt? And whether the holy ſcriptures were not rather a fable, and cunning ſtory, than the holy and pure word of God?

97. The tempter would alſo much aſſault me with this, *How can you tell but that the* Turks *had as good ſcriptures to prove their* Mahomet *the ſaviour, as we have to prove our* Jeſus? *And, could I think, that ſo many ten thouſands, in ſo many countries, and kingdoms, ſhould be without the knowledge of the right way to heaven; (if there were indeed a heaven) and that we only, who live in a corner of the earth, ſhould alone be bleſſed therewith; every one doth think his own religion righteſt, both* Jews *and* Moors, *and* Pagans! *and how if all our faith, and Chriſt, and ſcriptures, ſhould be but a think-too?*

98. Sometimes I have endeavoured to argue againſt theſe ſuggeſtions, and to ſet ſome of the ſentences of bleſſed *Paul* againſt them; but, alas! I quickly felt, when I thus did, ſuch arguings as theſe would return again upon me, *Though we made ſo great a matter of* Paul, *and of his words, yet how could I tell, but that in very deed, he being a ſubtle and cunning man, might give himſelf up to deceive with ſtrong deluſions; and alſo take the pains and travel, to undo and deſtroy his fellows.*

99. Theſe ſuggeſtions (with many other which at this time I may not, nor dare not utter, neither by word or pen) did make ſuch a ſeizure upon my ſpirit, and did ſo over-weigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing elſe but theſe from morning to night within me; and as tho' indeed, there could be room for nothing elſe; and alſo concluded, that God had, in very wrath to my ſoul, given me up to them, to be carried away with them, as with a mighty whirlwind.

100. Only by the diſtaſte that they gave unto my ſpirit, *I felt there was ſomething in me, that refuſed to embrace me.* But this conſideration I then only had, when God gave me leave to ſwallow my ſpittle, otherwiſe the noiſe, and ſtrength and force of theſe temptations, would drown and overflow; and as it were, bury all ſuch thoughts or the remembrance of any ſuch thing. While I was in this temptation, I ſhould often find my mind ſuddenly put upon it, to curſe and ſwear, or to ſpeak ſome grievous thing againſt God, or Chriſt his Son, and of the ſcriptures.

101. Now I thought, ſurely I am poſſeſſed of the devil: at other times, again I thought I ſhould be bereft of my wits; for inſtead of lauding and magnifying God the Lord with others, if I have but heard him ſpoken of, preſently ſome moſt horrible blaſphemous thought or other, would bolt out of my heart againſt him; ſo that whether I did think that God was, or again did think there was no ſuch thing; no love, nor peace, nor gracious diſpoſition could I feel within me.

102. Theſe things did ſink me into very deep deſpair; for I concluded, that ſuch things could not poſſibly be found amongſt them that loved God. I often, when theſe temptations had been with force upon me, did compare myſelf to the caſe of ſuch a child, whom ſome gypſy hath by force took up in her arms, and is carrying from friend and country: kick ſometimes I did, and alſo ſhriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought alſo of *Saul*, and of the evil ſpirit that did poſſeſs him; and did greatly fear, that my condition was the ſame with that of his, 1 *Sam.* 16. 14.

103. In theſe days, when I have heard others talk of what was the ſin againſt the Holy Ghoſt, then would the tempter ſo provoke me to deſire to ſin that ſin, that I was as if I could not, muſt not, neither ſhould be quiet until I had committed it; now no ſin would ſerve but that: if it were to be committed by ſpeaking of ſuch a word, then I have been as if my mouth would have ſpoken that word, whether I would or no: and in ſo ſtrong a meaſure was this temptation upon me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; and to that end alſo I have had thoughts at other times, to leap with my head downward, into ſome muck-hole or other, to keep my mouth from ſpeaking.

104. Now again I beheld the condition of the dog and toad, and counted the eſtate of every thing that God had made,

far better than this dreadful ſtate of mine, and ſuch as my companions was: yea gladly would I have been in the condition of a dog or horſe, for I knew they had no ſouls to periſh under the everlaſting weight of hell, or ſin, as mine was like to do. Nay, and tho' I ſaw this, felt this, and was broken to pieces with it: yet that which added to my ſorrow was that I could not find, that with all my ſoul I did deſire deliverance. That ſcripture did alſo tear and rend my ſoul, in the midſt of theſe diſtractions. *The wicked are like the troubled ſea, which cannot reſt; whoſe waters caſt up mire and dirt. There is no peace to the wicked, ſaith my God,* Iſaiah 57. 20, 21.

105. And now my heart was, at times, exceeding hard; if I would have given a thouſand pounds for a tear, I could not ſhed one, no nor ſometimes ſcarce deſire to ſhed one, I was much dejected, to think that this would be my lot. I ſaw ſome could mourn and lament their ſin; and others, again, could rejoice, and bleſs God for Chriſt, and others again could quietly talk of, and with gladneſs remember the word of God; while I only was in the ſtorm or tempeſt. This much ſunk me, I thought my condition was alone, I ſhould therefore much bewail my hard hap, but get out of, or get rid of theſe things, I could not.

106. While this temptation laſted, which was about a year, I could attend upon none of the ordinances of God, but with ſore and great affliction. Yea, then was I moſt diſtreſſed with blaſphemies: if I had been hearing the word, then uncleanneſs, blaſphemies and deſpair would hold me a captive there; if I have been reading, then ſometimes I had ſudden thoughts to queſtion all I read; ſometimes, again, my mind would be ſo ſtrangely ſnatched away, and poſſeſſed with other things, that I have neither known, nor rgarded, nor remembred ſo much as the ſentence that but now I have read.

107. In prayer alſo I have been greatly troubled at this time; ſometimes I have thought I have felt him behind me, pull my cloaths: he would be alſo continually at me, in time of prayer, to have done, break off; make haſte, you have prayed enough, and ſtay no longer; ſtill drawing my mind away. Sometimes alſo he would caſt in ſuch wicked thoughts as theſe; that I muſt pray to him, or for him: I have thought ſometimes of that, *Fall down*, or, *if thou wilt fall down and worſhip me*, Mat. 2. 9.

108. Alſo, when becauſe I have had wandering thoughts in the time of this duty, I have laboured to compoſe my mind, and fix it upon God; then with great force hath the tempter laboured to diſtract me, and confound me, and to turn away my mind, by preſenting to my heart and fancy, the form of a buſh, a bull, a beſom, or the like, as if I ſhould pray to theſe; to theſe he would alſo (at ſome times eſpecially) ſo hold my mind, that I was as if I could think of nothing elſe, or pray to nothing elſe but to theſe, or ſuch as they.

109. Yet at times I ſhould have ſome ſtrong and heart-affecting apprehenſions of God, and the reality of the truth of his goſpel: but, oh! how would my heart, at ſuch times, put forth itſelf with inexpreſſible groanings. My whole ſoul was then in every word; I ſhould cry with pangs after God, that he would be merciful unto me: but then I ſhould be daunted again with ſuch conceits as theſe; I ſhould think that God did mock at theſe my prayers, ſaying, and that in the audience of the holy angels, *This poor ſimple wretch doth hanker after me, as if I had nothing to do with my mercy but to beſtow it on ſuch as he. Alas, poor ſoul! how art thou deceived! It is not for ſuch as thee to have favour with the Higheſt.*

110. Then hath the tempter come upon me alſo with ſuch diſcouragements as theſe, *You are very hot for mercy, but I will cool you; this frame ſhall not laſt always: many have been as hot as you for a ſpirit, but I have quenched their zeal.* (And with this, ſuch and ſuch who were fallen off, would be ſet before mine eyes.) Then I ſhould be afraid that I ſhould do ſo too: but, thought I, I am glad this comes into my mind: well, I will watch, and take what care I can: *Though you do,* ſays Satan, *I ſhall be too hard for you; I will cool you inſenſibly, by degrees, by little and little. What care I,* ſaith he, *though I be ſeven years in chilling your heart, if I can do it at laſt? Continual rocking will lull a crying child aſleep: I will ply it cloſe, but I will have my end accompliſhed. Though you be burning hot at preſent, yet I can pull you from this fire, I ſhall have you cold before it be long.*

111. Theſe things brought me into great ſtraits; for as I at preſent could not find myſelf fit for preſent death, ſo I thought to live long, would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of ſin, the worth of heaven, and the need I had of the blood of Chriſt to waſh me, both out of mind and thought: but I thank Chriſt Jeſus, theſe things did not at preſent make me ſlack my crying, but rather did put me more upon it, *(like her who met with the adulterer,* Deut. 22. 26.) in which days, that was a good word to me, after I had ſuffered theſe things awhile; *I am perſuaded, that neither heighth, nor depth, nor life,* &c. *ſhall ſeparate us from the love of God, which is in Chriſt Jeſus,* Rom. 8. 38. And now I hoped

long life ſhould not deſtroy me, nor make me miſs of heaven.

112. Yet I had ſome ſupports in this temptation, though they were then all queſtioned by me; that in *Jer.* 3. at the firſt, was ſomething to me; and ſo was the conſideration of verſe 5. of that chapter; that though we have ſpoken and done as evil things as we could, yet we ſhall cry unto God, *My father, thou art the guide of my youth*; and ſhall return unto him.

113. I had alſo once a ſweet glance from that in 2 Cor. 5. 12. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* I remember that one day, as I was ſitting in a neighbour's houſe, and there very ſad at the conſideration of my many blaſphemies; and as I was ſaying in my mind, *What ground have I to think that I, who have been ſo vile and abominable, ſhould ever inherit eternal life?* That word came ſuddenly upon me, *What ſhall we ſay to theſe things? If God be for us, who can be againſt us?* Rom. 8. 13. That alſo was an help unto me, *Becauſe I live, you ſhall live alſo*, John 14. 19. But theſe words were but hints, touches, and ſhort viſits, tho' very ſweet when preſent; only they laſted not; but *like to* Peter's *ſheet, of a ſudden were caught up from me, to heaven again*, Acts 10. 16.

114. But afterward the Lord did more fully and graciouſly diſcover himſelf unto me, and indeed, did quite, not only deliver me from the guilt that, by theſe things, was laid upon my conſcience, but alſo from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other chriſtians were.

115. I remember that one day, as I was travelling into the country, and muſing on the wickedneſs and blaſphemy of my heart, and conſidering the enmity that was in me to God, that ſcripture came in my mind, *He hath made peace by the blood of his croſs*, Col. 1. 20. By which I was made to ſee, both again and again, that day that God and my ſoul were friends by this blood; yea, I ſaw that the juſtice of God, and my ſinful ſoul could embrace and kiſs each other, through his blood. This was a good day to me, I hope I ſhall never forget it.

116. At another time as I ſet by the fire in my houſe, and muſing on my wretchedneſs, the Lord made that alſo a precious word unto me, *Foraſmuch then as children are partakers of the fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that thro' death he might deſtroy him that had the power of death, that is, the devil; and deliver thoſe who through the fear of death were all their life ſubject to bondage*, Heb. 2. 14, 15. I thought that the glory of theſe words was then ſo weighty on me, that I was both once and twice ready to ſwoon as I ſat; yet not with grief and trouble, but with ſolid joy and peace.

117. At this time alſo I ſat under the miniſtry of holy Mr. *Gifford*, whoſe doctrine by God's grace, was much for my ſtability. This man made it much his buſineſs to deliver the people of God from all thoſe falſe and unſound teſts, that by nature we are prone to. He would bid us take ſpecial heed, that we took not up any truth upon truſt; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and ſet us down therein by his own ſpirit in the holy word; for ſaid he, if you do otherwiſe, when temptations come, if ſtrongly, you not having received them with evidence from heaven, will find you want that help and ſtrength, now to reſiſt, that once you thought you had.

118. This was as ſeaſonable to my ſoul, as the former and latter rain in their ſeaſon; for, I had found, and that by ſad experience, the truth of theſe his words; (for I had felt no man can ſay, eſpecially when tempted by the devil, that Jeſus Chriſt is Lord, but by the Holy Ghoſt.) Wherefore I found my ſoul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happineſs, he would ſuffer me to be without the confirmation thereof from heaven; for now I ſaw clearly, there was an exceeding difference betwixt the notion of the fleſh and blood, and the revelation of God in heaven; alſo a great difference betwixt that faith that is feigned, and according to man's wiſdom, and that which comes by a man's being born thereto of God, *Mat.* 16. 15. 1 *John* 5. 1.

119. But, oh! now, how was my ſoul led from truth to truth by God! even from the birth and cradle of the ſon of God, to his acceſſion, and ſecond coming from heaven to judge the world.

120. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not any thing that I then cried unto God, to make known, and reveal unto me, but he was pleaſed to do it for me; I mean, not one part of the goſpel of the Lord Jeſus, but I was orderly led into it: methought I ſaw with great evidence, from the four evangeliſts, the wonderful works of God, in giving Jeſus Chriſt to ſave us, from his conception and birth, even to his ſecond coming to judgment: methought I was as if I had ſeen him born, as if I had ſeen him grow up, as if I had ſeen him walk through this world, from the cradle to the croſs; to which alſo, when

he came, I ſaw how gently he gave himſelf to be hanged, and nailed on it, for my ſins and wicked doing. Alſo as I was muſing on this his progreſs, that dropped on my ſpirit, He was ordained for the ſlaughter, 1 *Pet.* 1. 12, 20.

121. When I have conſidered alſo the truth of his reſurrection, and have remembred that word, *Touch me not* Mary, *&c.* I have ſeen, as if he had leaped out of the grave's-mouth, for joy that he was riſen again, and had got the conqueſt over our dreadful foes, *John* 20. 17. I have alſo, in the ſpirit, ſeen him a man on the right hand of God the Father for me; and have ſeen the manner of his coming from heaven, to judge the world with glory, and have been confirmed in theſe things by theſe ſcriptures following, *Acts* 1. 9, 10. and 7. 56. and 10. 42. *Heb.* 7. 24. and 8. 38. *Rev.* 1. 18. 1 *Theſſ.* 4. 17, 18.

122. Once I was troubled to know whether the Lord Jeſus was man as well as God, and God as well as man; and truly, in thoſe days, let men ſay what they would, unleſs I had it with evidence from heaven, all was nothing to me, I counted myſelf not ſet down in any truth of God. Well, I was much troubled about this point, and could not tell how to be reſolved; at laſt, that in *Rev.* 5. came into my mind, *And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a lamb.* In the midſt of the throne, thought I, there is the godhead; in the midſt of the elders, there is his manhood; but, oh! methought this did gliſter! it was a goodly touch, and gave me ſweet ſatisfaction. That other ſcripture alſo did help me much in this, *To us a child is born, to us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called wonderful, counſellor, the mighty God, the everlaſting father, the prince of peace*, &c. Iſa. 9. 6.

123. Alſo beſides theſe teachings of God, in his word, the Lord made uſe of two things to confirm me in this truth; the one was the errors of the Quakers; and the other was the guilt of ſin; for as the Quakers did oppoſe the truth, ſo God did the more confirm me in it; by leading me into the ſcripture that did wonderfully maintain it.

124. The errors that this people then maintained, were,

1. That the holy ſcriptures were not the word of God.
2. That every man in the world had the ſpirit of Chriſt, grace, faith, *&c.*
3. That Chriſt Jeſus, as crucified, and dying ſixteen hundred years ago, did not ſatisfy divine juſtice for the ſins of the people.
4. That Chriſt's fleſh and blood was within the Saints.
5. That the bodies of the good and bad that are buried in the church-yard, ſhall not ariſe again.
6. That the reſurrection is paſt with good men already.
7. That that man Jeſus, that was crucified between two thieves, on mount *Calvary*, in the land of *Canaan*, by *Jeruſalem*, was not aſcended above the ſtarry heavens.
8. That he ſhould not, even the ſame Jeſus, that died by the hand of the Jews, come again at the laſt day; and as man, judge all nations, *&c.*

125. Many more vile and abominable things were in thoſe days fomented by them, by which I was driven to a more narrow ſearch of the ſcriptures, and was, through their light and teſtimony, not only enlightened, but greatly confirmed and comforted in the truth; and as I ſaid, the guilt of ſin did help me much; for ſtill as that would come upon me, the blood of Chriſt did take it off again, and again, and again; and that too ſweetly according to the ſcripture. O friends! cry to God to reveal Jeſus Chriſt unto you; there is none teacheth like him.

126. It would be too long here to ſtay, to tell you in particular, how God did ſet me down in all the things of Chriſt, and how he did that he might do ſo, lead me into his words; yea, and alſo how he did open them unto me, and make them ſhine before me, and cauſe them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and word, and goſpel.

127. Only this, as I ſaid before, I will ſay unto you again, that in general, he was pleaſed to take this courſe with me; firſt, to ſuffer me to be afflicted with temptations concerning them, and then reveal them to me: as ſometimes I ſhould lie under great guilt for ſin, even cruſhed to the ground therewith; and then the Lord would ſhew me the death of Chriſt; yea, ſo ſprinkle my conſcience with his blood, that I ſhould find, and that before I was aware, that in that conſcience, where but juſt now did reign and rage the law, even there would reſt and abide the peace and love of God, through Chriſt.

128. Now I had an evidence, as I ought of my ſalvation from heaven, with many golden ſeals thereon, all hanging in my ſight: now could I remember this manifeſtation, and the other diſcovery of grace, with comfort; and ſhould often long and deſire that the laſt day were come, that I might be for ever inflamed with the ſight, and joy, and communion with him, whoſe head was crowned with thorns, whoſe face was ſpit on, and body broken, and ſoul made an offering for my ſins: for whereas

before I lay continually trembling at the mouth of hell, now methought I was got ſo far therefrom, that I could not, when I looked back, ſcarce diſcern it: and, oh! thought I, that I were fourſcore years old now, that I might die quickly, that my ſoul might be gone to reſt.

129. But before I had got thus far out of theſe my temptations, I did greatly long to ſee ſome ancient godly man's experience, who had writ ſome hundreds of years before I was born; for, for thoſe who had writ in our days, I thought (but I deſire them now to pardon me) that they had writ only that which others felt; or elſe had, through the ſtrength of their wits and parts, ſtudied to anſwer ſuch objections, as they perceived others were perplexed with, without going down themſelves into the deep. Well, after many ſuch longings in my mind, the God, in whoſe hands are all our days and ways, did caſt into my hand (one day) a book of *Martin Luther*; it was his comment on the *Galatians*; it alſo was ſo old, that it was ready to fall piece from piece if I did but turn it over. Now I was pleaſed much, that ſuch an old book had fallen into my hands; the which, when I had but a little way peruſed, I found my condition in his experience, ſo largely and profoundly handled, as if his book had been written out of my heart. This made me marvel; for thus, thought I, this man could not know any thing of the ſtate of chriſtians now, but muſt needs write and ſpeak the experience of former days.

130. Beſides, he doth moſt gravely alſo in that book, debate of the riſe of theſe temptations, namely blaſphemy, deſperation and the like; ſhewing that the law of *Moſes* as well as the devil, death, and hell, hath a very great hand therein: the which at firſt, was very ſtrange to me; but conſidering and watching, I found it ſo indeed. But of particulars here, I intend nothing; only this methinks I muſt let fall before all men, I do prefer this book of *Martin Luther* upon the *Galatians*, (excepting the holy bible) before all the books that ever I have ſeen, as moſt fit for a wounded conſcience.

131. And now I found, as I thought, that I loved Chriſt dearly: oh! methought my ſoul cleaved unto him, my affections cleaved unto him: I felt love to him as hot as fire, and now, as *Job* ſaid, I thought I ſhould die in my neſt; but I did quickly find, that my great love was but little; and that I, who had, as I thought, ſuch burning love to Jeſus Chriſt, could let him go again for a very trifle, God can tell how to abaſe us, and can hide pride from man. Quickly after this my love was tried to purpoſe.

132. For after the Lord had, in this manner, thus graciouſly delivered me from this great and ſore temptation, and had ſet me down ſo ſweetly in the faith of his holy goſpel, and had given me ſuch ſtrong conſolation, and bleſſed evidence from heaven, touching my intereſt in his love through Chriſt; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

133. And that was, *To ſell and part with this moſt bleſſed Chriſt, to exchange him for the things of life, for any thing.* The temptation lay upon me for the ſpace of a year, and did follow me ſo continually, that I was not rid of it one day in a month, no, not ſometime one hour in many days together, unleſs when I was aſleep.

134. And though in my judgment I was perſuaded, that thoſe who were once effectually in Chriſt, (as I hoped, through his grace, I had ſeen myſelf) could never loſe him for ever; (*For the land ſhall not be ſold for ever, for the land is mine*, ſaith God, *Lev.* 25. 23.) yet it was a continual vexation to me, to think that I ſhould have ſo much as one ſuch thought within me againſt a Chriſt, a Jeſus, that had done for me as he had done; and yet then I had almoſt none others, but ſuch blaſphemous ones.

135. But it was neither my diſlike of the thought, nor yet any deſire and endeadour to reſiſt it, that in the leaſt did ſhake or abate the continuation, or force and ſtrength thereof; for it did always, in almoſt whatever I thought, intermix itſelf therewith, in ſuch ſort, that I could neither eat my food, ſtoop for a pin, chop a ſtick, or caſt mine eye to look on this or that, but ſtill the temptation would come, *Sell Chriſt for this, or ſell Chriſt for that; ſell him, ſell him.*

136. Sometimes it would run in my thoughts, not ſo little as a hundred times together, *Sell him, ſell him, ſell him:* Againſt which, I may ſay, for whole hours together, I have been forced to ſtand as continually leaning and forcing my ſpirit againſt it, leaſt haply, before I were aware, ſome wicked thought might ariſe in my heart, that might conſent thereto; and ſometimes the tempter would make me believe I had conſented to it, but then ſhould I be as tortured upon a rack for whole days together.

137. This temptation did put me to ſuch ſcares, leſt I ſhould at ſome times, I ſay, conſent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainſay and reſiſt this wickedneſs, my very body would be put into action or motion, by way of puſhing or thruſting with my hands or elbows; ſtill anſwering, as faſt as the deſtroyer ſaid, *Sell him; I will not, I will not, I will not; no, not for thouſands, thouſands, thouſands of worlds.* Thus reckoning, leſt I ſhould in

the midſt of theſe aſſaults, ſet too low a value of him, even until I ſcarce well knew where I was, or how to be compoſed again.

138. At theſe ſeaſons he would not let me eat my food at quiet; but, forſooth, when I was ſet at the table at any meat, I muſt go hence to pray; I muſt leave my food now, and juſt now, ſo counterfeit holy alſo would this devil be. When I was thus tempted, I ſhould ſay in myſelf, *Now I am at my meat, let me make an end. No*, ſaid he, *you muſt do it now, or you will diſpleaſe God, and deſpiſe Chriſt.* Wherefore I was much afflicted with theſe things; and becauſe of the ſinfulneſs of my nature (imagining that theſe things were impulſes from God) I ſhould deny to do it, as if I denied God; and then ſhould I be as guilty, becauſe I did not obey a temptation of the devil, as if I had broken the law of God indeed.

139. But to be brief, one morning as I did lie in my bed, I was, as at other times, moſt fiercely aſſaulted with this temptation, *to ſell and part with Chriſt*; the wicked ſuggeſtion ſtill running in my mind, *Sell him, ſell him, ſell him, ſell him, ſell him,* as faſt as a man could ſpeak: againſt which alſo, in my mind, as at other times, I anſwered, *No, no, not for thouſands, thouſands, thouſands,* at leaſt twenty times together: But at laſt, after much ſtriving, even until I was almoſt out of breath, I felt this thought paſs through my heart, *Let him go, if he will*: and I thought alſo, that I felt my heart freely conſent thereto. Oh, the diligence of ſatan! Oh, the deſperateneſs of man's heart!

140. Now was the battle won, and down fell I, as a bird that is ſhot from the top of a tree, into great guilt, and fearful deſpair. Thus getting out of my bed, I went moping into the field; but God knows, with as heavy an heart as mortal man, I think, could bear: where for the ſpace of two hours, I was like a man bereft of life, and, as now, paſt all recovery, and bound over to eternal puniſhment.

141. And withal, that ſcripture did ſeize upon my ſoul, *O profane perſon, as* Eſau, *who for one morſel of meat, ſold his birthright: for ye know, how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears*, Heb. 12. 16, 17.

142. Now was I as one bound, I felt myſelf ſhut up unto the judgment to come; nothing now for two years together would abide with me, but damnation, and an expectation of damnation: I ſay, nothing now would abide with me but this, ſave ſome few moments for relief, as in the ſequel you will ſee.

143. Theſe words were to my ſoul like fetters of braſs to my legs, in the continual ſound of which I went for ſeveral months together. But about ten or eleven o'clock on that day, as I was walking under an hedge (full of ſorrow and guilt God knows) and bemoaning myſelf from this hard hap, that ſuch a thought ſhould ariſe within me; ſuddenly this ſentence ruſhed in upon me, *The blood of Chriſt remits all guilt.* At this I made a ſtand in my ſpirit: with that this word took hold upon me, *The blood of Jeſus Chriſt his own Son, cleanſed us from all ſin*, 1 John 1. 7.

144. Now I began to conceive peace in my ſoul, and methought I ſaw as if the tempter did leer and ſteal away from me, as being aſhamed of what he had done. At the ſame time alſo I had my ſin, and the blood of Chriſt thus repreſented to me, that my ſin, when compared to the blood of Chriſt, was no more to it, than this little clod or ſtone before me, is to this vaſt and wide field that here I ſee. This gave me good encouragement for the ſpace of two or three hours; in which time alſo, methought I ſaw, by faith, the Son of God, as ſuffering for my ſins: but becauſe it tarried not, I therefore ſunk in my ſpirit, under exceeding guilt again.

145. But chiefly by the afore-mentioned ſcripture, concerning *Eſau*'s ſelling of his birth-right; for that ſcripture would lie all day long in my mind, and hold me down, ſo that I could by no means lift up myſelf; for when I would ſtrive to turn to this ſcripture, or that, for relief, ſtill that ſentence would be ſounding in me, *For ye know how that afterwards, when he would have inherited the bleſſing, he found no place of repentance, though he ſought it carefully with tears.*

146. Sometimes, indeed, I ſhould have a touch from that in *Luke* 22. 31. *I have prayed for thee that thy faith fail not*; but it would not abide upon me; neither could I indeed, when I conſidered my ſtate, find ground to conceive in the leaſt, that there ſhould be the root of that grace in me, having ſinned as I had done. Now was I tore and rent in an heavy caſe, for many days together.

147. Then began I with ſad and careful heart, to conſider of the nature and largeneſs of my ſin, and to ſearch into the word of God, if I could in any place eſpy a word of promiſe, or any encouraging ſentence by which I might take relief. Wherefore I began to conſider that of *Mark* 3. *All manner of ſins and blaſphemies ſhall be forgiven unto the ſons of men, wherewith ſoever they ſhall blaſpheme.* Which place, methought, at a bluſh, did contain a large and glorious promiſe, for the pardon of high offences; but conſidering the place more fully, I thought it was rather to be underſtood, as relating more chiefly

to thoſe who had, while in a natural eſtate, committed ſuch things as there are mentioned; but not to me, who had not only received light and mercy, but that had both after, and alſo contrary to that, ſo ſlighted Chriſt as I had done.

148. I feared therefore that this wicked ſin of mine, might be that ſin unpardonable, of which he there thus ſpeaketh. *But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation,* Mark 3. And I did the rather give credit to this, becauſe of that ſentence in the *Hebrews, For you know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.* And this ſtruck always with me.

149. And now was I both a burthen and a terror to myſelf, nor did I ever ſo know, as now, what it was to be weary of my life, and yet afraid to die. Oh, how gladly now would I have been any body but myſelf! any thing but a man! and in any condition but my own! for there was nothing did paſs more frequently over my mind, than that it was impoſſible for me to be forgiven my tranſgreſſion, and to be ſaved from wrath to come.

150. And now began I to labour to call again time that was paſt; wiſhing a thouſand times twice told, that the day was yet to come, when I ſhould be tempted to ſuch a ſin! concluding with great indignation, both againſt my heart, and all aſſaults, how I would rather have been torn in pieces, than found a conſenter thereto. But, alas! theſe thoughts, and wiſhings, and reſolvings, were now too late to help me; this thought had paſſed my heart, God hath let me go, and I am fallen. Oh! thought I, *that it was with me as in months paſt, as in the days when God preſerved me!* Job 29. 2.

151. Then again, being loth and unwilling to periſh, I began to compare my ſin with others, to ſee if I could find that any of thoſe that were ſaved, had done as I had done. So I conſidered *David*'s adultery, and murther, and found them moſt heinous crimes; and thoſe too committed after light and grace received: but yet by conſidering, that his tranſgreſſions were only ſuch as were againſt the law of *Moſes*; from which the Lord Chriſt could, with the conſent of his word, deliver him: but mine was againſt the goſpel; yea, againſt the mediator thereof; I had ſold my Saviour.

152. Now again ſhould I be as if racked upon the wheel, when I conſidered, that, beſides the guilt that poſſeſſed me, I ſhould be ſo void of grace, ſo bewitched. What thought I, muſt it be no ſin but this? Muſt it needs be the *great tranſgreſſion?* Pſalm 19. 13. Muſt that wicked one touch my ſoul, 1 *John* 5. 18. Oh, what ſting did I find in all theſe ſentences!

153. What thought I, is there but one ſin that is unpardonable? But one ſin that layeth the ſoul without the reach of God's mercy; and muſt I be guilty of that? Muſt it needs be that? Is there but one ſin among ſo many millions of ſins, for which there is no forgiveneſs; and muſt I commit this? Oh, unhappy ſin! Oh, unhappy man! Theſe things would ſo break and confound my ſpirit, that I could not tell what to do; I thought, at times, they would have broke my wits; and ſtill, to aggravate my miſery, that would run in my mind, *You know how that afterwards when he would have inherited the bleſſing, he was rejected. Oh! none knows the terrors of thoſe days but myſelf.*

154. After this I began to conſider of *Peter*'s ſin, which he committed in denying his maſter: and indeed, this came nigheſt to mine, of any that I could find, for he had denied his Saviour, as I, after light and mercy received; yea, and that too, after warning given him. I alſo conſidered, that he did it once and twice; and that, after time to conſider betwixt. But though I put all theſe circumſtances together, that, if poſſible, I might find help, yet I conſidered again, that his was but *a denial of his maſter*, but mine was, *a ſelling of my Saviour*. Wherefore I thought with myſelf, that I came nearer to *Judas*, than either to *David* or *Peter*.

155. Here again my torment would flame out and afflict me; yea, it would grind me, as it were to powder, to conſider the preſervation of God towards others, while I fell into the ſnare; for in my thus conſidering of other men's ſins, and comparing of them with my own, I could evidently ſee, God preſerved them, notwithſtanding their wickedneſs, and would not let them, as he had let me, become a ſon of perdition.

156. But oh, how did my ſoul at this time prize the preſervation that God did ſet about his people! Ah, how ſafely did I ſee them walk, whom God had hedged in! They were within his care, protection and ſpecial providence: though they were full as bad I, by nature; yet becauſe he loved them, he would not ſuffer them to fall without the range of mercy: but as for me, I was gone, I had done it; he would not preſerve me, nor keep me; but ſuffered me, becauſe I was a reprobate, to fall as I had done. Now did thoſe bleſſed places, that ſpeak of God's keeping his people, ſhine like the ſun before me, though not to comfort me, yet to ſhew me the bleſſed ſtate and heritage of thoſe whom the Lord had bleſſed.

157. Now I ſaw, that as God had his

hand in all providences and diſpenſations that overtook his elect; ſo he had his hand in all the temptations that they had to ſin againſt him; not to animate them to wickedneſs, but to chuſe their temptations and troubles for them: and alſo to leave them, for a time, to ſuch things only that might not deſtroy, but humble them; as might not put them beyond; but lay them in the way of the renewing his mercy. But oh, what love, what care, what kindneſs and mercy did I now ſee, mixing itſelf with the moſt ſevere and dreadful of all God's ways to his people! He would let *David*, *Hezekiah*, *Solomon*, *Peter*, and others fall, but he would not let them fall into ſin unpardonable, nor into hell for ſin. Oh! thought I, theſe be the men that God hath loved; theſe be the men that God, though he chaſtiſeth them, keeps them in ſafety by him; and them whom he makes to abide under the ſhadow of the Almighty. But all theſe thoughts added ſorrow, grief and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen myſelf, that was killing to me. As all things wrought together for the beſt, and to do good to them that were the called, according to his purpoſe; ſo I thought that all things wrought for damage, and for my eternal overthrow.

158. Then again I began to compare my ſin with the ſin of *Judas*, that, if poſſible, I might find if mine differed from that which, in truth, is unpardonable: And Oh! thought I, if it ſhould differ from it, though but the breadth of an hair, what an happy condition is my ſoul in; and by conſidering, I found that *Judas* did this intentionally, but mine was againſt my prayer and ſtrivings; beſides his was committed with much deliberation, but mine in a fearful hurry, on a ſudden; all this while I was toſſed to and fro, like the locuſt, and driven from trouble to ſorrow; hearing always the ſound of *Eſau*'s fall in mine ears, and of the dreadful conſequences thereof.

159. Yet this conſideration about *Judas* his ſin was, for a while, ſome little relief to me; for I ſaw I had not, as to the circumſtances, tranſgreſſed ſo fully as he. But this was quickly gone again, for I thought with my ſelf, there might be more ways than one to commit this unpardonable ſin; alſo I thought that there might be degrees of that, as well as of other tranſgreſſions; wherefore, for ought I yet could perceive, this iniquity of mine might be ſuch, as might never be paſſed by.

160. I was often now aſhamed, that I ſhould be like ſuch an ugly man as *Judas*: I thought alſo how loathſome I ſhould be unto all the ſaints in the day of judgment: Inſomuch that now I could ſcarce ſee a good man, that I believed had a good conſcience; but I ſhould feel my heart tremble at him, while I was in his preſence. Oh! now I ſaw a glory in walking with God, and what a mercy it was to have a good conſcience before him.

161. I was much about that time tempted to content my ſelf, by receiving ſome falſe opinion; as that there ſhould be no ſuch thing as a day of judgment, that we ſhould not riſe again, and that ſin was no ſuch grievous thing: The tempter ſuggeſting thus, *For if theſe things ſhould indeed be true, yet to believe otherwiſe, would yield you eaſe for the preſent. If you muſt periſh, never torment your ſelf ſo much before hand; drive the thoughts of damning out of your mind, by poſſeſſing your mind with ſome ſuch concluſions, that* Atheiſt *and* Ranters *uſe to help themſelves withal.*

162. But, Oh! when ſuch thoughts have led through my heart, how, as it were, within a ſtep, hath death and judgment been in my view! methought the judge ſtood at the door, I was as if I come already; ſo that ſuch things could have no entertainment. But methinks, I ſee by this, that ſatan will uſe any means, to keep the ſoul from Chriſt; he loveth not an awakened frame of ſpirit; ſecurity, blindneſs, darkneſs and error, is the very kingdom and habitation of the wicked one.

163. I found it a hard work now to pray to God, becauſe deſpair was ſwallowing me up; I thought I was as with a tempeſt, driven away from God, for always when I cried to God for mercy, this would come in, *'Tis too late, I am loſt, God hath let me fall; not to my correction, but my condemnation: My ſin is unpardonable; and I know, concerning* Eſau, *how that after he had ſold his birth-right, he would have received the bleſſing, but was rejected.* About this time I did light on that dreadful ſtory of that miſerable mortal *Francis Spira*; a book that was to my troubled ſpirit, as ſalt, when rubbed into a freſh wound; every ſentence in that book, every groan of that man, with all the reſt of his actions in his dolours, as his tears, his prayers, his gnaſhing of teeth, his wringing of hands, his twiſting and languiſhing, and pining away under that mighty hand of God that was upon him, was as knives, and daggers in my ſoul; eſpecially that ſentence of his was frightful to me, *Man knows the beginning of ſin, but who bounds the iſſues thereof?* Then would the former ſentence, as the concluſion of all, fall like an hot thunderbolt again upon my conſcience;

for you know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.

164. Then ſhould I be ſtruck into a very great trembling, inſomuch that at ſometimes I could, for whole days together, feel my very body, as well as my mind, to ſhake and totter under the ſenſe of this dreadful judgment of God, that ſhould fall on thoſe that have ſinned that moſt fearful and unpardonable ſin. I felt alſo ſuch a clogging and heat at my ſtomach, by reaſon of this my terror, that I was, eſpecially at ſometimes as if my breaſt-bone would ſplit aſunder; then I thought concerning that of *Judas, who by his falling headlong burſt aſunder, and all his bowels guſhed out*, Acts 1.

165. I feared alſo that this was the mark that God did ſet on *Cain*, even continual fear and trembling, under the heavy load of guilt, that he had charged on him for the blood of his brother *Abel.* Thus did I wind, and twine, and ſhrink, under the burthen that was upon me; which burthen alſo did ſo oppreſs me, that I could neither ſtand nor go, nor lie, either at reſt or quiet.

166. Yet that ſaying would ſometimes come to my mind, *He hath received gifts for the rebellious*, Pſal. 68. 18. *The rebellious*, thought I; Why, ſurely they are ſuch as once were under ſubjection to their prince, even thoſe who after they have ſworn ſubjection to his government, have taken up arms againſt him; and this, thought I, is my very condition: I once loved him, feared him, ſerved him; but now I am a rebel; I have ſold him, I have ſaid, *Let him go if he will*; but yet he has gifts for rebels, and then why not for me?

167. This ſometimes I thought on, and ſhould labour to take hold thereof, that ſome though ſmall refreſhment, might have been conceived by me; but in this alſo I miſſed of my deſire, I was driven with force beyond it, I was like a man going to execution, even by that place where he would fain creep in and hide himſelf, but may not.

168. Again, after I had thus conſidered the ſins of the *Saints* in particular, and found *mine* went beyond them, then I began to think with my ſelf, ſet the caſe I ſhould put *all theirs* together, and *mine alone* againſt them, might I not then find encouragement! For if *mine*, though bigger than any one, yet ſhould be but equal to all, then there is hopes; for that blood that hath virtue enough in it to waſh away all theirs, hath virtue enough in it to waſh away mine, though this one be full as big, if not bigger than all theirs. Here again, I ſhould conſider the ſin of *David*, of *Solomon*, of *Manaſſeh*, of *Peter* and the reſt of the great offenders; and ſhould alſo labour, what I might with fairneſs, to aggravate and heighten their ſins by ſeveral circumſtances.

169. I ſhould think with my ſelf that *David* ſhed blood to cover his adultery, and that by the ſword of the children of *Ammon*; a work that could not be done, but by contrivance, which was a great aggravation to his ſin. But then this would turn upon me: Ah! but theſe were but ſins againſt the law, from which there was a Jeſus ſent to ſave them; but yours is a ſin againſt the Saviour, and who ſhall ſave you from that?

170. Then I thought on *Solomon*, and how he ſinned in loving ſtrange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received: but the ſame concluſion that cut me off in the former conſideration, cut me off as to this: namely, that all thoſe were but ſins againſt the law for which God had provided a remedy; *But I had ſold my Saviour*, and there remained no more ſacrifice for ſin.

171. I would then add to theſe Men's ſins, the ſins of *Manaſſeh:* how that he built altars for idols in the houſe of the Lord; he alſo obſerved times, uſed inchantments, had to do with wizzards, was a wizzard, had his familiar ſpirits, burned his children in the fire in ſacrifice to devils, and made the ſtreets of *Jeruſalem* run down with the blood of innocents. Theſe thought I, are great ſins, ſins of a bloody colour, but yet it would turn again upon me. *They are none of them of the nature of yours; you have parted with Jeſus, you have ſold your Saviour.*

172. This one conſideration would always kill my heart, *My ſin was point blank againſt my Saviour*; and that too, at that heighth, that I had in my Heart ſaid of him, *Let him go if he will.* Oh! methoughts, this ſin was bigger than the ſins of a country, of a kingdom, or of the whole world, *no* one pardonable, nor *all* of them together, was able to equal mine; mine outwent them every one.

173. Now I ſhould find my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not eſcape his hand: (*It is a fearful thing to fall into the hands of the living God*, Heb. 10.) But bleſſed be his grace, that ſcripture, in theſe flying fits, would call as running after me, *I have blotted out, as a thick clould, thy tranſgreſſions; and as a cloud thy ſins: return unto me, for I have redeemed thee*, Iſa. 44. 22. This, I ſay, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face, that is, my mind

and ſpirit fled before him; by reaſon of his highneſs, I could not endure: then would the text cry, *Return unto me:* it would cry aloud with a very great voice, *Return unto me, for I have redeemed thee.* Indeed, this would make me make a little ſtop, and, as it were, look over my ſhoulder behind me, to ſee if I could diſcern that the God of grace did follow me with a pardon in his hand, but I could no ſooner do that, but all would be clouded and darkned again by that ſentence, *For you know, how that afterwards, when he would have inherited the bleſſing, he found no place of repentance, though he ſought it carefully with tears.* Wherefore I could not refrain, but fled, though at ſometimes it cried, *Return, return,* as it did hollow after me: But I feared to cloſe in therewith, leſt it ſhould not come from God; for that other, as I ſaid was ſtill ſounding in my conſcience, *For you know that afterwards, when he would have inherited the bleſſing he was rejected,* &c.

174. Once as I was walking to and fro in a good man's ſhop, bemoaning of my ſelf in my ſad and doleful ſtate, afflicting my ſelf with ſelf-abhorrence for this wicked and ungodly thought; lamenting alſo this hard hap of mine, for that I ſhould commit ſo great a ſin, greatly fearing I ſhould not be pardoned; praying alſo in my heart, that if this ſin of mine did differ from that againſt the Holy Ghoſt, the Lord would ſhew it me. And being now ready to ſink with fear, ſuddenly there was, as if there had ruſhed in at the window, the noiſe of wind upon me, but very pleaſant, and as if I heard a voice ſpeaking, *Didſt ever refuſe to be juſtified by the blood of Chriſt?* And withal my whole life of profeſſion paſt, was in a moment opened to me, wherein I was made to ſee, that deſignedly I had not: ſo my heart anſwered groaningly, *No,* Then fell, with power, that word of God upon me, *See that ye refuſe not him that ſpeaketh,* Heb. 12. 25. This made a ſtrange ſeizure upon my ſpirit, it brought light with it, and commanded a ſilence in my heart, of all thoſe tumultuous thoughts, that before did uſe, like maſterleſs hell-hounds, to roar and bellow, and make an hideous noiſe within me. It ſhewed me alſo that Jeſus Chriſt had yet a word of grace and mercy for me, that he had not, as I had feared, quite forſaken and caſt off my ſoul; yea, this was a kind of check for my proneneſs to deſperation; a kind of threatning of me, if I did notwithſtanding my ſins, and the heinouſneſs of them, venture my ſalvation upon the Son of God, but as to my determining about this ſtrange diſpenſation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years time to make a judgment of it, *I thought then here what I ſhould be loath to ſpeak.* But verily that ſudden ruſhing wind was, as if an angel had come upon me, but both it, and the ſalvation, I will leave until the day of judgment; only this I ſay, it commanded a great calm in my ſoul, it perſwaded me there might be hope: it ſhewed me as I thought, what the ſin unpardonable was, and that my ſoul had yet the bleſſed privilege to flee to Jeſus Chriſt for mercy. But I ſay, concerning this diſpenſation: I know not what yet to ſay unto it; which was alſo, in truth, the cauſe, that at firſt I did not ſpeak of it in the book; I do now alſo leave it to be thought on by men of ſound judgment, I lay not the ſtreſs of my ſalvation thereupon, but upon the Lord Jeſus, in the promiſe; yet ſeeing I am here unfolding of my ſecret things, I thought it might not be altogether inexpedient to let this alſo ſhew it ſelf, though I cannot now relate the matter as there I did experience it. This laſted in the ſavour of it, for about three or four days, and then I began to miſtruſt, and to deſpair again.

175. Wherefore ſtill my life hung in doubt before me, not knowing which way I ſhould go, only this I found my ſoul deſire, even to caſt it ſelf at the foot of grace, by prayer and ſupplication. But Oh! 'twas hard for me now, to have the face to pray to this Chriſt for mercy, againſt whom I had thus vilely ſinned; 'twas hard work, I ſay, to offer to look him in the face againſt whom I had ſo vilely ſinned; and indeed, I have found it as difficult to come to God by prayer, after back-ſliding from him, as to do any other thing. Oh, the ſhame that did now attend me! eſpecially when I thought, I am now a going to pray to him for mercy, that I had ſo lightly eſteemed but a while before! I was aſhamed, yea, even confounded, becauſe this villainy had been committed by me: but I ſaw that there was but one way with me, I muſt go to him and humble my ſelf unto him, and beg that he, of his wonderful mercy, would ſhew pity to me, and have mercy upon my wretched ſinful ſoul.

176. Which, when the tempter perceived, he ſtrongly ſuggeſted to me, *That I ought not to pray to God, for prayer was not for any in my caſe, neither could it do me good, becauſe I had rejected the mediator, by whom all prayers came with acceptance to God the Father; and without whom, no prayer could come into his preſence: Wherefore now to pray, is but to add ſin to ſin; yea, now to pray, ſeeing God has caſt you off, is the next way to anger and offend him more than you ever did before,*

177. *For God* (ſaith he) *hath been weary of you for theſe ſeveral years already, becauſe you are none of his; your bawlings in his*

ears hath been no pleaſant voice to him, and therefore he let you ſin in this ſin, that you might be quite cut off, and will you pray ſtill? This the devil urged, and ſet forth that in *Numbers*, when *Moſes* ſaid to the children of *Iſrael*, *That becauſe they would not go up to poſſeſs the land, when God would have them, therefore for ever did he bar them out from thence, though they prayed they might with tears*, Numb. 14. 36, 37, *&c.*

178. As 'tis ſaid in another place, *Exod.* 21. 14. *The man that ſins preſumptuouſly ſhall be taken from God's altar, that he may die*; even as *Joab* was by King *Solomon*, when he thought to find ſhelter there, 1 *Kings* 2. 27, 28, *&c.* Theſe places did pinch me very ſore; yet my caſe being deſperate, I thought with myſelf, I can but die; and if it muſt be ſo, it ſhall once be ſaid, *That ſuch an one died at the foot of Chriſt in prayer.* This I did, but with great difficulty, God doth know; and that becauſe, together with this, ſtill that ſaying about *Eſau* would be ſet at my heart, even like a flaming ſword, to keep the way of the tree of life, leſt I ſhould take thereof and live. Oh! who knows how hard a thing I found it, to come to God in *prayer*.

179. I did alſo deſire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my ſoul to think, that ſome or other of them would ſhortly tell me, that God had ſaid thoſe words to them that he once did ſay to the prophet, concerning the children of *Iſrael*, *Pray not for this people, for I have rejected them*, Jer. 11. 14. So, *Pray not for him, for I have rejected him.* Yea, I thought that he had whiſpered this to ſome of them already, only they durſt not tell me ſo; neither durſt I aſk them of it, for fear it ſhould be ſo, it would make me quite beſides myſelf: *Man knows the beginning of ſin* (ſaid *Spira*) *but who bounds the iſſues thereof?*

180. About this time I took an opportunity to break my mind to an ancient chriſtian, and told him all my caſe: I told him alſo, that I was afraid that I had ſinned the ſin againſt the Holy Ghoſt; and he told me *He thought ſo too.* Here therefore I had but cold comfort; but talking a little more with him, I found him, though a good man, a ſtranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy ſtill.

181. Now alſo did the tempter begin to mock me in my miſery, ſaying, *That ſeeing I had thus parted with the Lord Jeſus, and provoked him to diſpleaſure, who would have ſtood between my ſoul and the flame of devouring fire, there was now but one way, and that was,* To pray that God the Father would be a mediator betwixt his Son and me, *That we might be reconciled again, and that I might have that bleſſed benefit in him that his bleſſed ſaints enjoyed.*

182. Then did that ſcripture ſeize upon my ſoul, *He is of one mind, and who can turn him?* oh! I ſaw, 'twas as eaſy to perſuade him to make a new world, a new covenant, or a new bible, beſides that we have already, as to pray for ſuch a thing. This was to perſuade him, that what he had done already was mere folly; and perſuade him to alter, yea to diſannul the whole way of ſalvation: And then would that ſaying rend my ſoul aſunder, *Neither is there ſalvation in any other; for there is none other name under heaven given among men, whereby we muſt be ſaved,* Acts 4. 12.

183. Now the moſt free, and full, and gracious words of the goſpel, were the greateſt torment to me; yea, nothing ſo afflicted me as the thoughts of Jeſus Chriſt, the remembrance of a ſaviour; becauſe I had caſt him off, brought forth the villainy of my ſin, and my loſs by it, to mind; nothing did twinge my conſcience like this: every thing that I thought of the Lord Jeſus, of his grace, love, goodneſs, kindneſs, gentleneſs, meekneſs, death, blood, promiſes and bleſſed exhortations, comforts and conſolations, it went to my ſoul like a ſword; for ſtill, unto theſe my conſiderations of the Lord Jeſus, theſe thoughts would make place for themſelves in my heart; *Aye, this is the Jeſus, the loving ſaviour, the Son of God, whom you have parted with, whom you have ſlighted, deſpiſed and abuſed: this is the only ſaviour, the only redeemer, the only one that could ſo love ſinners, as to waſh them from their ſins in his own moſt precious blood; but you have no part nor lot in this Jeſus, you have put him from you, you have ſaid in your heart,* Let him go if he will. *Now therefore you are ſevered from him; you have ſevered yourſelf from him: behold then his goodneſs, but yourſelf to be no partaker of it.* Oh, thought I, what have I loſt! what have I parted with! what has diſinherited my poor ſoul! oh! 'tis ſad to be deſtroyed by the grace and mercy of God; to have the lamb, the ſaviour, turn lion and deſtroyer, *Rev.* 6. I alſo trembled, as I have ſaid, at the ſight of the ſaints of God, eſpecially at thoſe that greatly loved him, and that made it their buſineſs to walk continually with him in this world; for they did, both in their words, their carriages, and all their expreſſions of tenderneſs and fear to ſin againſt their precious Saviour, condemn, lay guilt upon, and alſo add continual affliction and ſhame unto my ſoul. *The dread of them was upon me, and I trembled at God's* Samuels, 1 *Sam.* 16. 4.

184. Now alſo the tempter began afreſh to mock my ſoul another way, ſaying, *That Chriſt indeed did pity my caſe, and was ſorry for my loſs; but foraſmuch as I had*

ſinned and tranſgreſſed, as I had done, he could by no means help me, nor ſave me from what I feared; for my ſin was not of the nature of theirs, for whom he bled and died; neither was it counted with thoſe that were laid to his charge when he hanged on a tree: therefore, unleſs he ſhould come down from heaven, and die anew for this ſin, though indeed he did greatly pity me, yet I could have no benefit of him. Theſe things may ſeem ridiculous to others, even as ridiculous as they were in themſelves, but to me they were moſt tormenting cogitations; every of them augmented my miſery, that Jeſus Chriſt ſhould have ſo much love as to pity me, when yet he could not help me, nor did I think that the reaſon why he could not help me, was, becauſe his merits were weak, or his grace and ſalvation ſpent on others already, but becauſe his faithfulneſs to his threatnings would not let him extend his mercy to me. Beſides, I thought, as I have already hinted, that my ſin was not within the bounds of that pardon, that was wrapped up in a promiſe; and if not, then I knew ſurely, that it was more eaſy for heaven and earth to paſs away, than for me to have eternal life. So that the ground of all theſe fears of mine, did ariſe from a ſtedfaſt belief that I had of the ſtability of the holy word of God, and alſo from my being miſinformed of the nature of my ſin.

185. But, oh! how this would add to my affliction, to conceit that I ſhould be guilty of ſuch a ſin, for which he did not die. Theſe thoughts did ſo confound me, and impriſon me, and tie me up from faith, that I knew not what to do: but oh! thought I, that he would come down again! oh, that the work of man's redemption was yet to be done by Chriſt! how would I pray him, and intreat him to count and reckon this ſin among the reſt for which he died! but this ſcripture would ſtrike me down as dead; *Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him,* Rom. 6. 9.

186. Thus, by the ſtrange and unuſual aſſaults of the tempter, was my ſoul like a broken veſſel, driven as with the winds, and toſſed ſometimes headlong into deſpair; ſometimes upon the covenant of works, and ſometimes to wiſh that the new covenant, and the conditions thereof, might ſo far forth as I thought myſelf concerned, be turned another way and changed. *But in all theſe I was as thoſe that juſtle againſt the rocks; more broken, ſcattered and rent.* Oh, the unthought of imaginations, frights, fears and terrors, that are affected by a thorough application of guilt, yielding to deſperation! *This is the man that hath his dwelling among the tombs with the dead; that is always crying out, and cutting himſelf with ſtones,* Mark 5. 1, 2, 3. But I ſay, all in vain; deſperation will not comfort him, the old covenant will not ſave him: nay, heaven and earth ſhall paſs away, before one jot or tittle of the word and law of grace will fail or be removed. This I ſaw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a farther confirmation of the certainty of the way of ſalvation, and that the ſcriptures were the word of God. Oh! I cannot now expreſs what then I ſaw and felt, of the ſteadineſs of Jeſus Chriſt, the rock of man's ſalvation: what was done, could not be undone, added to, nor altered. I ſaw, indeed, that ſin might drive the ſoul beyond Chriſt, even the ſin which is unpardonable; but woe to him that was ſo driven, for the word would ſhut him out.

187. Thus was I always ſinking, whatever I did think or do. So one day I walked to a neighbouring town, and ſat down upon a ſettle in the ſtreet, and fell into a very deep pauſe, about the moſt fearful ſtate my ſin had brought me to; and after long muſing, I lifted up my head, but methought I ſaw, as if the ſun that ſhineth in the heavens did grudge to give light. And as if the very ſtones in the ſtreet, and tiles upon the houſes, did bend themſelves againſt me; methought that they all combined together, to baniſh me out of the world; I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, becauſe I had ſinned againſt the Saviour. O how happy now was every creature over I was! For they ſtood faſt, and kept their ſtation, but I was gone and loſt.

188. Then breaking out in the bitterneſs of my ſoul, I ſaid to my ſoul, with a grievous ſigh, *How can God comfort ſuch a wretch as I?* I had no ſooner ſaid it, but this returned upon me, as an eccho doth anſwer a voice, *This ſin is not unto death.* At which I was, as if I had been raiſed out of the grave, and cried out again, *Lord, how couldeſt thou find out ſuch a word as this?* For I was filled with admiration at the fitneſs, and at the unexpectedneſs of the ſentence, the fitneſs of the word; the rightneſs of the timing of it, the power, and ſweetneſs, and light, and glory, that came with it alſo, was marvellous to me to find, I was now, for the time out of doubt, as to that, about which I ſo much was in doubt before; my fears before *were*, that my ſin was not pardonable, and ſo that I had no right to pray, to repent, &c. or that if I did, it would be of no advantage or profit to me. But now, thought I, if *this ſin* is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Chriſt for mercy, to conſider the promiſe of forgiveneſs,

neſs, as that which ſtands with open arms to receive me, as well as others. This therefore was a great eaſement to my mind, to wit, that my ſin was pardonable, that it was not the ſin unto death, (1 *John* 5. 16, 17. None but thoſe that know what my trouble (by their own experience) was, can tell what relief came to my ſoul, by this conſideration: it was a releaſe to me from my former bonds, and a ſhelter from my former ſtorms: I ſeemed now to ſtand upon the ſame ground with other ſinners, and to have as good right to the word and prayer as any of them.

189. Now I ſay, I was in hopes that my ſin was not unpardonable, but that there might be hopes for me to obtain forgiveneſs. But, oh, how ſatan did now lay about him, for to bring me down again! But he could by no means do it, neither this day nor the moſt part of the next, for this ſentence ſtood like a mill-poſt at my back; yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its ſupportation from me, and ſo I returned to my old fears again, but with a great deal of grudging and peeviſhneſs, for I feared the ſorrow of deſpair; nor could my faith now long retain this word.

190. But the next day at evening, being under many fears, I went to ſeek the Lord, and as I prayed, I cried, and my ſoul cried to him in theſe words, with ſtrong cries; *O Lord, I beſeech thee ſhew me, that thou haſt loved me with everlaſting love*, Jer. 31. 3. I had no ſooner ſaid it, but with ſweetneſs this returned upon me, as an eccho, or ſounding again, *I have loved thee with an everlaſting love.* Now I went to bed in quiet: alſo when I waked the next morning, it was freſh upon my ſoul; and I believed it.

191. But yet the tempter left me not, for it could not be ſo little as an hundred times, that he, that day did labour to break my peace. Oh, the combats and conflicts that I did then meet with, as I ſtrove to hold by this word: that of *Eſau* would fly in my face like lightning: I ſhould be ſometimes up and down twenty times in an hour; yet God did bear me out, and keep my heart upon this word; from which I had alſo, for ſeveral days together, very much ſweetneſs, and comfortable hopes of pardon: for thus it was made out unto me, *I loved thee whilſt thou was committing this ſin, I loved thee before, I loved thee ſtill, and I will love thee for ever.*

192. Yet I ſaw my ſin moſt barbarous, and a filthy crime, and could not but conclude, with great ſhame and aſtoniſhment, that I had horridly abuſed the holy Son of God; wherefore I felt my ſoul greatly to love and pity him, and my bowels to yern towards him; for I ſaw he was ſtill my freind, and did reward me good for evil; yea, the love and affection that then did burn within to my Lord and Saviour Jeſus Chriſt, did work at this time ſuch a ſtrong and hot deſire of revengement upon myſelf, for the abuſe I had done unto him, that, to ſpeak as I then thought, had I a thouſand gallons of blood within my veins, I could freely then have ſpilt it all, at the command and feet of this my Lord and Saviour.

193. And as I was thus muſing, and in my ſtudies, conſidering how to love the Lord and to expreſs my love to him, that Saying came in upon me, *If thou, Lord, ſhouldſt mark iniquity, O Lord, who ſhould ſtand: but there is forgiveneſs with thee, that thou mayeſt be feared*, Pſalm 130. 4. Theſe were good words to me, eſpecially the latter part thereof, to wit, that there is forgiveneſs with the Lord, that he might be feared; that is, as then I underſtood it, that he might be loved, and had in reverence: for it was thus made out to me, *That the great God did ſet ſo high an eſteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their tranſgreſſion.*

194. And now was that word fulfilled on me, and I was alſo refreſhed by it, *Then ſhall they be aſhamed and confounded, and never open their mouth any more, becauſe of their ſhame, when I am pacified towards them for all that they have done, ſaith the Lord God*, Ezek. 16. 36. Thus was my ſoul at this time (and as I then did think for ever) ſet at liberty from being afflicted with my former guilt and amazement.

195. But before many weeks were gone, I began to deſpond again, fearing, leſt notwithſtanding all that I had enjoyed, that I might be deceived and deſtroyed at the laſt; for this conſideration came ſtrong into my mind, *That whatever comfort and peace I thought I might have from the word of the promiſe of life, yet unleſs there could be found in my refreſhment, a concurrence and agreement in the ſcriptures, let me think what I will thereof, and hold it never ſo faſt, I ſhould find no ſuch thing at the end; for the ſcriptures cannot be broken*, John 10. 35.

196. Now began my heart again to ake, and fear I might meet with a diſappointment at laſt. Wherefore I began with all ſeriouſneſs, to examine my former comfort, and to conſider whether one that had ſinned as I had done, might with confidence truſt upon the faithfulneſs of God, laid down in thoſe words, by which I had been comforted, and on which I had leaned myſelf: But now were brought to my mind *For it is impoſſible for thoſe who were once enlightned, and have taſted the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers*

ers of the world to come, if they ſhall fall away, to renew them again unto repentance, Heb. 6. *For, if we ſin wilfully, after we have received the knowledge of the truth, there remains no more ſacrifice for ſin, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries,* Heb. 10. *Even as* Eſau, *who for one morſel of meat, ſold his birth-right. For you know how that afterwards, when he would have inherited the bleſſing, he was rejected, for he found no place of repentance, though he ſought it carefully with tears,* Heb. 12.

197. Now was the word of the goſpel forced from my ſoul; ſo that no promiſe or encouragement was to be found in the bible for me: And now would that ſaying work upon my ſpirit to afflict me, *Rejoice not,* O Iſrael, *for joy as other people,* Hoſ. 9. 1. For I ſaw indeed, there was cauſe of rejoicing for thoſe that held to Jeſus; but as for me, I had cut myſelf off by my tranſgreſſions, and left myſelf neither foot-hold, nor hand-hold, among all the ſtays and props in the precious word of life.

198. And truly, I did now feel myſelf to ſink into a gulf as an houſe whoſe foundation is deſtroyed, I did liken my ſelf in this condition, unto the caſe of a child that was fallen into a mill-pit, who though it could make ſome ſhift to ſcrabble and ſpraul in the water, yet becauſe it could find neither hold for hand nor foot, therefore at laſt it muſt die in that condition. So ſoon as this freſh aſſault had faſtned on my ſoul, that ſcripture came into my heart, *This for many days,* Dan. 10. 14. And indeed, I found it was ſo; for I could not be delivered, nor brought to peace again, untill well nigh two years and an half were compleatly finiſhed. Wherefore theſe words, though in themſelves, they tended to diſcouragement, yet to me, who feared this condition would be eternal, they were at ſometimes as an help and refreſhment to me.

199. For thought I, *many days* are not for ever, *many days* will have an end, therefore ſeeing I was to be afflicted, not a few, but many days, yet I was glad it was but for many days. Thus I ſay, I could recall myſelf ſometimes, and give myſelf an help, for as ſoon as ever the words came into my mind, at firſt, I knew my trouble would be long; yet this would be but ſometimes, for I could not always think on this, nor ever be helped by it, though I did.

200. Now while theſe ſcriptures lay before me, and laid ſin anew at my door, that ſaying in *Luke* 18. 1. with others, did encourage me to prayer: Then the tempter again laid at me very ſore, ſuggeſting, *That neither the mercy of God nor yet the blood of Chriſt, did at all concern me, nor could they help me for my ſin; therefore it was but in vain to pray.* Yet thought I, *I will pray. But,* (ſaid the tempter,) *your ſin is unpardonable. Well,* ſaid I, *I will pray. 'Tis to no boot,* ſaid he. *Yet,* ſaid I, *I will pray.* So I went to prayer to God; and while I was at prayer, I uttered words to this effect, *Lord, ſatan tells me, that neither thy mercy, nor Chriſt's blood, is ſufficient to ſave my ſoul; Lord, ſhall I honour thee moſt, by believing thou wilt and canſt? or him, by believing thou neither wilt nor canſt? Lord, I would fain honour thee, by believing thou wilt and canſt.*

201. And as I was thus before the Lord, that ſcripture faſtened on my heart, [*O man, great is thy faith,*] Mat. 15. 28. even as if one had clapp'd me on the back, as I was on my knees before God: Yet I was not able to believe this, that this was a prayer of faith, till almoſt ſix months after; for I could not think that I had faith, or that there ſhould be a word for me to act faith on; therefore I ſhould ſtill be, as ſticking in the jaws of deſperation, and went mourning up and down in a ſad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in queſtion; and as I was vehemently deſiring to know, if there was indeed hope for me, theſe words came rolling into my mind: *Will the Lord caſt off for ever? And will he be favourable no more? Is his mercy clean gone for ever? Doth his promiſe fail for evermore? Hath God forgotten to be gracious? Hath he in anger ſhut up his tender mercies?* Pſal. 77. 7, 8, 9. And all the while they run in my mind, methought I had ſtill this as the anſwer, *'Tis a queſtion whether he hath or no; it may be he hath not.* Yea, the interrogatory ſeemed to me to carry in it a ſure affirmation that indeed he had not, or would ſo caſt off, but would be favourable: That his promiſe doth not fail, and that he hath not forgotten to be gracious, nor would in anger ſhut up his tender mercy: Something alſo there was upon my heart at the ſame time, which I now cannot call to mind; which, with this text, did ſweeten my heart, and made me conclude, that his mercy might not be quite gone, nor gone for ever.

203. At another time I remembred, I was again much under this queſtion, *Whether the blood of Chriſt was ſufficient to ſave my ſoul?* In which doubt I continued from morning till about ſeven or eight at night; and at laſt, when I was, as it were, quite worn out with fear, leſt it ſhould not lay hold on me, theſe words did ſound ſuddenly within my heart, *He is able:* But methought, this word *able,* was ſpoke loud unto me; it ſhewed a great word, it ſeem-

ed to be writ in great letters, and give ſuch a juſtle to my fear and doubt (I mean for the time it tarried with me, which was about a day) as I never had from that all my life, either before or after, *Heb.* 7. 25.

204. But one morning as I was again at prayer, and trembling under the fear of this, *that no word of God could help me*, that piece of a ſentence darted in upon me, *My grace is ſufficient.* At this methought I felt ſome ſtay, as if there might be hopes. But, Oh, how good a thing it is for God to ſend his word! For about a fortnight before I was looking on this very place and then I thought it could not come near my ſoul with comfort, therefore I threw down my book in a pet: Then I thought it was not large enough for me; no, not large enough; but now it was as if it had arms of grace ſo wide, that it could not only incloſe me, but many more beſides.

205. By theſe words I was ſuſtained, yet not without exceeding conflicts, for the ſpace of ſeven or eight weeks; for my peace would be in it, and out, ſometimes twenty times a day, comfort now, and trouble preſently; peace now, and before I could go a furlong, as full of fear and guilt as ever heart could hold: and this was not only now and then, but my whole ſeven weeks experience: for this about the ſufficiency of grace, and that of *Eſau's* parting with his birthright, would be like a pair of ſcales within my mind, ſometimes one end would be uppermoſt, and ſometimes again the other; according to which would be my peace or troubles.

206. Therefore I did ſtill pray to God, that he would come in with his ſcripture more fully on my heart; to wit, that he would help me to apply the whole ſentence, for as yet I could not: that he gave, that I gathered; but further I could not go, for as yet it only helped me to hope there might be mercy for me, *My grace is ſufficient:* and tho' it came no farther, it anſwered my former queſtion; to wit, that there was hope; yet becauſe *for thee* was left out, I was not contented, but prayed to God for that alſo. Wherefore one day when I was in a meeting of God's people full of ſadneſs and terror, for my fears again were ſtrong upon me; and, as I was now thinking my ſoul was never the better, but my caſe moſt ſad and fearful, theſe words did with great power ſuddenly break in upon me, *My grace is ſufficient for thee, my grace is ſufficient for thee, my grace is ſufficient for thee*, three times together: and, oh! methought that every word was a mighty word unto me; as *my*, and *grace*, and *ſufficient*, and *for thee*; they were then and ſome times are ſtill, far bigger than others be.

207. At which time my underſtanding was ſo enlightened, that I was as though I had ſeen the Lord Jeſus look down from heaven through the tiles upon me, and direct theſe words unto me. This ſent me mourning home, it broke my heart, and filled me full of joy, and laid me low as the duſt; only it ſtayed not long with me, I mean in this glory and refreſhing comfort, yet it continued with me for ſeveral weeks, and did encourage me to hope: but as ſoon as that powerful operation of it was taken from my heart, that other about *Eſau* returned upon me as before; ſo my ſoul did hang as in a pair of ſcales again, ſometimes up, and ſometimes down, now in peace, and anon again in terror.

208. Thus I went on for many weeks, ſometimes comforted, and ſometimes tormented; and eſpecially at ſome times my torment would be very ſore, for all thoſe ſcriptures forenamed in the *Hebrews*, would be ſet before me, as the only ſentences that would keep me out of heaven. Then again I ſhould begin to repent that ever that thought went through me, I ſhould alſo think thus with myſelf, *Why, how many ſcriptures are there againſt me? There are but three or four: and cannot God miſs them, and ſave me for all them?* ſometimes again I ſhould think, *oh! if it were not for theſe three or four words, now how might I be comforted?* And I could hardly forbear at ſome times, but to wiſh them out of the book.

209. Then methought I ſhould ſee as if both *Peter* and *Paul*, and *John*, and all the writers, did look with ſcorn upon me, and hold me in deriſion; and as if they had ſaid unto me, *All our words are truth, one of as much force as the other: it is not we that have cut you off, but you have caſt away yourſelf: there is none of our ſentences that you muſt take hold upon, but theſe, and ſuch as theſe: it is impoſſible, there remains no more ſacrifice for ſin*, Heb. 6. *And it had been better for them not to have known the will of God, than after they had known it, to turn from the holy commandment delivered unto them*, Heb. 10. *For the ſcriptures cannot be broken*, 2 Pet. 2. 21.

210. Theſe, as the elders of the city of refuge, I ſaw, were to be judges both of my caſe and me, while I ſtood, with the *avenger* of blood at my heels, trembling at their gate for deliverance, alſo with a thouſand fears and miſtruſts, I doubted that he would ſhut me out for ever, *Joſh.* 20. 3, 4.

211. Thus I was confounded, not knowing what to do, nor how to be ſatisfied in this queſtion, *Whether the ſcriptures could agree in the ſalvation of my ſoul?* I quaked at the apoſtles, I knew their words were true, and that they muſt ſtand for ever.

212. And I remember one day as I was in diverſe frames of ſpirit, and conſidering that theſe frames were according to the

nature of ſeveral ſcriptures that came in upon my mind; if this of grace, then was I quiet; but if that of *Eſau*, then tormented: *Lord*, thought I, *if both theſe ſcriptures would meet in my heart at once, I wonder which of them would get the better of me*. So methought I had a long mind that they might come both together upon me; yea, I deſired of God they might.

213. Well, about two or three days after, ſo they did indeed: they bolted both upon me at a time, and did work and ſtruggle ſtrangely in me for a while; at laſt that about *Eſau*'s birth-right began to wax weak, and withdraw, and vaniſh; and this about the ſufficiency of grace prevailed with peace and joy. And as I was in a muſe about this thing, that ſcripture came home upon me, *Mercy rejoiceth over judgment*, James 2. 13.

214. This was a wonderment to me, yet truly, I am apt to think it was of God, for the word of the law and wrath, muſt give place to the word of life and grace; becauſe though the word of condemnation be glorious, yet the word of life and ſalvation doth far exceed in glory, 2 *Cor*. 3. 8, to 12. *Mark* 9. 5, 6, 7. *John* 6. 37. Alſo that *Moſes* and *Elias* muſt both vaniſh, and leave Chriſt and his ſaints alone.

215. This ſcripture did alſo moſt ſweetly viſit my ſoul; *And him that cometh to me, I will in no wiſe caſt out.* Oh the comfort that I had from this word, *in no wiſe!* as who ſhould ſay, *by no means, for nothing whatever he hath done.* But ſatan would greatly labour to pull this promiſe from me, telling of me, *That Chriſt did not mean me, and ſuch as I, but ſinners of a lower rank, that had not done as I had done.* But I ſhould anſwer him again, *Satan, here is in theſe words no ſuch exception; but him that comes, him, any him: him that cometh to me, I will in no wiſe caſt out.* And this I well remember ſtill, that of all the ſlights that ſatan uſed to take this ſcripture from me, yet he never did ſo much as put this queſtion, *But do you come aright?* And I have thought the reaſon was, becauſe he thought I knew full well what coming aright was; for I ſaw, that to come aright, was to come as I was, a vile and ungodly ſinner, and ſo caſt myſelf at the feet of mercy, condemning myſelf for ſin. If ever ſatan and I did ſtrive for any word of God in all my life, it was for this good word of Chriſt; he at one end, and I at the other: oh, what work we made! It was for this in *John*, I ſay, that we did ſo tug and ſtrive: he pulled, and I pulled; but God be praiſed, I overcame him, I got ſweetneſs from it.

216. But, notwithſtanding all theſe helps, and bleſſed words of grace, yet that of *Eſau*'s ſelling of his birth-right, would ſtill at times diſtreſs my conſcience; for though I had been moſt ſweetly comforted, and that but juſt before, yet when that came into my mind, 'twould make me fear again, I could not be quite rid thereof, 'twould every day be with me: wherefore now I went another way to work, even to conſider the nature of this blaſphemous thought, I mean, if I ſhould take the words at the largeſt, and give them their own natural force and ſcope: even every word therein: ſo when I had thus conſidered, I found, that if they were fairly taken, they would amount to this, *That I had freely left the Lord Jeſus Chriſt to his choice, whether he would be my ſaviour or no*; for the wicked words were theſe, *Let him go if he will.* Then that ſcripture gave me hope, *I will never leave thee nor forſake thee*, Heb. 13. 5. *O Lord*, ſaid I, *but I have left thee.* Then it anſwered again, *But I will not leave thee.* For this I thanked God alſo.

217. Yet I was grievous afraid he ſhould, and found it exceeding hard to truſt him, ſeeing I had ſo offended him; I could have been exceeding glad that this thought had never befallen, for then I thought I could, with more eaſe and freedom abundance, have leaned on his grace. I ſee it was with me, as it was with *Joſeph*'s brethren; the guilt of their own wickedneſs did often fill them with fears, that their brother would at laſt deſpiſe them, *Gen.* 50. 15, 16, &c.

218. Yet above all the ſcriptures that I yet did meet with, that in *Joſhua* 20. was the greateſt comfort to me, which ſpeaks of the ſlayer that was to flee for refuge, *And if the avenger of blood purſue the ſlayer, then, ſaith* Moſes, *they that are the elders of the city of refuge ſhall not deliver him into his hand, becauſe he ſmote his neighbour unwittingly, and hated him not aforetime.* Oh, bleſſed be God for this word; I was convinced that I was the ſlayer; and that the avenger of blood purſued me, I felt with great terror; only now it remained that I enquire whether I have right to enter the city of refuge: ſo I found that he muſt not, *who lay in wait to ſhed blood:* it was not the wilful *murderer*, but he who *unwittingly* did it, he who did it unawares; not out of ſpite, or grudge, or malice, he that ſhed it unwittingly, even he who did not *hate his neighbour before.* Wherefore,

219. I thought verily I was the man that muſt enter, becauſe I had ſmitten my neighbour *unwittingly, and hated him not aforetime.* I hated him not aforetime; no, I prayed unto him, was tender of ſinning againſt him; yea, and againſt this wicked temptation I had ſtrove for twelve months before, yea, and alſo when it did paſs through my heart, it did in ſpite of my teeth: wherefore I thought I had right to enter this city, and the elders, which

are the apoſtles, were not to deliver me up. This therefore was great comfort to me, and did give me much ground of hope.

220. Yet being very critical, for my ſmart had made me, that I knew not what ground was ſure enough to bear me, I had one queſtion that my ſoul did much deſire to be reſolved about; and that was, *Whether it be poſſible for any ſoul that hath indeed ſinned the unpardonable ſin, yet after that to receive tho' but the leaſt true ſpiritual comfort from God through Chriſt?* The which, after I had much conſidered, I found the anſwer was, No, they could not; and that for thoſe reaſons:

221. *Firſt*, Becauſe thoſe that have ſinned that ſin, they are debarred a ſhare in the blood of Chriſt, and being ſhut out of that, they muſt needs be void of the leaſt ground of hope, and ſo of ſpiritual comfort, *For to ſuch there remains no more ſacrifice for ſin*, Heb. 10. 26, 27. *Secondly*, Becauſe they are denied a ſhare in the promiſe of life; they *ſhall never be forgiven, neither in this world, nor in that which is to come*, Mat. 12. 31. *Thirdly*, The Son of God excludes them alſo from a ſhare in his bleſſed interceſſion, being for ever aſhamed to own them both before his holy Father, and the bleſſed angels in heaven, *Mark* 8.

222. When I had with much deliberation conſidered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my wicked ſin; then methought I durſt venture to come nigh unto thoſe moſt fearful and terrible ſcriptures, with which all this while I had been ſo greatly affrighted, and on which indeed, before I durſt ſcarce caſt mine eye, (yea, had much ado an hundred times, to forbear wiſhing them out of the bible,) for I thought they would deſtroy me; but now, I ſay, I began to take ſome meaſure of encouragement, to come cloſe to them, to read them and conſider them, and to weigh their ſcope and tendency.

223. The which, when I began to do, I found my viſage changed; for they looked not ſo grimly, as before I thought they did: and firſt I came to the ſixth of the *Hebrews*, yet trembling for fear it ſhould ſtrike me; which when I had conſidered, I found that the falling there intended, was a falling *quite away*; that is, as I conceived, a falling from, and an abſolute denying of the goſpel, of remiſſion of ſins by Jeſus Chriſt; for, from them the apoſtle begins his argument, verſe 1, 2, 3. *Secondly*, I found that this falling away, muſt be openly, even in the view of the world, even ſo as *to put Chriſt to an open ſhame*. *Thirdly*, I found that thoſe he there intended, were for ever ſhut up of God, both in blindneſs, hardneſs and impenitency: *It is impoſſible they ſhould be renewed again unto repentance.* By all theſe particulars, I found to God's everlaſting praiſe, my ſin was not the ſin in this place intended.

Firſt, I confeſſed I was fallen, but not fallen away, that is, from the profeſſion of faith in Jeſus unto eternal life.

Secondly, I confeſſed that I had put Jeſus Chriſt to *ſhame* by my ſin, but not to open *ſhame*, I did not deny him before men, nor condemn him as a fruitleſs one before the world.

Thirdly, Nor did I find that God had ſhut me up, or denied me to come (though I found it hard work indeed to come) to him by ſorrow and repentance: bleſſed be God for unſearchable grace.

224. Then I conſidered that in the tenth of the *Hebrews*, and found that the *wilful ſin* there mentioned, is not every wilful ſin, but that which doth throw off Chriſt, and then his commandments too. *Secondly*, that muſt be done alſo openly, before two or three witneſſes, to anſwer that of the law, verſe 28. *Thirdly*, this ſin cannot be committed, but with great deſpite done to the ſpirit of grace; deſpiſing both the diſſuaſions from that ſin, and the perſuaſions to the contrary. But the Lord knows, though this my ſin was deviliſh, yet it did not amount to theſe.

225. And as touching that in the twelfth of the *Hebrews*, about *Eſau*'s ſelling of his birth-right, though this was that which killed me, and ſtood like a ſpear againſt me; yet now I did conſider, *Firſt*, That his was not a haſty thought againſt the continual labour of his mind, but a thought conſented to and put in practice likewiſe, and that after ſome deliberation, *Gen.* 25. *Secondly*, It was a publick and open action, even before his brother, if not before many more; this made his ſin of a far more heinous nature than otherwiſe it would have been. 3dly, He continued to ſlight his birth-right: *He did eat and drink, and went his way; thus* Eſau *deſpiſed his birth-right*: yea, twenty years after he was found to deſpiſe it ſtill. And *Eſau* ſaid, *I have enough, my brother, keep that thou haſt thyſelf*, Gen. 33. 9.

226. Now as touching this, *That* Eſau *ſought a place of repentance*: Thus I thought, *Firſt*, This was not for the *birth-right*, but *the bleſſing*; this is clear from the apoſtle, and is diſtinguiſhed by *Eſau* himſelf; *he hath taken away my birth-right*, (that is formerly) *and now he hath taken away my bleſſing alſo*, Gen. 27. 36. *Secondly*, Now this being thus conſidered, I came again to the apoſtle, to ſee what might be the mind of God, in a New Teſtament ſtile and ſenſe concerning *Eſau*'s ſin; and ſo far as I could conceive, this was the mind of God, *That the birth-right* ſigni-

fied *regeneration*, and the *bleſſing*, the *eternal inheritance*; for ſo the apoſtle ſeems to hint, *Leſt there be any prophane perſon, as Eſau, who for a morſel of meat ſold his birth-right*; as if he ſhould ſay, that ſhall caſt off all thoſe bleſſed beginnings of God that at preſent are upon him, in order to a new-birth, leſt they become as *Eſau*, even be rejected *afterwards*, when they ſhould inherit the bleſſing.

227. For many there are, who in the day of grace and mercy, deſpiſe thoſe things which are indeed the birth-right to heaven, who yet when the declining days appear, will cry as loud as *Eſau*, *Lord, Lord, open to us*, but then, as *Iſaac* would not repent, no more will God the Father, but will ſay, *I have bleſſed theſe, yea, and, they ſhall be bleſſed*; but as for you, *depart, you are workers of iniquity*, Gen. 27. 32. Luke 13. 25, 26, 27.

228. When I had thus conſidered theſe ſcriptures, and found that thus to underſtand them, was not againſt, but according to other ſcriptures; this ſtill added further to my encouragement and comfort, and alſo gave a great blow to that objection, to wit, *That the ſcripture could not agree in the ſalvation of my ſoul.* And now remained only the hinder part of the tempeſt, for the thunder was gone beyond me, only ſome drops did ſtill remain, that now and then would fall upon me; but becauſe my former frights and anguiſh were very ſore and deep, therefore it oft befel me ſtill, as it befalleth thoſe that have been ſcared with fire, I thought every voice was *fire, fire*; every little touch would hurt my tender conſcience.

229. But one day, as I was paſſing into the field, and that too with ſome daſhes on my conſcience, fearing leſt yet all was not right, ſuddenly this ſentence fell upon my ſoul, *Thy righteouſneſs is in heaven*; and methought withal, I ſaw with the eyes of my ſoul, Jeſus Chriſt at God's right-hand; there I ſay, as my righteouſneſs; ſo that wherever I was, or whatever I was doing, God could not ſay of me, *He wants my righteouſneſs*, for that was juſt before him. I alſo ſaw moreover, that it was not my good frame of heart that made my righteouſneſs better, nor yet my bad frame that made my righteouſneſs worſe; for my righteouſneſs was Jeſus Chriſt himſelf, *The ſame yeſterday, to day, and for ever*, Heb. 13. 8.

230. Now did my chains fall off my legs indeed, I was looſed from my afflictions and irons, my temptations alſo fled away; ſo that from that time thoſe dreadful ſcriptures of God left off to trouble me; now went I alſo home rejoicing, for the grace and love of God; ſo when I came home, I looked to ſee if I could find that ſentence, *Thy righteouſneſs is in heaven*; but could not find ſuch a ſaying, wherefore my heart began to ſink again, only that was brought to my remembrance. 1 *Cor.* 1. 33. *He is made unto us of God, Wiſdom, righteouſneſs, ſanctification, and redemption*; by this word I ſaw the other ſentence true.

231. For by this ſcripture I ſaw that the man Chriſt Jeſus, as he is diſtinct from us as touching his bodily preſence, ſo he is our righteouſneſs and ſanctification before God, here therefore I lived, for ſome time, very ſweetly at peace with God through Chriſt; Oh methought Chriſt! Chriſt! there was nothing but Chriſt that was before my eyes, I was not now (only) for looking upon this and the other benefits of Chriſt apart, as of his blood, burial, or reſurrection, but conſidering him as a whole Chriſt! as he in whom all theſe, and all other his virtues, relations, offices and operations met together, and that he ſat on the right hand of God in heaven.

232. 'Twas glorious to me to ſee his exaltation, and the worth and prevalency of all his benefits, and that becauſe now I could look from myſelf to him, and ſhould reckon, that all thoſe graces of God that now were green on me, were yet but like thoſe crack'd groats and fourpence-halfpennies that rich men carry in their purſes, when their gold is in their trunks at home! Oh, I ſaw my gold was in my trunk at home! In Chriſt my Lord and Saviour! Now Chriſt was all; all my wiſdom, all my righteouſneſs, all my ſanctification, and all my redemption.

233. Further, the Lord did alſo lead me into the myſtery of union with the Son of God, that I was joined to him, that I was fleſh of his fleſh, and bone of his bone, and now was that a ſweet word to me, in *Eph.* 5. 30. By this alſo was my faith in him, as my righteouſneſs, the more confirmed in me; for if he and I were one, then his righteouſneſs was mine, his merits mine, his victory alſo mine. Now could I ſee myſelf in heaven and earth at once; in heaven by my Chriſt, by my head, by my righteouſneſs and life, though, on earth by body or perſon.

234. Now I ſaw Chriſt Jeſus was looked on of God; and ſhould alſo be looked upon by us, as that common or publick perſon, in whom all the whole body of his elect are always to be conſidered and reckoned; that we fulfilled the law by him, died by him, roſe from the dead by him, got the victory over ſin, death, the devil, and hell, by him; when he died, we died, and ſo of his reſurrection. *Thy dead men ſhall live together, with my dead body ſhall they ariſe*, ſaith he, *Iſa.* 26. And again, *After two days he will revive us, and the*

the third day we ſhall live in his ſight, Hoſ. 6. 2. Which is now fulfilled by the ſitting down of the ſon of man on the right-hand of the Majeſty in the heavens, according to that to the *Epheſians*, *He hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*, Eph. 2. 6.

235. Ah, theſe bleſſed conſiderations and ſcriptures, with many other of like nature, were in thoſe days made to ſpangle in mine eye, ſo that I have cauſe to ſay, *Praiſe ye the Lord God in his ſanctuary; praiſe him in the firmament of his power, praiſe him for his mighty acts, praiſe him according to his excellent greatneſs*, Pſalm 105. 1, 2.

236. Having thus in a few words given you a taſte of the ſorrow and affliction that my ſoul went under, by the guilt and terror that thus my wicked thought did lay me under! and having given you alſo a touch of my deliverance therefrom, and of the ſweet and bleſſed comfort that I met with afterwards, which comfort dwelt about a twelvemonth with my heart, to my unſpeakable admiration; I will now, (God willing) before I proceed any further, give you in a word or two, what, as I conceive, was the cauſe of this temptation; and alſo after that, what advantage, at the laſt, it became unto my ſoul.

237. For the cauſes, I conceived they were princially two: Of which two alſo I was deeply convinced all the time this trouble lay upon me. The firſt was, for that I did not, when I was delivered from the temptation that went before, ſtill pray to God to keep me from temptations that were to come; for though, as I can ſay in truth, my ſoul was much in prayer before this trial ſeized me. Yet then I prayed only, or at the moſt, principally for the removal of preſent troubles, and for freſh diſcoveries of his love in Chriſt! which I ſaw afterwards was not enough to do; I alſo ſhould have prayed, that the great God would keep me from the evil that was to come.

238. Of this I was made deeply ſenſible by the prayer of holy *David*, who when he was under preſent mercy, yet prayed that God would hold him back from ſin and temptation to come; *For then*, ſaith he, *ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion*, Pſal. 19. 13. By this very word was I galled and condemned quite through this long temptation.

239. That alſo was another word that did much condemn me for my folly, in the neglect of this duty, *Heb.* 4. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need:* This I had not done, and therefore was thus ſuffered to ſin and fall, according to what is written, *Pray that ye enter not into temptation*: And truly this very thing is to this day of ſuch weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I intreat him for help and mercy againſt the temptations that are to come; and I do beſeech thee, reader, that thou learn to beware of my negligence, by the afflictions that for this thing I did for days, and months, and years, with ſorrow undergo.

240. Another cauſe of this temptation was, that I had tempted God; and on this manner did I do it: Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and ſtrong upon her, even as if ſhe would have immediately fallen in labour, and been delivered of an untimely birth: Now at this very time it was, that I had been ſo ſtrongly tempted to queſtion the being of God; wherefore as my wife lay crying by me, I ſaid, but with all ſecrecy imaginable, even thinking in my heart, *Lord, if now thou wilt remove this ſad affliction from my wife, and cauſe that ſhe be troubled no more therewith this night* (and now were her pangs juſt upon her) *then I ſhall know that thou canſt diſcern the moſt ſecret thoughts of the heart.*

241. I had no ſooner ſaid it in my heart, but her pangs were taken from her, and ſhe was caſt into a deep ſleep, and ſo continued till morning; at this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell to ſleep alſo; ſo when I awaked in the morning, it came upon me again, even what I had ſaid in my heart the laſt night, and how the Lord had ſhewed me, that he knew my ſecret thoughts, which was a great aſtoniſhment unto me for ſeveral weeks after.

242. Well, about a year and a half afterwards, that wicked ſinful thought, of which I have ſpoken before, went through my wicked heart, even this thought, *Let Chriſt go if he will*; ſo when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would alſo come upon me with this retort, which alſo carried rebuke along with it; *Now you may ſee that God doth know the moſt ſecret thoughts of the heart.*

243. And with this, that of the paſſages that were betwixt the Lord and his ſervant *Gideon*, fell upon my ſpirit; how becauſe that *Gideon* tempted God with his fleece, both wet and dry, when he ſhould have believed and ventured upon his words, therefore the Lord did afterwards ſo try him, as to ſend him againſt an innumerable company of enemies: And that too, as to outward appearance, without any ſtrength or help, *Judges* 6. 7. Thus he ſerved me,

and that juſtly, for I ſhould have believed his word, and not to have put an *if* upon the all-ſeeingneſs of God.

244. And now to ſhew you ſomething of the advantages that I alſo have gained by this temptation; and firſt, by this I was made continually to poſſeſs in my ſoul a very wonderful ſenſe both of the bleſſing and glory of God, and of his beloved Son; in the temptation that went before, my ſoul was perplexed with unbelief, blaſphemy, hardneſs of heart, queſtions about the being of God, Chriſt, the truth of the word, and certainty of the world to come; I ſay, then I was greatly aſſaulted, and tormented with atheiſm, but now the caſe was otherwiſe, now was God and Chriſt continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holineſs of God did at this time break me to pieces; and the bowels and compaſſion of Chriſt did break me as on the wheel; for I could not conſider him but as a loſt and rejected Chriſt, the remembrance of which was as the continual breaking of my bones.

245. The ſcriptures alſo were wonderful things unto me; I ſaw that the truth and verity of them were the keys of the kingdom of heaven; *thoſe* that the ſcriptures favour, *they* muſt inherit bliſs; but *thoſe* that they oppoſe and condemn, muſt periſh for evermore: oh this word, *For the ſcriptures cannot be broken*, would rend the caul of my heart; and ſo would that other, *Whoſe ſins ye remit, they are remitted; but whoſe ſins ye retain, they are retained:* Now I ſaw the apoſtles to be the elders of the city of refuge, *Joſhua* 20. 4. thoſe that they were to receive in were received to life; but thoſe that they ſhut out, were to be ſlain by the avenger of blood.

246. Oh! one ſentence of the ſcripture, did more afflict and terrify my mind, I mean thoſe ſentences that ſtood againſt me (as ſometimes I thought they every one did) more, I ſay, than an army of forty thouſand men that might come againſt me. Woe be to him againſt whom the ſcriptures bend themſelves.

247. By this temptation I was made to ſee more into the nature of the promiſes, than ever I was before; for I lying now trembling under the mighty hand of God, continually torn and rent by the thundering of his juſtice; this made me with careful heart and watchful eye, with great fearfulneſs, to turn over every leaf, and with much diligence, mixed with trembling, to conſider every ſentence, together with its natural force and latitude.

248. By this temptation alſo, I was greatly holden off my former fooliſh practice, of putting by the word of promiſe when it came into my mind; for now, though I could not ſuck that comfort and ſweetneſs from the promiſe, as I had done at other times, yea, like to a man a ſinking, I ſhould catch at all I ſaw; formerly I thought I might not meddle with the promiſe, unleſs I felt its comfort, but now 'twas no time thus to do; the avenger of blood too hardly did purſue me.

249. Now therefore was I glad to catch at that word, which yet I feared I had no ground or right to own; and even to leap into the boſom of that promiſe, that yet I feared did ſhut its heart againſt me. Now alſo I ſhould labour to take the word as God hath laid it down, without reſtraining the natural force of one ſyllable thereof: O what did I now ſee in that bleſſed ſixth of *John*, *And him that comes to me, I will in no wiſe caſt out*, John 6. 30. Now I began to conſider with myſelf, that God hath a bigger mouth to ſpeak with, than I had a heart to conceive with: I thought alſo with myſelf, that he ſpake not his words in haſte, or in an unadviſed heat, but with infinite wiſdom and judgment, and in very truth and faithfulneſs, 2 *Sam.* 3. 28.

250. I ſhould in theſe days, often in my greateſt agonies, even flounce towards the promiſe, (as the horſes do towards ſound ground that yet ſtick in the mire) concluding, (tho' as one almoſt bereft of his wits through fear) on this I will reſt and ſtay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with ſatan, for that bleſſed ſixth of *John*; I did not now as at other times, look principally for comfort, (though, O how welcome would it have been unto me!) But now a word, a word to lean a weary ſoul upon, that it might not ſink for ever! 'twas that I hunted for.

251. Yea, often when I have been making to the promiſe, I have ſeen as if the Lord would refuſe my ſoul for ever: I was often as if I had run upon the pikes, and as if the Lord had thruſt at me, to keep me from him as with a flaming ſword. Then ſhould I think of *Eſther*, who went to petition the king contrary to the law, *Eſther* 4. 16. I thought alſo of *Benhadad*'s ſervants, who went with ropes upon their heads to their enemies for mercy, 1 *Kin.* 20. 31, *&c.* The woman of *Canaan* alſo, that would not be daunted, though called dog by Chriſt, *Matt.* 15. 22, *&c.* and the man that went to borrow bread at midnight, *Luke* 11. 5, 6, 7, 8, *&c.* were great encouragements unto me.

252. I never ſaw thoſe heights and depths in grace, and love, and mercy, as I ſaw after this temptation: great ſins do draw out great grace; and where guilt is moſt terrible and fierce, there the mercy of God in Chriſt, when ſhewed to the ſoul, appears moſt high and mighty;

when *Job* had paſſed through his captivity, *he had twice as much as he had before*, Job 42. 10. Bleſſed be God for Jeſus Chriſt our Lord. Many other things I might here make obſervation of, but I would be brief, and therefore ſhall at this time omit them, and do pray God that my harms may make others fear to offend, leſt they alſo be made to bear the iron yoke as I did.

I had two or three times, at or about my deliverance from this temptation, ſuch ſtrange apprehenſions of the grace of God, that I could hardly bear up under it, it was ſo out of meaſure amazing, when I thought it could reach me, that I do think if that ſenſe of it had abode long upon me, it would have made me uncapable for buſineſs.

253. Now I ſhall go forward to give you a relation of other of the Lord's dealings with me, at ſundry other ſeaſons, and of the temptations I then did meet withal. I ſhall begin with what I met with when I firſt did join in fellowſhip with the people of God in *Bedford*. After I had propounded to the church, that my deſire was to walk in the order and ordinances of Chriſt with them, and was alſo admitted by them: while I thought of that bleſſed ordinance of Chriſt, which was his laſt ſupper with his diſciples before his death, that ſcripture, *Do this in remembrance of me*, Luke 22. 19. was made a very precious word unto me: for by it the Lord did come down upon my conſcience with the diſcovery of his death for my ſins; and as I then felt, did as if he plunged me in the vertue of the ſame. But, behold, I had not been long a partaker at that ordinance, but ſuch fierce and ſad temptation did attend me at all times therein, both to blaſpheme the ordinance, and to wiſh ſome deadly thing to thoſe that then did eat thereof; that leſt I ſhould at any time be guilty of conſenting to theſe wicked and fearful thoughts, I was forced to bend my ſelf all the while, to pray to God to keep me from ſuch blaſphemies: and alſo to cry to God to bleſs the bread and cup to them, as it were from mouth to mouth. The reaſon of this temptation, I have thought ſince, was becauſe I did not with that reverence as became me, at firſt approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have reſt nor eaſe: but at laſt the Lord came in upon my ſoul with that ſame ſcripture, by which my ſoul was viſited before; and after that I have been uſually very well and comfortable in the partaking of that bleſſed ordinance, and have, I truſt, therein diſcerned the Lord's body, as broken for my ſins, and that his precious blood hath been ſhed for my tranſgreſſions.

255. Upon a time I was ſomething inclining to a conſumption, wherewith about the ſpring I was ſuddenly and violently ſeized with much weakneſs in my outward man: inſomuch that I thought I could not live. Now began I afreſh to give myſelf up to a ſerious examination after my ſtate and condition for the future, and of my evidences for that bleſſed world to come: for it hath, I bleſs the name of God, been my uſual courſe, as always, ſo eſpecially in the day of affliction, to endeavour to keep my intereſt in the life to come, clear before mine eyes.

256. But I had no ſooner began to recal to mind, my former experience of the goodneſs of God to my ſoul, but there came flocking into my mind an innumerable company of my ſins and tranſgreſſions, amongſt which theſe were at this time moſt to my affliction, namely, my deadneſs, dulneſs, and coldneſs in my holy duties; my wandrings of heart, of my weariſomeneſs in all good things, my want of love to God, his ways and people, with this at the end of all, *Are theſe the fruits of chriſtianity? Are theſe the tokens of a bleſſed man?*

257. At the apprehenſions of theſe things, my ſickneſs was doubled upon me, for now I was ſick in my inward man, my ſoul was clogged with guilt: now alſo was my former experience of God's goodneſs to me quite taken out of my mind, and hid as if they had never been, or ſeen: Now was my ſoul greatly pinched between theſe two conſiderations, *Live I muſt not, Die I dare not*: now I ſunk and fell in my ſpirit, and was giving up all for loſt; but as I was walking up and down in the houſe as a man in a moſt woful ſtate, that word of God took hold of my heart, *Ye are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus*. Rom. 3. 24. But oh what a turn it made upon me!

258. Now was I as one awaked out of ſome troubleſome ſleep and dream; and liſtning to this heavenly ſentence, I was as if I had heard it thus ſpoken to me, *Sinner, thou thinkeſt, that becauſe of thy ſins and infirmities, I cannot ſave thy ſoul; but behold, my Son is by me, and upon him I look, and not on thee, and deal with thee according as I am pleaſed with him.* At this I was greatly enlightened in my mind, and made to underſtand, that if God would juſtify a ſinner at any time, it was but his looking upon Chriſt, and imputing of his benefits to us, and the work was forthwith done.

259. And as I was thus in a muſe, that ſcripture alſo came with great power upon my ſpirit, *Not by works of righteouſneſs that we have done, but according to his mercy he hath ſaved us*, &c. 2 *Tim.* 1. 9. *Tit.* 3. 5. Now was I got on high, I ſaw myſelf within the arms of grace and mercy, and though I was before afraid to think of

a dying hour; yet now I cried, *Let me die:* Now death was lovely and beautiful in my ſight: for I ſaw *we ſhall never live indeed till we be gone to the other world.* Oh, methoughts this life is but a ſlumber, in compariſon of that above; at this time alſo I ſaw more in thoſe words, *Heirs of God, Rom.* 8. 17. than ever I ſhall be able to expreſs while I live in this world; *Heirs of God!* God himſelf is the portion of the ſaints. This I ſaw and wondred at, but cannot tell you what I ſaw.

260. Again, as I was at another time very ill and weak, all that time alſo the tempter did beſet me ſtrongly, (for I find he is much for aſſaulting the ſoul when it begins to approach towards the grave, then is his opportunity) labouring to hide from me my former experience of God's goodneſs; alſo ſetting before me the terrors of death, and the judgment of God, inſomuch that at this time, through my fear of miſcarrying for ever (ſhould I now die) I was as one dead before death came, and was as if I had felt myſelf already deſcending into the pit; methoughts I ſaid, there was no way but to hell I muſt; but behold, juſt as I was in the midſt of thoſe fears, theſe words of the angels carrying *Lazarus* into *Abraham*'s boſom darted in upon me, as who ſhould ſay, *So it ſhall be with thee, when thou doſt leave this world.* This did ſweetly revive my ſpirits, and help me to hope in God; which when I had with comfort muſed on a while, that word fell with great weight upon my mind, *O death, where is thy ſting? O grave, where is thy victory?* 1 Cor. 15. 55. At this I became both well in body and mind at once, for my ſickneſs did preſently vaniſh, and I walked comfortably in my work for God again.

261. At another time, though juſt before I was pretty well and ſavoury in my ſpirit, yet ſuddenly there fell upon me a great cloud of darkneſs, which did ſo hide from me the things of God and Chriſt, that I was as if I had never ſeen or known them in my life: I was alſo ſo over-run in my ſoul with a ſenſeleſs heartleſs frame of ſpirit, that I could not feel my ſoul to move or ſtir after *grace* and *life* by *Chriſt*; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time alſo I felt ſome weakneſs to ſeize upon my outward man, which made ſtill the other affliction the more heavy and uncomfortable to me.

262. After I had been in this condition ſome three or four days, as I was ſitting by the fire, I ſuddenly felt this word to ſound in my heart, *I muſt go to Jeſus*; at this my former darkneſs and atheiſm fled away, and the bleſſed things of heaven were ſet within my view. While I was on this ſudden thus overtaken with ſurprize, wife, ſaid I, is there ever ſuch a ſcripture, *I muſt go to Jeſus?* ſhe ſaid, ſhe could not tell; therefore I ſtood muſing ſtill, to ſee if I could remember ſuch a place; I had not ſat above two or three minutes, but that came bolting in upon me; *And to an innumerable company of angels*; and withal, *Hebrews* the twelfth, about the mount *Sion* was ſet before mine eyes, *Heb.* 12. 22, 23, 24.

263. Then with joy I told my wife, *O now I know, I know!* But that night was a good night to me, I never had but few better; I longed for the company of ſome of God's people, that I might have imparted unto them what God had ſhewed me. Chriſt was a precious Chriſt to my ſoul that night, I could ſcarce lie in my bed for joy, and peace, and triumph, through Chriſt; this great glory did not continue upon me until morning, yet the twelfth of the author to the Hebrews, *Heb.* 12. 22, 23. was a bleſſed ſcripture to me for many days together after this.

264. The words are theſe, *Ye are come to mount Sion, to the city of the living God, to the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, which are written in heaven, to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the New Teſtament, and to the blood of ſprinkling, that ſpeaketh better things than that of* Abel. Through this bleſſed ſentence, the Lord led me over and over, firſt to this word, and then to that, and ſhewed me wonderful glory in every one of them. Theſe words alſo have oft ſince this time, been great refreſhment to my ſpirit. Bleſſed be God for having mercy on me.

A brief account of the Author's call to the work of the miniſtry.

265. AND now I am ſpeaking my experience, I will in this place thruſt in a word or two concerning my preaching the word, and of God's dealing with me in that particular alſo: for after I had been about five or ſix years awakened, and helped myſelf to ſee both the want and worth of Jeſus Chriſt, our Lord, and alſo enabled to venture my ſoul upon him: ſome of the moſt able among the ſaints with us, I ſay, the moſt able for judgment, and holineſs of life, as they conceived, did perceive that God had counted me worthy to underſtand ſomething of his will in his holy and bleſſed word, and had given me utterance in ſome meaſure, to expreſs what I ſaw, to others for edification; therefore they deſired me, and that with much earneſtneſs, that I would be

willing, at ſometimes, to take in hand, in one of the meetings, to ſpeak a word of exhortation unto them.

266. The which, though at the firſt it did much daſh and abaſh my ſpirit, yet being ſtill by them deſired and intreated, I conſented to their requeſt, and did twice at two ſeveral aſſemblies, (but in private) though with much weakneſs and infirmity, diſcover my gift amongſt them; at which they not only ſeemed to be, but did ſolemnly proteſt, as in the ſight of the great God, they were both affected and comforted, and gave thanks to the Father of mercies, for the grace beſtowed on me.

267. After this, ſometimes, when ſome of them did go into the country to teach, they would alſo that I ſhould go with them; where though, as yet I did not, nor durſt not, make uſe of my gift in an open way, yet more privately ſtill, as I came amongſt the good people in thoſe places, I did ſometimes ſpeak a word of admonition unto them alſo; the which they as the other, received, with rejoicing at the mercy of God to me-ward, profeſſing their ſouls were edified thereby.

268. Wherefore, to be brief, at laſt, being ſtill deſired by the church, after ſome ſolemn prayer to the Lord, with faſting, I was more particularly called forth, and appointed to a more ordinary and publick preaching the word, not only to, and amongſt them that believed, but alſo to offer the goſpel to thoſe who had not yet received the faith thereof: About which time I did evidently find in my mind, a ſecret pricking forward thereto: though, I bleſs God, not for deſire of vain glory, for at that time I was moſt ſorely afflicted with the fiery darts of the devil, concerning my eternal ſtate.

269. But yet could not be content, unleſs I was found in the exerciſe of my gift, unto which alſo I was greatly animated, not only by the continual deſires of the godly, but alſo by that ſaying of *Paul* to the *Corinthians*, *I beſeech you, Brethren,* (*ye know the houſhold of* Stephanus, *that it is the firſt fruits of* Achaia, *and that they have addicted themſelves to the miniſtry of the ſaints) that ye ſubmit yourſelves unto ſuch, and to every one that helpeth with us, and laboureth*, 1 Cor. 16. 15, 16.

270. By this text I was made to ſee that the Holy Ghoſt never intended that men who have gifts and abilities, ſhould bury them in the earth, but rather did command and ſtir up ſuch to the exerciſe of their gift, and alſo did commend thoſe that were apt and ready ſo to do, *They have addicted themſelves to the miniſtry of the ſaints:* This ſcripture, in theſe days, did continually run in my mind, to incourage me, and ſtrengthen me in this my work for God; I have alſo been encouraged from ſeveral other ſcriptures and examples of the godly, both ſpecified in the word and other ancient hiſtories, *Acts* 8. 4. and 18. 24, 25. 1 *Pet*. 4. 10. *Rom*. 12. 6. *Fox's Acts and Mon.*

271. Wherefore, though of myſelf, of all the ſaints the moſt unworthy, yet I, but with great fear and trembling at the ſight of my own weakneſs, did ſet upon the work, and did according to my gift, and the proportion of my faith, preach that bleſſed goſpel that God has ſhewed me in the holy word of truth: Which when the country underſtood, they came in to hear the word by hundreds, and that from all parts, though upon divers and ſundry accounts.

272. And I thank God, he gave unto me ſome meaſure of bowels and pity for their ſouls, which alſo did put me forward to labour, with great diligence and earneſtneſs, to find out ſuch a word as might, if God would bleſs it, lay hold of, and awaken the conſcience, in which alſo the good Lord had reſpect to the deſire of his ſervant; for I had not preached long, before ſome began to be touched, and be greatly afflicted in their minds, at the apprehenſion of the greatneſs of their ſin, and of their need of Jeſus Chriſt.

273. But I firſt could not believe that God ſhould ſpeak by me to the heart of any man, ſtill counting myſelf unworthy, yet thoſe who thus were touched, would love me and have a particular reſpect for me; and though I did put it from me, that they ſhould be awakened by me, ſtill they would confeſs it, and affirm it before the ſaints of God; they would alſo bleſs God for me (unworthy wretch that I am!) and count me God's inſtrument, that ſhewed to them the way of ſalvation.

274. Wherefore ſeeing them in both their words and deeds to be ſo conſtant, and alſo in their hearts ſo earneſtly preſſing after the knowledge of Jeſus Chriſt, rejoicing that ever God did ſend me where they were; then I began to conclude it might be ſo, that God had owned in his work ſuch a fooliſh one as I, and then came that word of God to my heart, with much ſweet refreſhment, *The bleſſing of them that were ready to periſh is come upon me; yea, I cauſed the widows heart to ſing for joy*, Job 29. 13.

275. At this therefore I rejoiced, yea, the tears of thoſe who God did awaken by my preaching, would be both ſolace and encouragement to me; for I thought on thoſe ſayings, *Who is he that maketh me glad, but the ſame that is made ſorry by me?* 2 Cor. 22. and again, *Though I be not an apoſtle to others, yet doubtleſs, I am unto you, for the ſeal of my apoſtleſhip are ye in the Lord*, 1 Cor. 6. 2. Theſe things therefore, were as another argument unto

me, that God had called me to, and ſtood by me in this work.

276. In my preaching of the word, I took ſpecial notice of this one thing, namely, that the Lord did lead me to begin where his word begins with ſinners; that is to condemn all fleſh, and to open and alledge, that the curſe of God by the law, doth belong to, and lay hold on all men as they come into the world, becauſe of ſin. Now this part of my work I fulfilled with great ſenſe; for the terrors of the law, and guilt for my tranſgreſſions, lay heavy on my conſcience, I preached what I felt, what I ſmartingly did feel, even that under which my poor ſoul did groan and tremble to aſtoniſhment.

277. Indeed I have been as one ſent to them from the dead; I went myſelf in chains, to preach to them in chains; and carried that fire in my own conſcience, that I perſuaded them to beware of. I can truly ſay, and that without diſſembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit ſtairs, I have been as bad as I was before, yet God carried me on, but ſurely with a ſtrong hand, for neither guilt or hell could take me off my work.

278. Thus I went for the ſpace of two years, crying out againſt mens ſins, and their fearful ſtate becauſe of them. After which the Lord came in upon my own ſoul, with ſome ſure peace and comfort through Chriſt; for he did give me many ſweet diſcoveries of his bleſſed grace thro' him: Wherefore now I altered in my preaching, (for ſtill I preached what I ſaw and felt) now therefore I did much labour to hold forth Jeſus Chriſt in all his offices, relations and benefits unto the world, and did ſtrive alſo to diſcover, to condemn, and remove thoſe falſe ſupports and props on which the world doth both lean, and by them fall and periſh. On theſe things alſo I ſtaid as long as on the other.

279. After this, God led me into ſomething of the myſtery of the union of Chriſt; wherefore that I diſcovered and ſhewed to them alſo. And, when I had travelled through theſe three chief points of the word of God, about the ſpace of five years or more, I was caught in my preſent practice, and caſt into priſon, where I have lain above as long again to confirm the truth by way of ſuffering, as I was before in teſtifying of it according to the ſcriptures, in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often all the time of this and the other exerciſe, with great earneſtneſs cried to God that he would make the word effectual to the ſalvation of the ſoul; ſtill being grieved leſt the enemy ſhould take the word away from the conſcience, and ſo it ſhould become unfruitful: Wherefore I did labour ſo to ſpeak the word, as that thereby, if it were poſſible, the ſin and perſon guilty might be particularized by it.

281. Alſo when I have done the exerciſe, it hath gone to my heart, to think the word ſhould now fall as rain on ſtony places, ſtill wiſhing from my heart, O that they who have heard me ſpeak this day, did but ſee as I do, what ſin, death, hell, and the curſe of God is; and alſo what the grace and love, and mercy of God is through Chriſt, to men in ſuch a caſe as they are, who are yet eſtranged from him. And indeed I did often ſay in my heart before the Lord, *That if to be hanged up preſently before their eyes, would be a means to awaken them, and confirm them in the truth, I gladly ſhould be contented.*

282. For I have been in my preaching, eſpecially when I have been engaged in the doctrine of life by Chriſt without works, as if an angel of God had ſtood by at my back to encourage me: Oh, it hath been with ſuch power and heavenly evidence upon my own ſoul, while I have been labouring to unfold it, to demonſtrate it, and to faſten it upon the conſciences of others; that I could not be contented with ſaying, *I believe and am ſure*; methought I was more than ſure (if it be lawful to expreſs myſelf) that thoſe things which then I aſſerted were true.

283. When I went firſt to preach the word abroad, the doctors and prieſts of the country did open wide againſt me: But I was perſuaded of this, not to render railing for railing, but to ſee how many of their carnal profeſſors I could convince of their miſerable ſtate by the law, and of the want and worth of Chriſt; for thought I, *This ſhall anſwer for me in time to come, when they ſhall be for my hire before their face*, Gen. 30. 33.

284. I never cared to meddle with things that were controverted, and in diſpute among the ſaints, and eſpecially things of the loweſt nature; yet it pleaſed me much to contend with great earneſtneſs for the word of faith, and the remiſſion of ſins by the death and ſufferings of Jeſus; but I ſay as to other things I ſhould let them alone, becauſe I ſaw they engendered ſtrife, and becauſe that they neither in doing nor in leaving undone, did commend us to God to be his: Beſides, I ſaw my work before me did run into another channel, even to carry an awakening word; to that therefore I did ſtick and adhere.

285. I never endeavoured to, nor durſt make uſe of other mens lines, *Rom.* 15. 18.

18. (though I condemn not all that do) for I verily thought, and found by experience, that what was taught me by the word and ſpirit of Chriſt, could be ſpoken, maintained and ſtood to, by the ſoundeſt and beſt eſtabliſhed conſcience; and though I will not now ſpeak all that I know in this matter, yet my experience hath more intereſt in that text of ſcripture, *Gal.* 1. 11, 12. than many amongſt men are aware.

286. If any of thoſe who were awakened by my miniſtry, did after that fall back, (as ſometimes too many did) I can truly ſay, their loſs hath been more to me, than if my own child, begotten of my own body, had been going to its grave; I think verily I may ſpeak it without any offence to the Lord, nothing hath gone ſo near me as that, unleſs it was the fear of the loſs of the ſalvation of my own ſoul: I have counted as if I had goodly buildings and lordſhips in thoſe places where my children were born: my heart hath been ſo wrapped up in the glory of this excellent work, that I counted myſelf more bleſſed and honoured of God by this, than if he had made me emperor of the chriſtian world, or the Lord of all the glory of the earth without it! oh theſe words! *He that converteth a ſinner from the error of his way, doth ſave a ſoul from death,* James 5. 20. *The fruits of the righteous is a tree of life; and he that winneth ſouls is wiſe,* Prov. 11. 30. *They that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever,* Dan. 12. 3. *For what is our hope, our joy, or crown of rejoicing? Are not ye even in the preſence of our Lord Jeſus Chriſt at his coming? for ye are our glory and joy,* 1 Theſſ. 2. 19, 20. Theſe, I ſay, with many others of a like nature, have been great refreſhments to me.

287. I have obſerved, that where I have had a work to do for God, I have had firſt as it were the going of God upon my ſpirit, to deſire I might preach there: I have alſo obſerved, that ſuch and ſuch ſouls in particular, have been ſtrongly ſet upon my heart, and I ſtirred up to wiſh for their ſalvation; and that theſe very ſouls have, after this, been given in as the fruits of my miniſtry. I have obſerved, that a word caſt in by the by, hath done more execution in a ſermon, than all that was ſpoken beſides: ſometimes alſo, when I have thought I did no good, then I did the moſt of all; and at other times, when I thought I ſhould catch them, I have fiſhed for nothing.

288. I have alſo obſerved, that where there has been a work to do upon ſinners, there the devil hath begun to roar in the hearts and by the mouths of his ſervants, yea, oftentimes when the wicked world hath raged moſt, there hath been ſouls awaked by the word: I could inſtance particulars, but I forbear.

289. My great deſire in my fulfilling my miniſtry, was, to get into the darkeſt places of the country, even amongſt thoſe people that were fartheſt off of profeſſion: yet not becauſe I could not endure the light (for I feared not to ſhew my goſpel to any) but becauſe I found my ſpirit leaned moſt after awakening and converting work, and the word that I carried did lean itſelf moſt that way alſo; *Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation,* Rom. 15. 20.

290. In my preaching, I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be ſatisfied, unleſs ſome fruits did appear in my work: if I were fruitleſs, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, *Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows in the hand of a mighty man, ſo are children of the youth. Happy is the man that hath filled his quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate,* Pſalm 127. 3, 4, 5.

291. It pleaſed me nothing to ſee people drink in opinions, if they ſeemed ignorant of Jeſus Chriſt, and the worth of their own ſalvation, ſound conviction for ſin, eſpecially for unbelief, and an heart ſet on fire to be ſaved by Chriſt, with ſtrong breathings after a truly ſanctified ſoul: that it was that delighted me; thoſe were the ſouls I counted bleſſed.

292. But in this work, as in all other, I had my temptations attending me, and that of diverſe kinds, as ſometimes I ſhould be aſſaulted with great diſcouragement therein; fearing that I ſhould not be able to ſpeak a word at all to edification; nay, that I ſhould not be able to ſpeak ſenſe unto the people; at which times I ſhould have ſuch a ſtrange faintneſs and ſtrengthleſneſs ſeize upon my body, that my legs have ſcarce been able to carry me to the place of exerciſe.

293. Sometimes again when I have been preaching, I have been violently aſſaulted with thoughts of blaſphemy, and ſtrongly tempted to ſpeak the words with my mouth before the congregation. I have alſo at ſome time, even when I have begun to ſpeak the word with much clearneſs, evidence and liberty of ſpeech, yet been before the ending of that opportunity, ſo blinded, and ſo eſtranged from the things I have been ſpeaking, and have been alſo ſo ſtraitned in my ſpeech, as to utterance before the people, that I have been as if I had not known, or remembred what I have

been about; or as if my head had been in a bag all the time of my exerciſe.

294. Again, when as ſometimes I have been about to preach upon ſome ſmart and ſearching portion of the word, I have found the tempter ſuggeſt, *What, will you preach this! this condemns yourſelf; of this your own ſoul is guilty; wherefore preach not of it at all; or if you do, yet ſo mince it, as to make way for your own eſcape; leſt inſtead of awakening others, you lay that guilt upon your own ſoul, as you will never get from under.*

295. But, I thank the Lord, I have been kept from conſenting to theſe ſo horrid ſuggeſtions, and have rather, as *Samſon*, bowed myſelf with all my might, to condemn ſin and tranſgreſſion wherever I found it, yea, though therein alſo I did bring guilt upon my own conſcience! *Let me die*, thought I, *with the Philiſtines*, Judges 16. 29, 30. rather than deal corruptly with the bleſſed word of God, *Thou that teacheſt another, teacheſt not thou thyſelf?* It is far better that thou do judge thyſelf, even by preaching plainly to others, than that thou, to ſave thyſelf, impriſon the truth in unrighteouſneſs: bleſſed be God for his help alſo in this.

296. I have alſo, while found in this bleſſed work of Chriſt, been often tempted to pride and liftings up of heart; and tho' I dare not ſay I have not been affected with this, yet truly the Lord, of his precious mercy, hath ſo carried it towards me, that for the moſt part I have had but ſmall joy to give way to ſuch a thing: for it hath been my every day's portion to be let into the evil of my own heart, and ſtill made to ſee ſuch a multitude of corruptions and infirmities therein, that it hath cauſed hanging down of the head under all my gifts and attainments: I have felt this thorn in the fleſh, (2 *Cor.* 12. 8, 9.) the very mercy of God to me.

297. I have had alſo together with this, ſome notable place or other of the word preſented before me, which word hath contained in it ſome ſharp and piercing ſentence concerning the periſhing of the ſoul, notwithſtanding gifts and parts; as for inſtance, that hath been of great uſe to me, *Though I ſpeak with the tongue of men and angels, and have not charity, I am become as ſounding braſs, and a tinkling cymbal*, 1 Cor. 13. 1, 2.

298. A tinkling cymbal is an inſtrument of muſic, with which a ſkilful player can make ſuch melodious and heart-inflaming muſic, that all who hear him play, can ſcarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the muſic from it, but becauſe of the art of him that plays therewith; ſo then the inſtrument at laſt may come to nought and periſh, tho' in times paſt ſuch muſic hath been made upon it.

299. Juſt thus, I ſaw it was and will be with them that have gifts, but want ſaving grace, they are in the hand of Chriſt, as the cymbal in the hand of *David*; and as *David* could with the cymbal make that mirth in the ſervice of God, as to elevate the hearts of the worſhippers, ſo Chriſt can uſe theſe gifted men, as with them to affect the ſouls of his people in his church; yet when he hath done all, hang them by, as lifeleſs, though ſounding cymbals.

300. This conſideration therefore, together with ſome others, were for the moſt part, as a maul on the head of pride, and deſire of vain-glory: what thought I, ſhall I be proud becauſe I am a ſounding braſs? is it ſo much to be a fiddle? Hath not the leaſt creature that hath life, more of God in it than theſe? Beſides, I knew 'twas love ſhould never die, but theſe muſt ceaſe and vaniſh: ſo I concluded, a little grace, a little love, a little of the true fear of God, is better than all gifts: yea, and I am fully convinced of it, that it is poſſible for ſouls that can ſcarce give a man an anſwer, but with great confuſion as to method, I ſay it is poſſible for them to have a thouſand times more grace, and ſo to be more in the love and favour of the Lord, than ſome who by the vertue of the gift of knowledge, can deliver themſelves like angels.

301. Thus therefore I came to perceive, that though gifts in themſelves were good to the thing for which they are deſigned, to wit, the edification of others; yet empty and without power to ſave the ſoul of him that hath them, if they be *alone*: neither are they, as ſo, any ſign of a man's ſtate to be happy, being only a diſpenſation of God to ſome, of whoſe improvement, or non-improvement, they muſt when a little love more is over, give an account to him that is ready to judge the quick and the dead.

302. This ſhewed me too, that gifts being alone, were dangerous, not in themſelves, but becauſe of thoſe evils that attend them that have them, to wit, pride, deſire of vain-glory, ſelf-conceit, &c. all which were eaſily blown up at the applauſe and commendation of every unadviſed chriſtian, to the endangering of a poor creature to fall into the condemnation of the devil.

303. I ſaw therefore that he that hath gifts had need be let into a ſight of the nature of them, to wit, that they come ſhort of making of him to be in a truly ſaved condition, leſt he reſt in them, and ſo fall ſhort of the grace of God.

304. He hath alſo cauſe to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are

not his own, but the churches; and that by them he is made a ſervant to the church; and he muſt give at laſt an account of his ſtewardſhip unto the Lord Jeſus; and to give a good account, will be a bleſſed thing.

305. Let all men therefore prize a little with the fear of the Lord, (gifts indeed are deſirable) but yet great grace and ſmall gifts are better than great gifts and no grace. It doth not ſay, the Lord gives gifts and glory, but the Lord gives grace and glory; and bleſſed is ſuch an one, to whom the Lord gives grace, true grace, for that is a certain fore-runner of glory.

306. But when ſatan perceived that his thus tempting and aſſaulting of me, would not anſwer his deſign: to wit, to overthrow the miniſtry, and make it ineffectual, as to the ends thereof: then he tried another way, which was to ſtir up the minds of the ignorant and malicious, to load me with ſlanders and reproaches: now therefore I may ſay, That what the devil could deviſe, and his inſtruments invent, was whirled up and down the country againſt me, thinking, as I ſaid, that by that means they ſhould make my miniſtry to be abandoned.

307. It began therefore to be rumoured up and down among the people, that I was a witch, a jeſuit, a highwayman, and the like.

308. To all which, I ſhall only ſay, God knows that I am innocent. But as for mine accuſers, let them provide themſelves to meet me before the tribunal of the Son of God, there to anſwer for all theſe things (with all the reſt of their iniquities) unleſs God ſhall give them repentance for them, for the which I pray with all my heart.

309. But that which was reported with the boldeſt confidence, was, that I had my *miſſes*, my *whores*, my *baſtards*, yea, *two wives at once*, and the like. Now theſe ſlanders (with the other) I glory in, becauſe but ſlanders, fooliſh, or knaviſh lies, and falſhoods caſt upon me by the devil and his ſeed; and ſhould I not be dealt with thus wickedly by the world, I ſhould want one ſign of a ſaint, and a child of God. *Bleſſed are you* (ſaid the Lord Jeſus) *when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil of you falſly for my ſake, rejoice and be exceeding glad, for great is your reward in heaven; for ſo perſecuted they the prophets which were before you*, Mat. 4. 11.

310. Theſe things therefore, upon mine own account, trouble me not; no tho' they were twenty times more than they are. I have a good conſcience, and whereas they ſpeak evil of me, as an evil doer, they ſhall be aſhamed that falſely accuſe my good converſation in Chriſt.

311. So then, what ſhall I ſay to thoſe that have thus beſpattered me! ſhall I threaten them? Shall I chide them? Shall I flatter them? Shall I intreat them to hold their tongues? No, not I, were it not for that theſe things make them ripe for damnation, that are the authors and abettors, I would ſay unto them, *Report it*, becauſe it will increaſe my glory.

312. Therefore I bind theſe lies and ſlanders to me as an ornament, it belongs to my chriſtian profeſſion to be vilified, ſlandered, reproached and reviled; and ſince all this is nothing elſe, as my God and my conſcience do bear me witneſs; I rejoice in reproaches for Chriſt's ſake.

313. I alſo calling all thoſe fools, or knaves, that have thus made it any thing of their buſineſs, to affirm any of theſe things afore-named of me, namely, that I have been naught with other women, or the like. When they have uſed to the utmoſt of their endeavours, and made the fulleſt enquiry that they can, to prove againſt me truly, that there is any woman in heaven, or earth, or hell, that can ſay, I have at any time, in any place, by day or night, ſo much as attempted to be naught with them, and ſpeak I thus, to beg mine enemies into a good eſteem of me: no, not I: I will in this beg relief of no man: believe or diſbelieve me in this, all is a-caſe to me.

314. My foes have miſſed their mark in this their ſhooting at me. I am not the man. I wiſh that they themſelves be guiltleſs. If all the fornicators and adulterers in *England* were hanged up by the neck till they be dead, *John Bunyan*, the object of their envy, would be ſtill alive and well. I know not whether there be ſuch a thing as a woman breathing under the copes of heaven, but by their apparel, their children, or by common fame, except my wife.

315. And in this I admire the wiſdom of God, that he made me ſhy of women from my firſt converſion until now. Theſe know, and can alſo bear me witneſs, with whom I have been moſt intimately concerned, that it is a rare thing to ſee me carry it pleaſant towards a woman; the common ſalutation of women I abhor, 'tis odious to me in whomſoever I ſee it. Their company alone, I cannot away with, I ſeldom ſo much as touch a woman's hand, for I think theſe things are not ſo becoming me. When I have ſeen good men ſalute thoſe women that they have viſited, or that have viſited them, I have at times made my objection againſt it, and when they have anſwered, that it was but a piece of civility, I have told them, it is not a comely ſight: ſome indeed have urged the holy kiſs; but then I have aſked why they made baulks, why they did ſalute the moſt handſome, and

let the ill-ſavoured go; thus how laudable ſoever ſuch things have been in the eyes of others, they have been unſeemly in my ſight.

316. And now for a wind-up in this matter, I calling not only men, but angels, to prove me guilty of having carnally to do with any woman ſave my wife, nor am I afraid to do it a ſecond time, knowing that I cannot offend the Lord in ſuch a caſe, to call God for a record upon my ſoul, that in theſe things I am innocent. Not that I have been thus kept becauſe of any goodneſs in me more than any other, but God has been merciful to me, and has kept me, to whom I pray that he will keep me ſtill, not only from this, but from every evil way and work, and preſerve me to his heavenly kingdom. *Amen.*

317. Now as ſatan endeavoured by reproaches and ſlanders, to make me vile among my countrymen, that if poſſible, my preaching might be made of none effect, ſo there was added hereto, a long and tedious impriſonment, that hereby I might be frightned from my ſervice for Chriſt, and the world terrified and made afraid to hear me preach, in which I ſhall in the next place give you a brief account.

A brief account of the author's impriſonment.

318. Having made profeſſion of the glorious goſpel of Chriſt a long time, and preached the ſame about five years, I was apprehended at a meeting of good people in the country, (among whom, had they let me alone, I ſhould have preach'd that day, but they took me away from amongſt them) and had me before a juſtice; who, after I had offered ſecurity for my appearing the next ſeſſions, yet committed me, becauſe my ſureties would not conſent to be bound that I ſhould preach no more to the people.

319. At the ſeſſions after I was indicted for an upholder and maintainer of unlawful aſſemblies and conventicles, and for not conforming to the national worſhip of the Church of *England*; and after ſome conference *there* with the juſtices, they taking my plain dealing with them for a confeſſion, as they termed it, *of the indictment, did ſentence me to a perpetual baniſhment, becauſe I refuſed to conform.* So being again delivered up to the goaler's hands, I was had home to priſon, and there have lain now compleat twelve years, waiting to ſee what God would ſuffer theſe men to do with me.

320. In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, ſatan, and my own corruptions; by all which (glory be to Jeſus Chriſt) I have alſo received among many things, much conviction, inſtruction and underſtanding of which at large I ſhall not here diſcourſe; only give you a hint or two, a word that may ſtir up the godly to bleſs God, and to pray for me; and alſo to take encouragement, ſhould the caſe be their own, *Not to fear what man can do unto them.*

321. I never had in all my life ſo great an inlet into the word of God as now; thoſe ſcriptures that I ſaw nothing in before, are made in this place and ſtate to ſhine upon me; Jeſus Chriſt alſo was never more real and apparent than now; here I have ſeen and felt him indeed: O that Word, *We have not preached unto you cunningly deviſed fables*, 2 Pet. 1. 16. and that, *God raiſed Chriſt from the dead, and gave him glory, that your faith and hope might be in God*, 1 Pet. 1. 2. were bleſſed words unto me in this my impriſoned condition.

322. Theſe three or four ſcriptures alſo have been great refreſhments in this condition to me, *John* 14. 1, 2, 3, 4. *John* 16. 33. *Col.* 3. 3, 4. *Heb.* 12. 22, 23, 24. So that ſometimes when I have been in the favour of them, I have been able to laugh at deſtruction, *and to fear neither the horſe nor his rider.* I have had ſweet ſights of the forgiveneſs of my ſins in this place, and of my being with Jeſus in another world: *O the mount Sion, the heavenly Jeruſalem, the innumerable company of angels, and God the judge of all, and the ſpirits of juſt men made perfect, and Jeſus,* have been ſweet unto me in this place: I have ſeen *that* here, that I am perſuaded I ſhall never, while in this world, be able to expreſs: I have ſeen a truth in this ſcripture, *Whom having not ſeen, ye love; in whom, though now you ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory*, 1 Pet. 1 8.

323 I never knew what it was for God to ſtand by me at all turns, and at every offer of ſatan to afflict me, *&c.* as I have found him ſince I came in hither; for look how fears have preſented themſelves, ſo have ſupports and encouragements, yea, when I have ſtarted, even as it were at nothing elſe but my ſhadow, yet God, as being very tender of me, hath not ſuffered me to be moleſted, but would with one ſcripture or another ſtrengthen me againſt all; inſomuch that I have often ſaid, *Were it lawful, I could pray for greater trouble, for the greater comforts ſake*, Eccleſ. 7. 14. 2 Cor. 1. 5.

324. Before I came to priſon, I ſaw what was a coming, and had eſpecially two conſiderations warm upon my heart; the firſt was, how to be able to encounter death, ſhould that be here my portion: for the firſt of theſe, that ſcripture, *Col.* 1. 11. was great information to me, namely, to

to pray to God *to be ſtrengthned with all might, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs*: I could ſeldom go to prayer before I was impriſoned, but not for ſo little as a year together, this ſentence, or ſweet petition; would, as it were, thruſt itſelf into my mind, and perſuade me, that if ever I would go through long-ſuffering, I muſt have patience, eſpecially if I would endure it joyfully.

325. As to the ſecond conſideration, that ſaying (2 *Cor*. 1. 9.) was of great uſe to me, *But we had the ſentence of death in ourſelves, that we might not truſt in ourſelves but in God that raiſed the dead*: By this ſcripture I was made to ſee, that if ever I would ſuffer rightly, I muſt firſt paſs a ſentence of death upon every thing that can properly be called a thing of this life, even to reckon myſelf, my wife, my children, my health, my enjoyments, and all, as dead to me, and myſelf as dead to them.

326. The ſecond was, to live upon God that is inviſible; as *Paul* ſaid in another place, the way not to faint, is *to look not at the things that are ſeen, but at the things that are not ſeen: For the things that are ſeen are temporal; but the things that are not ſeen are eternal.* And thus I reaſoned with myſelf; if I provide only for a priſon, then the whip comes at unawares; and ſo doth alſo the pillory: Again, if I only provide for theſe, then I am not fit for baniſhment: Further, if I conclude that baniſhment is the worſt, then if death come I am ſurprized: So that I ſee the beſt way to go thorough ſufferings, is to truſt in God through Chriſt, as touching the world to come; and as touching this world, to *count the grave my houſe, to make my bed in darkneſs, and to ſay to corruption, thou art my father, and to the worm, thou art my mother and ſiſter*: That is, to familiarize theſe things to me.

327. But notwithſtanding theſe helps, I found myſelf a man, encompaſſed with infirmities; the parting with my wife and poor children, hath often been to me in this place as the pulling the fleſh from my bones, and that not only becauſe I am ſomewhat too fond of thoſe great mercies, but alſo becauſe I ſhould have often brought to my mind the many hardſhips, miſeries and wants that my poor family was like to meet with, eſpecially my poor blind child, who lay nearer my heart than all I had beſide: O the thoughts of the hardſhip I thought my blind one might go under, would break my heart to pieces.

328. Poor child, thought I, what ſorrow art thou like to have for thy portion in this world? Thou muſt be beaten, muſt beg, ſuffer hunger, cold, nakedneſs and a thouſand calamities, though I cannot now endure the wind ſhould blow upon thee. But yet recalling myſelf, thought I, I muſt venture you all with God, though it goeth to the quick to leave you: O I ſaw in this condition I was as a man who was pulling down his houſe upon the head of his wife and children; yet thought I, I muſt do it, I muſt do it: And now I thought on thoſe *two milch kine that were to carry the ark of God into another country, and to leave their calves behind them*, 1 Sam. 6. 10, 11, 12.

329. But that which helped me in this temptation, was divers conſiderations, of which three in ſpecial here I will name, the firſt was the conſideration of thoſe two ſcriptures, *leave thy fatherleſs children, I will preſerve them alive, and let thy widows truſt in me*: And again, *The Lord ſaid, Verily it ſhall go well with thy remnant, verily, I will cauſe the enemy to intreat thee well in the time of evil*, &c. Jer. 49. 11. Chap. 15. 11.

330. I had alſo this conſideration, that if I ſhould now venture all for God, I engaged God to take care of my concernments; but if I forſook him and his ways, for fear of any trouble that ſhould come to me or mine, then I ſhould not only falſify my profeſſion, but ſhould count alſo that my concernments were not ſo ſure, if left at God's feet, whilſt I ſtood to and for his name, as they would be if they were under my own care, though with the denial of the way of God. This was a ſmarting conſideration, and as ſpurs unto my fleſh. That ſcripture alſo greatly helped it to faſten the more upon me, where Chriſt prays againſt *Judas*, that God would diſappoint him in his ſelfiſh thoughts, which moved him to ſell his maſter: Pray read it ſoberly, *Pſal.* 109. 6, 7, 8, *&c.*

331. I had alſo another conſideration, and that was, the dread of the torments of hell, which I was ſure they muſt partake of, that for fear of the croſs, do ſhrink from their profeſſion of Chriſt, his words and laws before the ſons of men: I thought alſo of the glory that he had prepared for thoſe, that in faith, and love, and patience, ſtood to his ways before them. Theſe things, I ſay, have helped me, when the thoughts of the miſery that both myſelf and mine, might for the ſake of my profeſſion be expoſed to, hath lain pinching on my mind.

332. When I have indeed conceited that I might be baniſhed for my profeſſion, then I have thought of that ſcripture, *They were ſtoned, they were ſawn aſunder, were tempted were ſlain with the ſword,; they wandred about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, tormented, of whom the world was not worthy*, for all they thought they were too bad to dwell and abide amongſt them. I have alſo thought of that ſaying, *The Holy Ghoſt witneſſeth in*

every city, that bonds and afflictions abide me; I have verily thought that my *ſoul* and it have ſometimes reaſoned about the ſore and ſad eſtate of a baniſhed and exiled condition, how they are expoſed to hunger, to cold, to perils, to nakedneſs, to enemies, and a thouſand calamities; and at laſt, it may be to die in a ditch, like a poor forlorn and deſolate ſheep. But I thank God, hitherto I have not been moved by theſe moſt delicate reaſonings, but have rather, by them, more approved my heart to God.

333. I will tell you a pretty buſineſs; I was once above all the reſt in a very ſad and low condition for many weeks; at which time alſo I being but a young priſoner, and not acquainted with the laws, had this laid much upon my ſpirit, *That my impriſonment might end at the gallows for ought that I could tell.* Now therefore ſatan laid hard at me to beat me out of heart, by ſuggeſting thus unto me, *But how if when you come indeed to die, you ſhould be in this condition*; *that is, as not to ſavour the things of God, nor to have any evidence upon your ſoul for a better ſtate hereafter?* (for indeed at that time all the things of God were hid from my ſoul.)

334. Wherefore when I at firſt began to think of this, it was a great trouble to me; for I thought with myſelf, that in the condition I now was in I was not fit to die, neither indeed did think I could, if I ſhould be called to it: beſides, I thought with myſelf, if I ſhould make a ſcrambling ſhift to clamber up the ladder, yet I ſhould either with quaking, or other ſymptoms of fainting, give occaſion to the enemy to reproach the way of God and his people, for their timorouſneſs. This therefore lay with great trouble upon me, for methoughts I was aſhamed to die with a pale face, and tottering knees, in ſuch a cauſe as this.

335. Wherefore I pray'd to God that he would comfort me, and give me ſtrength to do and ſuffer what he ſhould call me to; yet no comfort appeared, but all continued hid: I was alſo at this time ſo really poſſeſſed with the thought of death, that oft I was as if I was on a ladder with a rope about my neck; only this was ſome encouragement to me, I thought I might now have an opportunity to ſpeak my laſt words unto a multitude, which I thought would come to ſee me die; and thought I, if it muſt be ſo, if God will but convert one ſoul by my laſt words, I ſhall not count my life thrown away, nor loſt.

336. But yet all the things of God were kept out of my ſight, and ſtill the tempter followed me with, *But whither muſt you go when you die? what will become of you? where will you be found in another world? what evidence have you for heaven and glory, and an inheritance among them that are ſanctified?* thus was I toſſed for many weeks, and knew not what to do; at laſt this conſideration fell with weight upon me, *That it was for the word and way of God that I was in this condition, wherefore I was engaged not to flinch an hair's breadth from it.*

337. I thought alſo, that God might chooſe whether he would give me comfort now or at the hour of death, but I might not therefore chooſe whether I would hold my profeſſion or no: I was bound, but he was free: yea, 'twas my duty to ſtand to his word, whether he would ever look upon me or ſave me at the laſt: wherefore, thought I, ſave the point being thus, I am for going on, and venturing my eternal ſtate with Chriſt, whether I have comfort here or no; if God doth not come in, thought I, *I will leap off the ladder even blindfold into eternity, ſink or ſwim, come heaven, come hell, Lord Jeſus, if thou wilt catch me, do*; *if not, I will venture for thy name.*

338. I was no ſooner fixed upon this reſolution, but the word dropped upon me, *Doth* Job *ſerve God for nought?* As if the accuſer had ſaid, *Lord,* Job *is no upright man, he ſerves thee for by-reſpects: haſt thou not made an hedge about him,* &c. *But put forth now thine hand, and touch all that he hath, and he will curſe thee to thy face.* How now thought I, is this the ſign of an upright ſoul, to deſire to ſerve God, when all is taken from him? Is he a godly man, that will ſerve God for nothing rather than give out? bleſſed be God, then I hope I have an upright heart, for I am reſolved (God giving me ſtrength) never to deny my profeſſion, though I had nothing at all for my pains; and as I was thus conſidering, that ſcripture was ſet before me, *Pſalm* 44. 12, &c.

339. Now was my heart full of comfort, for I hoped it was ſincere: I would not have been without this trial for much; I am comforted every time I think of it, and I hope I ſhall bleſs God for ever for the teaching, I have had by it. Many more of the dealings of God, towards me I might relate, *But theſe out of the ſpoils won in battle have I dedicated to maintain the houſe of God,* 1 Chron. 26. 27.

The CONCLUSION.

1. OF all the temptations that ever I met with in my life, to queſtion the being of God, and truth of his goſpel, is the worſt, and the worſt to be born; when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me: O I have often thought of that word, *Have your*

your loins girt about with truth, and of that, *When the foundations are deſtroyed, what can the righteous do.*

2. Sometimes when after ſin committed, I have looked for ſore chaſtiſement from the hand of God, the very next that I have had from him, hath been the diſcovery of his grace. Sometimes, when I have been comforted, I have called myſelf a fool for my ſo ſinking under trouble. And then again, when I have been caſt down, I thought I was not wiſe, to give ſuch way to comfort. With ſuch ſtrength and weight hath both theſe been upon me.

3. I have wondered much at this one thing, that tho' God doth viſit my ſoul with never ſo bleſſed a diſcovery of himſelf, yet I have found again, that ſuch hours have attended me afterwards, that I have been in my ſpirit ſo filled with darkneſs, that I could not ſo much as once conceive, what that God and that comfort was, with which I have been refreſhed.

4. I have ſometimes ſeen more in a line of the Bible, than I could well tell how to ſtand under, and yet at another time the whole Bible hath been to me as dry as a ſtick; or rather, my heart hath been ſo dead and dry unto it, that I could not conceive the leaſt dram of refreſhment, though I have looked it all over.

5. Of all fears, they are beſt that are made by the blood of Chriſt; and of all joy, that is the ſweeteſt that is mixed with mourning over Chriſt: Oh! 'tis a goodly thing to be on our knees, with Chriſt in our arms, before God. I hope I know ſomething of theſe things.

6. I find to this day ſeven abominations in my heart: 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Chriſt maniſeſteth. 3. A leaning to the works of the law. 4. Wanderings and coldneſs in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur becauſe I have no more, and yet ready to abuſe what I have. 7. I can do none of thoſe things which God commands me, but my corruptions will thruſt in themſelves, *When I would do good, evil is preſent with me.*

7. Theſe things I continually ſee and feel, and am afflicted and oppreſſed with, yet the wiſdom of God doth order them for my good. 1. They make me abhor myſelf. 2. They keep me from truſting my heart. 3. They convince me of the inſufficiency of all inherent righteouſneſs. 4. They ſhew me the neceſſity of flying to Jeſus. 5. They preſs me to pray unto God. 6. They ſhew me the need I have to watch and be ſober. 7. And provoke me to pray unto God, thro' Chriſt, to help me, and carry me through this world.

A continuation of Mr. Bunyan's *life; beginning where he left off, and concluding with the time and manner of his death and burial, together with his true character*, &c.

READER, The painful and induſtrious author of this book, has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth, and ſince there yet remains ſomewhat worthy of notice and regard, which occurred in the laſt ſcene of his life; the which, for want of time, or fear ſome over-cenſorious people ſhould impute it to him, as an earneſt coveting of praiſe from men, he has not left behind him in writing. Wherefore as a true friend, and long acquaintance of Mr. *Bunyan*'s, that his good end may be known, as his evil beginning, I have taken upon me, from my knowledge, and the beſt account given by other of his friends, to piece this to the thread, too ſoon broke off, and ſo lengthen it out to his entering upon eternity.

He has told you at large, of his birth and education; the evil habits and corruptions of his youth; the temptations he ſtruggled and conflicted ſo frequently with, the mercies, comforts, and deliverances he found, how he came to take upon him the preaching of the goſpel; the ſlanders, reproaches and impriſonments that attended him, and the progreſs he notwithſtanding made (by the aſſiſtance of God's grace) no doubt to the ſaving of many ſouls: Therefore take theſe things, as he himſelf has methodically laid them down in the words of verity; and ſo I paſs on, as to what remains.

After his being freed from his twelve years impriſonment and upwards, for nonconformity, wherein he had time to furniſh the world with ſundry good books, *&c.* and by his patience, to move Dr. *Barlow*, the then Biſhop of *Lincoln*, and other church-men, to pity his hard and unreaſonable ſufferings, ſo far as to ſtand very much his friends, in procuring his enlargement, or there perhaps he had died, by the noiſomeneſs and ill-uſage of the place. Being now I ſay, again at liberty, and having through mercy ſhaken off his bodily fetters, for thoſe upon his ſoul were broken before, by the abounding grace that filled his heart, he went to viſit thoſe that had been a comfort to him in his tribulation, with a chriſtian-like acknowledgement of their kindneſs and enlargement of charity; giving encouragement by his example, if it happened to be their hard haps, to fall into affliction or trouble, then to ſuffer patiently for the ſake of a good conſcience, and for the love of God in Jeſus Chriſt, towards their ſouls, and by many cordial perſuaſions, ſupported ſome, whoſe ſpirits began to ſink low, through the fear of danger that threatened their worldly concernment, ſo that the people found a wonderful conſolation in his diſcourſe and admonitions.

As often as opportunity would admit, he gathered them together (though the law was then in force againſt meetings) in convenient places, and fed them with the ſincere milk of the word, that they might grow up in grace thereby. To ſuch as were any where taken and impriſoned upon theſe accounts, he made it another part of his buſineſs to extend his charity, and gather relief for ſuch of them as wanted.

He took great care to viſit the ſick, and ſtrengthen them againſt the ſuggeſtions of the tempter, which at ſuch times are very prevalent; ſo that they had cauſe for ever to bleſs God, who had put into his heart, at ſuch a time, to reſcue them from the power of the roaring lion, who ſought to devour them: nor did he ſpare any pains or labour in travel, tho' to the remote counties, where he knew, or imagined any people might ſtand in need of his aſſiſtance, inſomuch that ſome of theſe viſitations that he made, which was two or three every year, ſome (though in jeering manner do doubt) gave him the epithet of biſhop *Bunyan*, whilſt others envied him for his ſo earneſtly labouring in Chriſt's vineyard, yet the ſeed of the word he (all this while) ſowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in diſciples to the church of Chriſt.

Another part of his time he ſpent in reconciling differences, by which he hindred many miſchiefs, and ſaved ſome families from ruin, and in ſome fallings-out, he was uneaſy, till he found a means to labour a reconciliation, and become a peace-maker, on whom a bleſſing is promiſed in holy writ; and indeed in doing this good office, he may be ſaid to ſum up his days, it being the laſt undertaking of his life, as will appear in the cloſe of this paper.

When in the late reign, liberty of concience was unexpectedly given and indulged to diſſenters of all perſuaſions, his piercing wit penetrated the vail, and found that it was not for the diſſenters ſake they were ſo ſuddenly freed from the proſecutions that had long lain heavy upon them, and ſet in a manner, on an equal foot with the church of *England*, which the papiſts were undermining, and about to ſubvert: he foreſaw all the advantages that could redound to the diſſenters, would have been no more than what *Polephemus*, the monſtrous giant of *Sicily* would have allowed *Ulyſſes, viz.* That he would eat his men firſt, and do him the favour of being eaten laſt: for although Mr. *Bunyan*, following the examples of others, did lay hold of this liberty, as an acceptable thing in itſelf, knowing God is the only lord of conſcience, and that it is good at all times to do according to the dictates of a good conſcience, and that the preaching the glad tidings of the goſpel is beautiful in the preacher; yet in all this he moved with caution and a holy fear, earneſtly praying for averting the impendent judgments, which he ſaw, like a black tempeſt, hanging over our heads, for our ſins, and ready to break upon us, and that the *Ninivites* remedy was now highly neceſſary: hereupon he gathered his congregation at *Bedford*, where he moſtly lived, and had lived and ſpent the greateſt part of his life; and there being no convenient place to be had, for the entertainment of ſo great a confluence of people as followed him, upon the account of his teaching, he conſulted with them, for the building of a meeting-houſe; to which they made their voluntary contributions, with all chearfulneſs and alacrity; and the firſt time he appeared there to edify, the place was ſo thronged, that many were conſtrained to ſtay without, though the houſe was very ſpacious, every one ſtriving to partake of his inſtructions, that were of his perſuaſion, and ſhew their good will towards him, by being preſent at the opening of the place; and here he lived in much peace and quiet of mind, contenting himſelf with that little God had beſtowed upon him, and ſequeſtring himſelf from all ſecular employments, to follow that of his call to the miniſtry; for as God ſaid to *Moſes*, he that made the lips and heart, can give eloquence and wiſdom, without extraordinary acquirements in an univerſity.

During theſe things, there were regulators ſent into all cities and towns corporate, to new model the government in the magiſtracy, &c. by turning out ſome, and putting in others; againſt this Mr. *Bunyan* expreſſed his zeal with ſome wearineſs, as foreſeeing the bad conſequence that would attend it, and laboured with his congregation, to prevent their being impoſed on in this kind; and when a great man in thoſe days coming to *Bedford*, upon ſome ſuch errand, ſent for him, as 'tis ſuppoſed, to give him a place of publick truſt; he would by no means come at him, but ſent his excuſe.

When he was at leiſure from writing and teaching, he often came up to *London*, and there went among the congregations of the nonconformiſts, and uſed his talent to the grea tgood-liking of the hearers; and even ſome, to whom he had been miſreprerepreſented, upon the account of his education, were convinced of his worth and knowledge in ſacred things; as perceiving him to be a man of ſound judgment, delivering himſelf plainly and powerfully; inſomuch, that many who came ſpectators for novelty, rather than to be edified and improved, went away well ſatisfied with what they heard, and wondred, as the Jews did at the apoſtles; *viz.* whence this man ſhall have theſe things; perhaps not conſidering that God more immediately aſſiſts thoſe that make it their buſineſs induſtriouſly and chearfully to labour in his vineyard.

Thus he ſpent his latter years in imitation of his great Lord and Maſter, the ever-bleſſed Jeſus; he went about doing good, ſo that the moſt prying critick, or even malice herſelf, is defied to find, even upon the narroweſt ſearch or obſervation, any ſully or ſtain upon his reputation, with which he may be juſtly charged; and this we note, as a challenge to thoſe that have had the leaſt regard for him, or them of his perſuaſion, and have one way or other appeared in the front of thoſe that oppreſſed him; and for the turning whoſe hearts, in obedience to the commiſſion and commandment given him of God; he frequently prayed, and ſometimes ſought a bleſſing for them, even with tears, the effects of which they may, peradventure, tho' undeſervedly, have found in their perſons, friends, relations, eſtates: for God will hear the prayer of the faithful, and anſwer them, even for thoſe that vex them, as it happen'd in the caſe of *Job*'s praying for the three perſons that had been grievous in their reproach againſt him, even in the day of his ſorrow.

But yet let me come a little nearer to particulars, and periods of time, for the better refreſhing the memories of thoſe that knew his labour and ſufferings; and for the ſatisfaction of all that ſhall read this book.

After he was ſenſibly convicted of the wicked ſtate of his life, and converted; he was baptized into the congregation, and admitted a member thereof, *viz.* in the year 1655, and became ſpeedily a very zealous profeſſor; but upon the return of king *Charles* to the crown in 1600, he was on the 12th of *November* taken, as he was edifying ſome good people that were got together to hear the word, and confined in *Bedford* goal, for the ſpace of ſix years, till the act of indulgence to diſſenters being allowed, he obtained his freedom by the interceſſion of ſome in truſt and power, that took pity of his ſufferings; but within ſix years afterwards he was again taken up, *viz.* in the year 1666, and was then confined for ſix years more, when the goaler took ſuch pity of his rigorous ſufferings, that he did as the Egyptian goaler did to *Joſeph*, put all the care and truſt in his hand: when he was taken this laſt time, he was preaching on theſe words, viz, *Doſt thou believe on the Son of God?* and this impriſonment continued ſix years, and when this was over, another ſhort affliction, which was an impriſonment of half a year fell to his ſhare. During theſe confinements, he wrote theſe following books, viz. *Of prayer by the ſpirit: The Holy City's Reſurrection: Grace abounding: Pilgrim's Progreſs,* the firſt part.

In the laſt year of his twelve years impriſonment, the paſtor of the congregation at *Bedford* died, and he was choſen to that care of ſouls, on the 12th of *December*, 1671. And in this his charge, he often had diſputes with ſcholars, that came to oppoſe him, as ſuppoſing him an ignorant perſon, and tho' he argued plainly, and by ſcripture, without phraſes and logical expreſſions; yet he nonpluſſed one who came to oppoſe him in his congregation, by demanding whether or no we had the true copies of the original ſcriptures; and another, when he was preaching, accuſed him of uncharitableneſs, for ſaying, *It was very hard for moſt to be ſaved,* ſaying, by that he went about to exclude moſt of his congregation; but he confuted him, and put him to ſilence, with the parable of the ſtony ground, and other texts out of the 13th of *Matthew*, in our Saviour's ſermon out of a ſhip, all his methods being to keep cloſe to the ſcriptures, and what he found not warranted there, himſelf would not warrant nor determine unleſs in ſuch caſes as were plain; wherein no doubts or ſcruples did ariſe.

But not to make any further mention of this kind, it is well known, that this perſon managed all his affairs with ſuch exactneſs as if he had made it his ſtudy, above all other things, not to give occaſion of offence, but rather ſuffer many inconveniences to avoid, being never heard to reproach or revile any, what injury ſoever he received, but rather to rebuke thoſe that did; and as it was in his converſation, ſo it is manifeſted in thoſe books he has cauſed to be publiſhed to the world, where like the arch-angel diſputing with ſatan about the body of *Moſes*, as we find it in the epiſtle of St. *Jude*, he brings no railing accuſation, but leaves the rebukers (thoſe that perſecuted him) to the Lord.

In his family he kept up a very ſtrict diſcipline, in prayer and exhortations; being in this like *Joſhua*, as that good man expreſſes it, viz. *Whatſoever others did; as for me and my houſe, we will ſerve the Lord*; and indeed a bleſſing waited on his labours and endeavours, ſo that his wife, as the pſalmiſt ſays, *was like a pleaſant vine*

vine upon the walls of his houſe, and his children like olive branches round his table, for ſo ſhall it be with the man that fears the Lord; and though by reaſon of the many loſſes he ſuſtained by impriſonment and ſpoil, of his chargeable ſickneſs, *&c.* his earthly treaſure ſwelled not to exceſs; he always had ſufficient to live decently and credibly; and with that he had the greateſt of all treaſures, which is content; for as the wiſe man ſays, *That is a continual feaſt.*

But where content dwells, even a poor cottage is a kingly palace; and this happineſs he had all his life long, not ſo much minding this world, as knowing he was here as a pilgrim and ſtranger, and had no tarrying city, but looked for one not made with hands eternal in the higheſt heavens; but at length worn out with ſufferings, age, and often teaching, the day of his diſſolution drew near; and death, that unlocks the priſon of the ſoul, to enlarge it for a more glorious manſion, put a ſtop to his acting his part on the ſtage of mortality: heaven, like earthly princes when it threatens war, being always ſo kind as to call home its ambaſſadors before it be denounced; and even the laſt act or undertaking of his, was a labour of love and charity; for it ſo falling out, that a young gentleman, a neighbour of Mr. *Bunyan*, happening into the diſpleaſure of his father, and being much troubled in his mind upon that account, as alſo for that he had heard his father purpoſed to diſinherit him, or otherwiſe deprive him of what he had to leave; he pitched upon Mr. *Bunyan* as a fit man to make way for his ſubmiſſion, and prepare his father's mind to receive him; and he, as willing to do any good office, as it could be requeſted, as readily undertook it; and ſo riding to *Reading* in *Berkſhire*, he there uſed ſuch preſſing arguments and reaſons againſt anger and paſſion, as alſo for love and reconciliation, that the father was mollified, and his bowels yerned towards his returning ſon.

But Mr. *Bunyan*, after he had diſpoſed all things to the beſt for accommodation, returning to *London*, and being overtaken with exceſſive rains, coming to his lodging extreme wet, fell ſick of a violent fever, which he bore with much conſtancy and patience; and expreſſed himſelf as if he deſired nothing more than to be diſſolved, and be with Chriſt, in that caſe eſteeming death as gain, and life only a tedious delaying felicity expected; and finding his vital ſtrength decay, having ſettled his mind and affairs, as well as the ſhortneſs of time, and the violence of his diſeaſe would admit, with a conſtant and chriſtian patience, he reſigned his ſoul into the hands of his moſt merciful Redeemer, following his pilgrimage from the city of deſtruction to the *New Jeruſalem*; his better part having been all along there, in holy contemplation, pantings and breathings after the hidden manna, and water of life, as by many holy and humble conſolations expreſſed in his letters, to ſeveral perſons in priſon, and out of priſon, too many to be here inſerted at preſent. He died at the houſe of one Mr. *Straddock*, a grocer, at the *Star* on *Snow-hill*, in the pariſh of St. *Sepulchre*, *London*, on the 12th of *Auguſt* 1688. and in the 60th year of his age, after ten days ſickneſs; and was buried in the new burying place near the *Artillery Ground*, where he ſleeps to the morning of the reſurrection, in hopes of a glorious riſing to an incorruptible immortality of joy and happineſs, where no more trouble and ſorrow ſhall afflict him, but all tears be wiped away, when the juſt ſhall be incorporated, as members of Chriſt their head, and reign with him as kings and prieſts for ever.

A brief character of Mr. John Bunyan.

HE appeared in countenance to be of a ſtern and rough temper; but in his converſation mild and affable, not given to loquacity, or much diſcourſe in company, unleſs ſome urgent occaſion required it; obſerving never to boaſt of himſelf, or his parts, but rather ſeem low in his own eyes, and ſubmit himſelf to the judgment of others, abhorring lying and ſwearing, being juſt in all that lay in his power to his word, not ſeeming to revenge injuries, loving to reconcile differences, and make friendſhip with all; he had a ſharp quick eye, accompliſhed with an excellent diſcerning of perſons, being of good judgment and quick wit. As for his perſon, he was tall of ſtature, ſtrong-boned, though not corpulent, ſomewhat of a ruddy face, with ſparkling eyes, wearing his hair on his upper lip, after the old britiſh faſhion; his hair reddiſh, but in his latter days, time had ſprinkled it with grey, his noſe well ſet, but not declining or bending, and his mouth moderate large; his forehead ſomething high, and his habit always plain and modeſt: And thus have we impartially deſcribed the internal and external parts of a perſon, whoſe death hath been much regretted; a perſon who had tried the ſmiles and frowns of time; not puffed up in proſperity, nor ſhaken in adverſity, always holding the golden mean.

In him at once did three great worthies ſhine,
Hiſtorian, poet, *and a choice* divine:
Then let him reſt in undiſturbed duſt,
Until the reſurrection of the juſt.

POSTSCRIPT.

IN this his pilgrimage, God bleſſed him with four children, one of which named *Mary* was blind, and died ſome years before; his other children are *Thomas*, *Joſeph*, and *Sarah*; and his wife *Elizabeth* having lived to ſee him overcome his labour and ſorrow, and paſs from this life to receive the reward of his works, long ſurvived him not, but in 1692 ſhe died, to follow her faithful pilgrim from this world to the other, whither he was gone before her, while his works remain for the edifying of the reader, and praiſe of the author. *Vale.*

Mr. John Bunyan's *dying ſayings.*

Of SIN.

SIN is the great block and bar to our happineſs, the procurer of all miſeries to man, both here and hereafter; take away ſin and nothing can hurt us: for death temporal, ſpiritual and eternal is the wages of it.

Sin, and man for ſin is the object of the wrath of God: How dreadful therefore muſt his caſe be who continues in ſin? For who can bear, or grapple with the wrath of God?

No ſin againſt God can be little, becauſe it is againſt the great God of heaven and earth; but if the ſinner can find out a little God, it may be eaſy to find out little ſins.

Sin turns all God's grace into wantonneſs; it is the dare of his juſtice, the rape of his mercy, the jear of his patience, the ſlight of his power, and the contempt of his love.

Take heed of giving thyſelf liberty of committing one ſin, for that will lead thee to another, till by an ill cuſtom it become natural.

To begin a ſin is to lay a foundation for a continuance, this continuance is the mother of cuſtom, and impudence at laſt the iſſue.

The death of Chriſt giveth us the beſt diſcovery of ourſelves, in what condition we were, in that nothing could help us but that: And the moſt clear diſcovery of the dreadful nature of our ſins: For if ſin be ſo dreadful a thing as to wring the heart of the Son of God, how ſhall a poor wretched ſinner be able to bear it?

Of AFFLICTION,

NOthing can render affliction ſo unſupportable as the load of ſin: Would you therefore be fitted for afflictions? Be ſure to get the burden of your ſin's laid aſide, and then what afflictions ſoever you may meet with will be very eaſy to you.

If thou canſt hear and bear the rod of affliction which God ſhall lay upon thee; remember this leſſon: thou art beaten that thou mayeſt be better.

The Lord uſeth his flail of tribulation, to ſeparate the chaff from the wheat.

The ſchool of the croſs is the ſchool of light; it diſcovers the world's vanity, baſeneſs and wickedneſs, and lets us ſee more of God's mind: out of dark affliction comes a ſpiritual light.

In times of affliction we commonly meet with the ſweeteſt experiences of the love of God.

Did we heartily renounce the pleaſures of this world, we ſhould be very little troubled for our afflictions: that which renders an afflicted ſtate ſo inſupportable to many, is becauſe they are too much addicted to the pleaſures of this life, and ſo cannot endure that which makes a ſeparation between them.

Of REPENTANCE and coming to CHRIST.

THE end of affliction is the diſcovery of ſin, and of that to bring us to a Saviour: Let us therefore with the prodigal return unto him, and we ſhall find eaſe and reſt.

A repenting penitent, tho' formerly as bad as the worſt of men, may by grace become as good as the beſt.

To be truly ſenſible of ſin, is to ſorrow for diſpleaſing of God, to be afflicted that he is diſpleaſed by us, more than that he is diſpleaſed with us.

Your intentions to repentance, and the neglect of that ſoul-ſaving duty, will riſe up in judgment againſt you.

Repentance carries with it a divine rhetorick, and perſuades Chriſt to forgive multitudes of ſins committed againſt him.

Say not with thyſelf, to-morrow I will repent; for it is thy duty to do it daily.

The goſpel of grace and ſalvation, is above all doctrines the moſt dangerous, if it be received in word only by graceleſs men; if it be not attended with a ſenſible need of a Saviour, and bring them to him. For ſuch men as have only the notion of it are of all men moſt miſerable; for by reaſon of their knowing more than heathens, this ſhall only be their final portion, that they ſhall have greater ſtripes.

Of PRAYER.

BEfore you enter into prayer, aſk thy ſoul theſe queſtions, 1. To what end, O my ſoul, art thou retired into this place? Art thou not come to diſcourſe the Lord in prayer? Is he preſent, will he hear thee? Is he merciful, will he help thee? Is thy buſineſs ſlight, is it not concerning the welfare of thy ſoul? What words wilt thou uſe to move him to compaſſion?

To make thy preparation compleat, conſider that thou art *but duſt and aſhes*, and he the great God, Father of our Lord Jeſus Chriſt, *that clothes himſelf with light as with a garment*: that thou art a vile ſinner, he a holy God, that thou art but a poor crawling worm, he the omnipotent creator.

In all your prayers forget not to thank the Lord for his mercies.

When thou prayeſt, rather let thy heart be without words, than thy words without an heart.

Prayer will make a man ceaſe from ſin, or ſin will entice a man to ceaſe from prayer.

The ſpirit of prayer is more precious than treaſures of gold and ſilver.

Pray often, for prayer is a ſhield to the ſoul, a ſacrifice to God, and a ſcourge for ſatan.

Of the Lord's Day, Sermons, *and* Week Days.

HAve a ſpecial care to ſanctify the Lord's day; for as thou keepeſt it, ſo it will be with thee all the week long.

Make the Lord's day the market for thy ſoul; let the whole day be ſpent in prayer, repetitions, or meditations: lay aſide the affairs of the other part of the week: let thy ſermon thou haſt heard be converted into prayer: Shall God allow thee ſix days, and wilt not thou afford him one?

In the church, be careful to ſerve God; for thou art in his eyes, and not in mans.

Thou mayſt hear ſermons often, and do well in practiſing what thou heareſt; but thou muſt not expect to be told thee in a pulpit all that thou oughteſt to do, but be ſtudious in ſearching the ſcriptures, and reading good books; what thou heareſt may be forgotten, but what thou readeſt may better be retained.

Forſake not the publick worſhip of God, leſt God forſake thee, not only in publick, but in private.

In the week days, when thou riſeſt in the morning, conſider, 1. Thou muſt die; 2. Thou mayeſt die that minute; 3. What will become of thy ſoul. Pray often. At night conſider, 1. What ſins thou haſt committed. 2. How often thou haſt pray'd. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy converſation. 6. If thou calleſt to mind the errors of the day, ſleep not without a confeſſion to God, and a hope of pardon. Thus every morning and evening make up thy accounts with almighty God, and thy reckoning will be the leſs at laſt.

Of the Love of the WORLD.

NOthing more hinders a ſoul from coming to Chriſt, than a vain love of the world; and till a ſoul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for its a moth in a chriſtian's life.

To deſpiſe the world is the way to enjoy heaven; and bleſſed are they who delight to converſe with God by prayer.

What folly can be greater than to labour for the meat that periſheth, and neglect the food of eternal life?

God or the world muſt be neglected at parting time, for then is the time of trial.

To ſeek yourſelf in this world is to be loſt; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that thoſe very creatures will one day witneſs againſt him.

Of SUFFERING.

IT is not every ſuffering that makes a martyr, but ſuffering for the word of God after a right manner; that is, not only for *Righteouſneſs*, but for righteouſneſs ſake; not only for *Truth*, but out of love to truth; not only for God's word, but according to it: To wit, in that holy, humble, meek manner, as the word of God requireth.

'Tis a rare thing to ſuffer aright, and to have my ſpirit in ſuffering bent only againſt God's enemy, *ſin*; *ſin* in doctrine, *ſin* in worſhip, *ſin* in life, and *ſin* in converſation.

The devil, nor men of the world can kill thy righteouſneſs, or love to it but by thy own hand; or ſeparate that and thee aſunder without thy own act. Nor will he that doth indeed ſuffer for the ſake of it, or out of love he bears thereto, be tempted to exchange it, for the good-will of all the world.

I have often thought that the beſt of chriſtians are found in the worſt of times: And I have thought again that one reaſon why we are no better, is becauſe God purges us no more. *Noah* and *Lot*, who ſo holy as they in the time of their afflictions? And yet who ſo idle as they in the time of their proſperity?

Of DEATH and JUDGMENT.

AS the devil labours by all means to keep out other things that are good, ſo to keep out of the heart as much as in him lies, the thoughts of paſſing from this life into another world; for he knows if he can but keep them from the ſerious thoughts of death, he ſhall the more eaſily keep them in their ſins.

Nothing will make us more earneſt in working out the work of our ſalvation, than a frequent meditation of mortality; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us deſires after holineſs.

O ſinner, what a condition wilt thou fall into when thou departeſt this world; if thou depart unconverted, thou hadſt better have been ſmothered the firſt hour thou waſt born; thou hadſt better have been plucked one limb from another: thou hadſt better have been made a dog, a toad, a ſerpent, than to die unconverted, and this thou wilt find true if thou repent not.

A man would be counted a fool to ſlight a judge, before whom he is to have a trial of his whole eſtate. The trial we have before God is of otherguiſe importance, it concerns our eternal happineſs or miſery; and yet dare we affront him?

The only way for us to eſcape that terrible judgment, is to be often paſſing a ſentence of condemnation upon ourſelves here.

When the ſound of the trumpet ſhall be heard, which ſhall ſummon the dead to appear before the tribunal of God, the righteous ſhall haſten out of their graves with joy to meet their redeemer in the clouds; others ſhall call to the hills and mountains to fall upon them, to cover them from the ſight of their judge: let us therefore in time be poſing ourſelves which of the two we ſhall be.

Of the Joys of HEAVEN.

THere is no good in this life but what's mingled with ſome evil: honours perplex, riches diſquiet, and pleaſures ruin health. But in heaven we ſhall find bleſſings in their purity, without any ingredient to embitter, with every thing to ſweeten them.

O! who is able to conceive the inexpreſſible, inconceivable joys that are there? None but they who have taſted of them. Lord help us to put ſuch a value upon them here, that in order to prepare ourſelves for them, we may be willing to forego the loſs of all thoſe deluding pleaſures here.

How will the heavens eccho of joy, when the bride, the Lamb's wife, ſhall come to dwell with her huſband for ever?

Chriſt is the deſire of nations, the joy of angels, the delight of the Father: what ſolace then muſt that ſoul be filled with, that hath the poſſeſſion of him to all eternity?

O! what acclamations of joy will there be, when all the children of God ſhall meet together, without fear of being diſturbed by the antichriſtian and *Cainiſh* brood?

Is there not a time coming when the godly may aſk the wicked, what profit they have in their pleaſure? what comfort in their greatneſs? and what fruit in all their labour?

If you would be better ſatisfied what the beatifical viſion means, my requeſt is, that you would live holily and go and ſee.

Of the Torments of HELL.

HEaven and ſalvation is not ſurely more promiſed to the godly, than hell and damnation is threatned to, and ſhall be executed on the wicked.

When once a man is damned he may bid adieu to all pleaſures.

Oh! who knows the power of God's wrath? none but damned ones.

Sinners company are the devil and his angels, tormented in everlaſting fire with a curſe.

Hell would be a kind of paradiſe, if it were no worſe than the worſt of this world.

As different as grief is from joy, as torment from reſt, as terror from peace; ſo different is the ſtate of ſinners from that of ſaints in the world to come.

A Con-

A Confeſſion of my FAITH, and a Reaſon of my Practice:

O R,

With who, and who not, I can hold Church-Fellowſhip, or the Communion of Saints.

SHEWING,

By diverſe Arguments, that though I dare not communicate with the Open Profane, yet I can with thoſe viſible Saints that differ about WATER-BAPTISM. Wherein is alſo diſcourſed, Whether that be the Entring Ordinance into Fellowſhip, or no.

I believed, and therefore have I ſpoken, Pſal. 116. 10.

To the READER.

SIR,

I *Marvel not that both yourſelf and others do think my long impriſonment ſtrange, (or rather ſtrangely of me for the ſake of that) for verily I ſhould alſo have done it myſelf, had not the Holy Ghoſt long ſince forbidden me,* 1 Pet. 4. 12. 1 John 3. 13. *Nay, verily, that notwithſtanding, had the adverſary but faſtened the ſuppoſition of guilt upon me, my long trials might by this time have put it beyond diſpute; for I have not hitherto been ſo ſordid, as to ſtand to a doctrine right or wrong; much leſs when ſo weighty an argument as above eleven years impriſonment, is continually dogging of me to weigh and pauſe, and pauſe again, the grounds and foundation of thoſe principles, for which I thus have ſuffered: but having not only at my trial aſſerted them, but alſo ſince, even all this tedious tract of time, in cool blood, a thouſand times, by the word of God, examined them, and found them good; I cannot, I dare not now revolt or deny the ſame, on pain of eternal damnation.*

And that my principles and practice may be open to the view and judgment of all men (though they ſtand, and fall to none but the word of God alone) I have in this ſmall treatiſe preſented to this generation, A Confeſſion of my Faith, and a Reaſon of my Practice in the Worſhip of God; *by which, although it be brief, candid Chriſtians may, I hope, without a violation to faith or love, judge, I may have the root of the matter found in me.*

Neither have I in this relation abuſively preſented my reader, with other doctrines or practices, than what I held, profeſſed, and preached when apprehended, and caſt in priſon. Nor did I then or now retain a doctrine beſides, or which is not thereon grounded. The ſubject I ſhould have preached upon, even then when the conſtable came, was, Doſt thou believe on the Son of God? *From whence I intended to ſhew, the abſolute need of faith in Jeſus Chriſt; and that it was alſo a thing of the higheſt concern for men to inquire into, and to aſk their own hearts whether they had it or no.*

Faith and holineſs are my profeſſed principles, with an endeavour, ſo far as in me lieth, to be at peace with all men. What ſhall I ſay, let mine enemies themſelves be judges, if *any thing in theſe following doctrines, or if ought that any man hath heard me preach, doth, or hath according to the true intent of my words, ſavoured either of hereſy or rebellion. I ſay again, let they themſelves be judges, if ought they find in my writing or preaching, doth render me worthy of almoſt twelve years impriſonment, or one that deſerveth to be hanged, or baniſhed for ever, according to their tremendous ſentence. Indeed my principles are ſuch, as lead me to a denial to communicate in the things of the kingdom of Chriſt, with the ungodly and open profane; neither can I in or by the ſuperſtitious inventions of this world, conſent that my ſoul ſhould be governed in any of my approaches to God, becauſe commanded to the contrary, and commended for ſo refuſing. Wherefore excepting this one thing, for which I ought not to be rebuked; I ſhall, I truſt, in deſpite of ſlander and falſhood, diſcover myſelf at all times a peaceable and an obedient ſubject. But if nothing will do, unleſs I make of my conſcience a continual butchery, and ſlaughter-ſhop, unleſs putting out my own eyes, I commit me to the blind to lead me, (as I doubt is deſired by ſome) I have determined, the Almighty God being my help and ſhield, yet to ſuffer, if frail life might continue ſo long, even till the moſs ſhall grow on mine eye-brows, rather than thus to violate my faith and principles. Will a man leave the ſnow of* Lebanon, *that cometh from the rock of the field; or ſhall the cold flowing waters that come from another place be forſaken?* Jer. 18. 14. Hath a nation changed their Gods which yet are no Gods? For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever, *Micah* 4. 5.

Touching my practice as to communion with viſible ſaints, although not baptized with water; I ſay it is my preſent judgment ſo to do, and am willing to render a farther reaſon thereof, ſhall I ſee the leading hand of God thereto.

Thine in bonds for the goſpel,

John Bunyan.

A Confeſſion of my Faith, and a Reaſon of my Practice, &c.

1. I Believe that there is but one only true God, and there is none other but he. "To us there is but one God, the Father, of whom are all things. And this is life eternal, that they might know thee the only true God, &c." *Mark* 12. 32. 1 *Cor.* 8. 8. *John* 17. 3. *Acts* 17. 24.

2. I believe, that this God is almighty, eternal, inviſible, incomprehenſible, *&c.* "I am the Almighty God, walk before me and be thou perfect. The eternal God is thy refuge. Now unto the king eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever, *Gen.* 17. 1. *Deut.* 33. 26, 27. 1 *Tim.* 1. 17. *Job* 11. 7. *Rom.* 11. 33.

3. I believe, that this God is unſpeakably perfect in all his attributes of power, wiſdom, juſtice, truth, holineſs, mercy, love, *&c.* his power is ſaid to be *eternal*, his underſtanding and wiſdom *infinite*; he is called the *juſt Lord* in oppoſition to all things; he is ſaid to be truth itſelf and the God thereof: there is none holy as the Lord. "God is love. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? *Rom.* 1. 20. *Pſalm* 147. 5. Zeph. 3. 5. 2 *Theſ.* 2. 10. *Deut.* 32. 4. *Job* 11. 7.

4. I believe, that in the Godhead, there are *three perſons* or ſubſiſtances. "There are Three that bare record in heaven: the Father, the Word, and the Holy Ghoſt. 1 *John* 5. 7. ſee alſo, *Gen.* 1. 26. chap. 3. 22. chap. 11. 7. and Eſa. 6. 8.

5. I believe, that theſe three are in nature, eſſence, and eternity, equally one. "Theſe three are one," 1 *John* 5. 7.

6. I believe, *there is a world to come*, *Heb.* 2. 5. chap. 6. 5.

7. I believe, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt. "Many that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt. Marvel not at this. For the hour is coming, in the which all that are in their graves ſhall hear his voice, and

ſhall come forth, they that have done good, to the reſurrection of life, and they that have done evil, to the reſurrection of damnation. *Acts* 24. 15. *Dan*. 12. 2. *John* 5. 28.

8. I believe, that they that ſhall be counted worthy of that world, and of the reſurrection from the dead, neither marry nor are given in marriage, neither can they die any more, “ for they are equal to the angels, and are the children of God, being the children of the reſurrection.” Luke 10. 34, 35, 36. *John* 10. 27, 28, 29. *Rev.* 7. 16. chap. 20. 6.

9. I believe, that thoſe that die impenitent, ſhall be tormented with the devil and his angels, and ſhall be caſt with them into the lake that burns with fire and brimſtone, “ where their worm dieth not, and the fire is not quenched. *Rev.* 21. 8. *Mat.* 9. 43, 48. *Mat.* 25. 41, 46. *John* 5. 29.

10. I believe, that becauſe God is naturally holy and juſt, even, as he is good and merciful; therefore (all having ſinned) none can be ſaved, without the means of a redeemer. “ Then he is gracious unto him, and, ſaith, deliver him from going down to the pit, I have found a ranſom. We have redemption through his blood, even the forgiveneſs of our ſins. For which without ſhedding of blood, is no remiſſion.” *Job* 33. 24. *Col.* 1. 14. *Heb.* 9. 22.

11. I believe, that Jeſus Chriſt our Lord himſelf is the redeemer. “ They remembred that God was their rock, and the high God their redeemer. Foraſmuch as ye know, that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; but with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot,” *Pſalm* 78. 35. 1 *Pet.* 1. 18, 19.

12. I believe, that the great reaſon why the Lord, the ſecond perſon in the godhead, did cloath himſelf with our fleſh and blood, was that he might be capable of obtaining the redemption, that before the world, was intended for us. “ Foraſmuch then as the children were made partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; (mark) that through death he might deſtroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their life-time ſubject to bondage. When the fulneſs of time was come, God ſent forth his ſon made of a woman, made under the law, to redeem them that were under the law. Wherefore it behoved him in all things to be made like unto his brethren; that he might be a merciful, and faithful high prieſt in things pertaining to God; to make reconciliation for the ſins of the people. For in that himſelf hath ſuffered being tempted, he is able alſo to ſuccour them that are tempted. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us. As it is written, Curſed is every one that is hanged on a tree. That the bleſſing of Abraham might come upon the gentiles, through faith in Jeſus Chriſt.” *Heb.* 2. 14, 15. *Gal.* 4. 4. *Heb.* 2. 17, 18. *Gal.* 3. 13, 14.

13. I believe, that the time when he clothed himſelf with our fleſh, was in the days of the reign of *Cæſar Auguſtus*; then, I ſay, and not till then, was the word made fleſh, or cloathed with our nature. “ And it came to paſs in thoſe days, that there went out a decree from *Cæſar Auguſtus*, that all the world ſhould be taxed; and Joſeph went up from Galilee, out of the city of Nazareth unto Judah, unto the city of David, which is called Bethlehem; becauſe he was of the houſe and lineage of David, to be taxed, with Mary his eſpouſed wife being great with child: And ſo it was, that while they were there, the days were accompliſhed, that ſhe ſhould be delivered. This child was he of whom godly Simeon was told by the Holy Ghoſt, When he ſaid, That he ſhould not ſee death until he had ſeen the Lord Chriſt.” *John* 1. 14. 1 *Tim.* 3. 16. *Luke* 2. 1, 2, 3. 6. 25, 26, 27.

14. I believe, therefore that this very child, as afore is teſtified, is both God and Man; the Chriſt of the living God. “ And ſhe brought forth her firſt-born ſon, and wrapt him in ſwaddling cloaths, and laid him in a manger; Becauſe there was no room for them in the inn. And there were in the ſame country ſhepherds keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord ſhined round about them: and they were ſore afraid. And the angel ſaid unto them, fear not; for behold I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord. And this ſhall be a ſign unto you; ye ſhall find the babe wrapped in ſwaddling cloaths lying in a manger.” Again, “ But while he thought on theſe things, behold the angel of the Lord appeared unto him; ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghoſt. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins. Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying; Behold a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Immanuel, which being interpreted is God with us.” *Luke* 2. 7, 12. *Mat.* 1. 21, 22.

15. I believe, therefore, that the righteouſneſs,

teouſneſs, and redemption, by which we, that believe, ſtand juſt before God, as ſaved from the curſe of the law, is the righteouſneſs, and redemption, that conſiſts in the perſonal acts and performances of this child Jeſus; this God-man the Lord's Chriſt: it conſiſteth, I ſay, in his perſonal fulfilling the law for us, to the utmoſt requirement of the juſtice of God. "Do not think, (ſaith he) that I am come to deſtroy the law, or the prophets; I am not come to deſtroy, but to fulfill. By which means he became the end of the law for righteouſneſs to every one that believeth. For what the law could not do in that it was weak through the fleſh; God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh. So finiſhing tranſgreſſions, and making an end of ſins, and making reconciliation for iniquity, He brought in everlaſting righteouſneſs." *Mat.* 5. 17. *Rom.* 10. 3. chap. 8. 3. 1 Joh. 3. 8. 2 *Tim.* 1. 9. *Heb.* 10. 5, 6, 7, 8, 9, 10. *Dan.* 9. 24.

16. I believe, that for the compleating of this work, he was always ſinleſs; did always the things that pleaſed God's juſtice, that every one of his acts, both of doing and ſuffering, and riſing again from the dead, was really and infinitely perfect, being done by him as God-man: wherefore his acts before he died, are called, *the righteouſneſs of God*, his blood, *the blood of God*; and *herein perceive we the love of God, in that he laid down his life for us.* The Godhead which gave vertue to all the acts of the human nature, was then in perfect union with it, when he hanged upon the croſs for our ſins. *Heb.* 4. 15. chap. 7. 26, 27, 28. *John* 8. 29. *Acts* 10. 30. *Rom.* 3. 21, 22. *Acts* 20. 28. 1 *John* 3. 16. *John* 20. 28. *Rom.* 1. 4.

17. I believe then, that the righteouſneſs that ſaveth the ſinner from the wrath to come, is properly and perſonally Chriſt's, and ours but as we have union with him; God by grace imputing it to us. "Yea doubtleſs, and I count all things loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him, not having my own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. For of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption. For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him. *Phil.* 3. 8, 9. 1 *Cor.* 1. 30. 2 *Cor.* 5. 20, 21.

18. I believe, that God, as the reward of Chriſt's undertakings for us, hath exalted him to his own right-hand, as our mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead: and all this that we who believe might take courage to believe, and hope in God. "And being found in faſhion as a man, he humbled himſelf unto death, even the death of the croſs (*where he died for our ſins*) wherefore God hath highly exalted him; and given him a name above every name; that at the name of Jeſus every knee ſhould bow, both of things in heaven, and things in earth, and things that are under the earth. And that every tongue ſhall confeſs that Jeſus Chriſt is Lord, to the glory of God the Father. And he commanded us to preach unto the people, and to teſtify, that it was he that was ordained of God to be the judge of quick and dead. Who verily was fore-ordained, before the foundation of the world, but was manifeſt in the laſt times for you, who by him do believe in God, who raiſed him from the dead, and gave him glory that your faith and hope might be in God, *Phil.* 2. 5—10. *Eph.* 1. 18—22. *Acts* 10. 42. chap. 17. 31. 1 *Pet.* 1. 19, 20, 21.

19. I believe, that being at the right hand of God in heaven, he doth there effectually exerciſe the offices of his excellent prieſthood, and mediatorſhip, preſenting himſelf continually before God, in the righteouſneſs which is accompliſhed for us, when he was in the world. For by the efficacy of his blood, he not only went into the holy place, but being there, and having by it obtained eternal redemption for us; now, as receiving the worth and merit thereof from the Father; doth beſtow upon us grace, repentance, faith, and the remiſſion of ſins: yea he alſo received for us, the Holy Ghoſt to be ſent unto us, to aſcertain us of our adoption and glory: "For if he were on earth he ſhould not be a prieſt; ſeeing then we have a great high prieſt, that is entered into the heavens, Jeſus the Son of God, Let us hold faſt our profeſſion. For there is one God, and one mediator between God and man, the man Chriſt Jeſus. For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Chriſt is not entered into the holy places made with hands, which are the figure of the true; but into heaven itſelf, now to appear in the preſence of God for us. Therefore being by the right hand of God exalted; and having received of the Father, the promiſe of the Holy Ghoſt; he hath ſhed forth this which ye now ſee and hear." *Heb.* 8. 4. 1 *Tim.* 2. 5. *Heb.* 9. 12, 24. *Acts* 5. 31. chap. 2. 33.

20. I believe, that being there, he ſhall ſo continue till the reſtitution of all things, and then he ſhall come again in glory, and ſhall ſit in judgment upon all fleſh. And

I believe, that according to his ſentence ſo ſhall their judgment be. "Repent ye therefore and be converted, that your ſins may be blotted out when the times of refreſhing ſhall come, from the preſence of the Lord; and he ſhall ſend Jeſus Chriſt, which before was preached unto you, whom the heaven muſt receive until the reſtitution of all things, ſpoken of by the mouth of all the holy prophets ſince the world began. For this ſame Jeſus which ye have ſeen go up into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the arch-angel, and the trumpet of God, *&c.* When the Son of man ſhall come in his glory, and all the holy angels with him, then he ſhall ſit upon the throne of his glory. And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats. And he ſhall ſet his ſheep on his right hand, but the goats on the left. Then ſhall the king ſay to them on his right hand, Come ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world. Then ſhall he ſay to them on the left hand, Depart from me ye curſed into everlaſting fire prepared for the devil and his angels. And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe and the elements ſhall melt with fervent heat; the earth alſo and the works that are therein ſhall be burnt up. Seeing then that all theſe things muſt be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs; looking for and haſtening unto the coming of the day of God. Wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat." *Acts* 3. 19, 20, 21. 1 *Theſſ.* 4. 16. *Acts* 1. 11. *Mat.* 25. 31, 32, 33, 41, 46. 2 *Pet.* 3. 10, 11, 12.

21. I believe that when he comes, his ſaints ſhall have a reward of grace, for all their work and labour of love which they ſhewed to his name in the world. "And every man ſhall receive his own reward, according to his own labour. And then ſhall every man have praiſe of God. And behold I come quickly, and my reward is with me, to give to every man according as his work ſhall be. Wherefore my beloved brethren, be ſtedfaſt, immoveable, always abounding in the work of the Lord, foraſmuch as ye know your labour is not in vain in the Lord, knowing that of the Lord ye ſhall receive the reward of inheritance, for you ſerve the Lord Chriſt," 1 *Cor.* 3. 8. chap. 4. 5. *Rev.* 22. 12. 1 *Cor.* 15. 58. *Col.* 3. 24.

How Chriſt is made ours; or by what means this or that man, hath that benefit by him, as to ſtand juſt before God now, and in the day of judgment.

1. I Believe, we being ſinful creatures in ourſelves, that no good thing done by us, can procure of God the imputation of the righteouſneſs of Jeſus Chriſt. But that the imputation thereof *is an act of grace*, a free gift without our deſerving. "Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt. He called us, and ſaved us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus," *Rom.* 3. 24. chap. 5. 17. 2 *Tim.* 1. 9.

2. I believe alſo, That the power of imputing righteouſneſs reſideth only in God by Chriſt: 1. Sin being the tranſgreſſion of the law. 2. The ſoul that hath ſinned being his creature, and the righteouſneſs alſo his, and his only. "Even as David alſo deſcribeth the bleſſedneſs of the man, to whom God imputeth righteouſneſs without works; ſaying, Bleſſed are they whoſe inquities are forgiven, and whoſe ſin is covered. Bleſſed is the man to whom the Lord will not impute ſin." Hence therefore it is ſaid again, "That men ſhall abundantly utter the memory of his great goodneſs, and ſing of his righteouſneſs. For he ſaith in Moſes, I will have mercy on whom I will have mercy; and I will have compaſſion on whom I will have compaſſion. So then, it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy. *Rom.* 4. 6, 7. *Pſal.* 145. 7. *Rom.* 9. 15, 16.

3. I believe, that the offer of this righteouſneſs, as tendered in the goſpel, is to be received by faith; we ſtill in the very act of receiving it, judging ourſelves ſinners in ourſelves. "Oh wretched man that I am! who ſhall deliver me from the body of this death. I thank God through Jeſus Chriſt. Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved. The goſpel is preached in all nations for the obedience of faith. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a propitiation, (a ſacrifice to appeaſe *the diſpleaſure of God*) through faith in his blood. To declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God; to declare I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him that believeth on Jeſus. Be it known unto you therefore, men and brethren, that thro' this man is preached unto you the forgiveneſs of ſins: And by him all that believe are juſtified from all things, from which they

could not be juſtified by the law of Moſes, *Rom.* 7. 24, *Acts* 16. 31. *Rom.* 3. 24, 25. *Acts* 13. 38, 39.

4. I believe, that this faith, as it reſpecteth the imputation of this righteouſneſs, for juſtification before God, doth put forth itſelf in ſuch acts, *as purely reſpect the offer of a gift*. It receiveth, accepted of, embraceth, or truſteth to it. " As many as receiveth him to them he gave power to become the Sons of God, even to them that believe on his name. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation: In whom alſo after that ye believed ye were ſealed with the holy ſpirit of promiſe." I believe therefore, that as to my juſtification from the curſe of the law, I am, as I ſtand in myſelf, ungodly, to receive, accept of, imbrace, and truſt to the righteouſneſs, that is already provided by, and wrapt up in the perſonal doings and ſufferings of Chriſt; it being faith in that, and that only, that can juſtify a ſinner in the ſight of God, *John* 1. 12. 1 *Tim.* 1. 15. *Heb.* 11. 13. *Eph.* 1. 13.

5. I believe, that the faith that ſo doth, is not to be found with any but thoſe, in whom the Spirit of God by mighty power doth work it; all others being fearful and incredulous, dare not venture their ſouls and eternity upon it. And hence it is called the faith that is wrought by the *exceeding great and mighty power of God*; the faith *of the operation of God*. And hence it is that others are ſaid to be *fearful*, and ſo unbelieving. Theſe with other ungodly ſinners *muſt have their part in the lake of fire*," Eph. 1. 18, 19. Col. 2. 12. Eph. 2. 8. Phil. 1. 19. Rev. 21. 8.

6. I believe, that this faith is effectually wrought in none, but thoſe which before the world were appointed unto glory. " And as many as were ordained unto eternal life believed: That he might make known the riches of his glory upon the veſſels of mercy, which he had before prepared unto glory. We give thanks unto God always for you all, making mention always of you in our prayer, remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt in the ſight of God; knowing, brethren, beloved, your election of God." But of the reſt he ſaith, ye believed not becauſe ye are not of my ſheep, as I ſaid, which latter words relate to the 16th verſe, which reſpecteth the election of God, *John* 10. 26.

" Therefore they could not believe, becauſe Eſaias ſaid again: He hath blinded their eyes, and hardened their hearts, that they ſhould not ſee with their eyes, nor underſtand with their heart, and I ſhould heal them," *Acts* 13. 48. *Rom.* 9. 23. 1 *Theſſ.* 1. 2, 3, 4. *John* 10. 26. chap. 12. 30, 39, 40.

Of Election.

1. I Believe that Election is free and permanent, being founded in *grace*, and the unchangeable will of God. " Even ſo then at this preſent time alſo there is a remnant according to the election of grace: and if by grace, then it is no more of works; otherwiſe grace is no more grace. But if it be of works, than it is no more of grace, otherwiſe work is no more work. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth who are his. In whom alſo we have obtained an inheritance, being predeſtinated, according to the purpoſe of him who worketh all things after the counſel of his own will." *Rom.* 11. 5. 2 *Tim.* 2. 19. *Eph.* 1. 11.

2. I believe, that this decree, choice or election, was before the foundation of the world; and ſo before the elect themſelves, had being in themſelves: For God who quickeneth the dead, and calleth thoſe *things* which be not as though they were, ſtays not *for the being of things*, to determine his eternal purpoſe by; but having all things preſent to him, in his wiſdom, he made his choice before the world was. *Rom.* 4. 17. *Eph.* 1. 4. 1 *Tim.* 1. 9.

3. I believe, that the decree of election is ſo far off from making works in us foreſeen, the ground or cauſe of the choice: that it containeth in the bowels of it, not only the perſons, but the graces that accompany their ſalvation. And hence it is, that it is ſaid; " We are predeſtinated to be conformed to the image of his Son; *not becauſe we* are, *but that we* ſhould be holy and without blame before him in love. For we are his workmanſhip, created in Chriſt Jeſus, unto good works, which God hath before ordained that we ſhould walk in them. He bleſſed us according as he choſe us in Chriſt." And hence it is again that the ſalvation and calling of which we are now made partakers, is no other than what was *given us in Chriſt Jeſus before the world began*; according to his eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. *Eph.* 1. 3, 4. chap. 2. 10. chap. 3. 8, 9, 10, 11. 2 *Tim.* 1. 9. *Rom.* 8. 26.

4. I believe that Chriſt Jeſus is he in whom the elect are always conſidered, and that without him there is neither election, grace, nor ſalvation. " Having predeſtinated us to the adoption of children, by Jeſus Chriſt to himſelf; acording to the good pleaſure of his will: to the praiſe of the glory of his grace: Wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the

riches of his grace. That in the diſpenſation of the fulneſs of times, he might gather together in one, all things in Chriſt, both which are in heaven, and which are in earth even in him. Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved." *Eph.* 1. 5, 6, 7, 10. *Acts* 4. 12.

5. I believe, that there is not any impediment attending the election of God, that can hinder their converſion, and eternal ſalvation. "Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified: what ſhall we ſay to theſe things; if God be for us, who can be againſt us? who ſhall lay any thing to the charge of God's elect? It is God that juſtifyeth: who is he that condemneth, &c. What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded. For Iſrael hath not been forſaken, nor Judah of his God, of the lord of hoſts: though their land was filled with ſin, againſt the holy one of Iſrael." When Ananias made interceſſion againſt *Saul*, ſaying, Lord I have heard by many of this man, how much evil he hath done to thy ſaints at *Jeruſalem*, and here he hath authority from the high-prieſt to bind all that call upon thy name. What ſaid God unto him? "Go thy way, for he is a choſen veſſel unto me, to bear my name before the gentiles, and kings, and the children of Iſrael." Rom. 8. 30 to 35. chap. 11. 7. Jer. 51. 5. Acts 9. 12 to 16.

6. I believe that no man can know his election, "but by his calling." The veſſels of mercy, which God afore prepared unto glory, do thus claim a ſhare therein: "Even us, ſay they, whom he hath called, not only of the Jews, but alſo of the Gentiles; as he alſo ſaith in Hoſea; I will call them my people, which were not my people, and her beloved, which was not beloved. Rom. 9. 23, 24, 25.

7. I believe therefore, that election doth not foreſtal or prevent the means which are of God appointed to bring us to Chriſt, to grace and glory; but rather putteth a neceſſity upon the uſe and effect thereof; becauſe they are choſen to be brought to heaven that way: that is by the faith of Jeſus Chriſt, which is the end of effectual calling. "Wherefore the rather brethren give diligence to make your calling and election ſure." 2 *Theſſ.* 2. 13. 1 *Pet.* 1. 12. 2 *Pet.* 1. 10.

Of Calling.

1. I Believe, that to effectual calling, the Holy Ghoſt muſt accompany the word of the goſpel, and that with mighty power: I mean that calling, which of God is made to be the fruit of electing love. "Knowing, *ſaith* Paul *to the* Theſſalonians, Brethren, beloved, your election of God; for our goſpel came not unto you in word only; but alſo in power, and in the Holy Ghoſt, and in much aſſurance, &c." 1 *Theſſ.* 1. 4. 8. Otherwiſe men will not, cannot, hear and turn. *Samuel* was called *four* times, before he knew the voice of him that ſpake from heaven. It is ſaid of them in *Hoſea*, That as the prophets called them ſo they went from them; and inſtead of turning to them, "ſacrificed to Balaam, and burnt incenſe to graven images." 1 *Sam.* 4. 6, 10. *Hoſ.* 11. 2. The reaſon is, becauſe men by nature, are not only dead in ſins, "but enemies in their minds by reaſon of wicked works:" the call then is; "Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light, *Eph.* 5. 14. Underſtand, therefore, that effectual calling is like that word of Chriſt that raiſed *Lazarus* from the dead; a word attended with an arm that was omnipotent. "Lazarus come forth:" it was a word to the dead; but not only ſo: it was a word for the dead; a word that raiſed him from the dead; a word that outwent all oppoſition; and that brought him forth of the grave, though bound hand and foot therein. *John* 11. 43. *Eph.* 2. 1, 2. *Heb.* 10. 32. Gal. 1. 15. Acts 9. And hence it is, that calling is ſometimes expreſſed by quickening, awakening, illuminating, or bringing them forth of darkneſs to light, that amazeth and aſtoniſheth them. For as it is a ſtrange thing for a man that lay long dead, or never ſaw the light with his eyes, to be raiſed out of the grave, or to be made to ſee that which he could not ſo much as once think of before, ſo it is with effectual calling, 1 *Pet.* 2. 9. Hence it is that *Paul*, when called, ſtood "trembling and was aſtoniſhed:" and that *Peter* ſaith, "he hath called us out of darkneſs into his marvellous light," *Eph.* 4. 21. Acts 7. 2. In effectual calling the voice of God is heard, and the gates of heaven are opened: when God called *Abraham*, he appeared to him in glory. That of *Ananias* to *Saul* is experienced but by few. "The God of our fathers hath choſen thee, *ſaith he*, that thou ſhouldeſt know his will, and ſee that juſt one, and ſhouldeſt hear the voice of his mouth." *Acts* 22. 14. True; *Saul*'s call was out of the ordinary way, but yet as to the matter, and truth of the work, it was no other than all the choſen have, *viz.*

1. An effectual awakening about the evil of ſin; and eſpecially of unbelief. *John* 16. 9. And therefore when the Lord God called *Adam*, he alſo made unto him, an effectual diſcovery of ſin; inſomuch that he ſtript him of all his righteouſneſs,

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Gen. 3. Thus he alſo ſerved the goaler. Yea it is ſuch an awakening, as by it, he ſees he was without Chriſt, without hope, and a ſtranger to the common-wealth of *Iſrael*, and without God in the world. *Acts* 16. 29, 30. *Eph.* 2. 12. Oh the dread and amazement that the guilt of ſin brings with it, when it is revealed by the God of Heaven; and like to it is the ſight of mercy, when it pleaſeth God, "who calleth us by his grace, to reveal his Son in us."

2. In effectual calling, there is great awakenings about the world to come, and the glory of unſeen things; the reſurrection of the dead, and eternal judgment; the ſalvation that God had prepared for them that love him; with the bleſſedneſs that will attend us, and be upon us, at the coming of our Lord Jeſus Chriſt, are great things in the ſoul that is under the awakening calls of God. And hence we are ſaid to be "called to glory, to the obtaining of the glory of our Lord Jeſus Chriſt." 1 *Theſ.* 2. 12. 2 *Theſ.* 2. 13, 14.

3. In effectual calling, there is alſo a ſanctifying vertue; and hence we are ſaid to be called with an holy calling, with an heavenly calling: called to glory and virtue. "But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, that you ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light," *Heb.* 3. 1. 1 *Theſ.* 4. 7. 1 *Pet.* 1. 8, 9. Yea, effectual calling hath annexed to it, as its inſeperable companion, the promiſe of thorough ſanctification. "Faithful is he that hath called you, who alſo will do it." 1 *Theſ.* 5. 22. 23, 24.

2. I believe, that effectual calling doth therefore produce, 1. *Faith*; and therefore it is ſaid, that faith cometh by hearing; by hearing the word that calleth us unto the grace of Chriſt. For by the word that calleth us, is Jeſus Chriſt held forth to us; and offered to be our righteouſneſs; and therefore the apoſtle ſaith again, "that God hath called us unto the fellowſhip of his ſon Jeſus Chriſt; that is, to be made partakers of the riches of grace, and the righteouſneſs that is in him." *Rom.* 10. 17. *Gal.* 1. 6. 1 *Cor.* 1. 9.

2. It produceth hope; it giveth a ground to hope; and therefore hope is ſaid to be the "Hope of our calling." And again, "Even as you are called in one hope of your calling." *Eph.* 1. 18. 19. chap. 4. 4. Now the godly wiſe know, whoſo miſſeth of effectual calling, miſſeth of eternal life; becauſe God juſtifieth none but them whom he calleth; and glorifies none but thoſe whom he juſtifies: and therefore it is that *Peter* ſaid before, "Make your calling, and *(ſo)* your election ſure:" make it ſure, that is, prove your calling right by the word of God. For whoſo ſtaggereth at the certainty of his calling, cannot comfortably hope for a ſhare in eternal life. "Remember the word unto thy ſervant, whereon thou haſt cauſed me to hope. My ſoul fainted for thy ſalvation, but I hope in thy word." Pſalm 119. 49, 81.

3. It produceth repentance; for when a man hath heaven and hell before his eyes (as he will have if he be under the power of effectual calling) or when a man hath a revelation of the mercy and juſtice of God, with an heart-drawing invitation to lay hold on the tender, forgiveneſs of ſins; and being made alſo to behold the goodly beauty of holineſs; it muſt needs be, that repentance appears, and puts forth it ſelf, unto ſelf-revenging acts, for all its wickedneſs which in the days of ignorance, it delighted in. And hence is that ſaying, *I came not to call the righteous, but ſinners to repentance.* For the effecting of which, the preaching of the word of the kingdom, is moſt proper: *Repent for the kingdom of God is at hand.* Mar. 2. 17.

1. Repentance, is a turning the heart to God in Chriſt: a turning of it from ſin, and the devil, and darkneſs; to the goodneſs and grace, and holineſs that is in him. Wherefore, they that of old are ſaid to repent, are ſaid to loath, and abhor themſelves, for all their abominations. *I abhor myſelf, ſaid Job, and repent in duſt and aſhes.* Ezek. 6. 9. chap. 2. 43. chap. 36. 31. Job 42. 5, 6. Ezek. 16. ver. laſt.

2. Godly repentance doth not only affect the ſoul with the loathſome nature of ſin that is paſt; but filleth the heart with godly hatred of ſins that yet may come: When *Moſes* feared that through his being overburthened with the care of the children of *Iſrael*, ſome unruly or ſinful paſſions might ſhew themſelves in him, what ſaith he? *I beſeech thee kill me out of hand, if I have found grace in thy ſight, and let me not ſee my wretchedneſs,* Numb. 14. 13, 14, 15.

See alſo how that which *Paul* calleth godly repentance, wrought in the upright *Corinthians*, "Behold, *ſaith he*, this ſelf ſame thing that ye ſorrowed after a godly ſort; what carefulneſs it wrought in you? what clearing of yourſelves? yea, what fear? yea, what vehement deſire, yea, what zeal, yea, what revenge? In all things you have approved yourſelves to be clear in this matter, 2 *Cor.* 7. 9, 10, 11.

4. It produceth alſo love: wherefore *Paul*, when he had put the church in remembrance that they were called of God, adds, That concerning brotherly love, they had no need that he ſhould write unto them, 1 *Theſſ.* 4. 17, 19. As who ſhould ſay, If God be ſo kind to us, to forgive us our ſins, to ſave our ſouls, and to give us the kingdom of heaven; let theſe be motives beyond all other to provoke us to love again. Farther; if we that are thus beloved of God, are made members of one man's body, all partakers of his grace,

cloathed all with his glorious righteouſneſs and are together appointed to be the children of the next world; why ſhould we not love one another? " Beloved, if God ſo loved us, we ought alſo to love one another," 1 *John* 4. 11. And truly ſo we ſhall, if the true grace of God be upon us; becauſe we alſo ſee them to be the called of *Jeſus*. Travellers, that are of the ſame country, love and take pleaſure one in another, when they meet in a ſtrange land. Why, we ſojourn here in a ſtrange country, with them that are heirs together with us of the promiſed kingdom and glory, *Heb*. 11. 9. Now as I ſaid, this holy love worketh by love: mark, love in God and Chriſt when diſcovered, conſtraineth us to love, 2 *Cor*. 5. 14.

The name therefore, and word, and truth of God in Chriſt, together with the ſincerity of grace, of faith, and holineſs in us, are the delightful objects of this love, *Pſal*. 119. 47, 127, 159. *Pſal*. 5. 11. and 69. 36. and 119. 132. and 101. 6. For it embraceth with delight and complacency, but as it diſcerneth the image of God, and of Chriſt in the ſoul, his preſence in the miniſtry, and a ſuitableneſs in our worſhip to the word and mind of Chriſt, *Pſal*. 26. 8. and 27. 4. and 84. 1—4. 1 *Theſſ*. 5. 13. *Phil*. 1. 3—7. *Eph*. 4. 32.

Love alſo hath a bleſſed faculty, and heavenly, in bearing and ſuffering afflictions, putting up wrongs, overlooking the infirmities of the brethren, and in ſerving in all chriſtian offices the neceſſities of the ſaints. " Charity ſuffereth long and is kind, charity envieth not, charity vaunteth not it ſelf, is not puffed up, doth not behave itſelf unſeemly; ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, charity never faileth." 1 *Cor*. 13. 1 *Pet*. 4. 8. *Gal*. 5. 13. In a word, it deſigneth a holy converſation in this world; that God, and Chriſt, and the word of Chriſt " may be glorified thereby." 2 *Cor*. 11. 10, 11, 12. 1 *Pet*. 1. 12. chap. 3. 16.

Of the Scriptures.

Touching which word of God I thus belief and confeſs, 1. That all the holy ſcriptures are the words of God. " All ſcripture is given by inſpiration of God. For the prophecy of the ſcripture came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt, 2 *Tim*. 3. 16. 2 *Pet*. 1. 21.

2. I believe that the holy ſcriptures, of themſelves, without the addition of human inventions, are able to make the man of God perfect in all things; and " thoroughly to furniſh him unto all good works. They are able " to make thee wiſe unto ſalvation through faith in Jeſus Chriſt;" and to inſtruct thee in all other things, that either reſpect the worſhip of God, or thy walking before all men, 2 *Tim*. 3. 14, 17. 2 *Pet*. 1: 19, 20, 21.

3. I believe the great end why God committed the ſcriptures to writing was; that we might be inſtructed to Chriſt, taught how to believe, encouraged to patience and hope, for the grace that is to be brought unto us at the revelation of Jeſus Chriſt; alſo that we might underſtand what is ſin, and how to avoid the commiſſion thereof," *John* 20. 31. 1 *John* 5. 13. *Rom*. 15. 4. " Concerning the works of men (ſaid *David*) by the word of thy lips, I have kept me from the paths of the deſtroyer. Through thy preceps I get underſtanding, therefore I hate every falſe way. I have hid thy word in my heart, that I might not ſin againſt thee." *Pſal*. 17. 4. and 119. 104. ver. 11.

4. I believe that they *cannot be broken*, but will certainly be fulfilled in all the prophecies, threatnings and promiſes, either to the ſalvation or damnation of men. They are like that flying roll, that will go over all the earth to cut off and curſe: in them is contained alſo the bleſſing, they preach to us alſo the way of ſalvation. " Take heed therefore, leſt that come upon you which is written in the prophets: Behold me deſpiſers, and wonder, and periſh. For I work a work in your days, a work which you ſhall in no wiſe believe, tho' a man declare it unto you." *Gal*. 3. 8. *Acts* 13. 40, 41. *John* 10. 35. chap. 12. 37, 41. chap. 3. 17, 18, 19. *Zach*. 5. 2, 3, 4.

5. I believe Jeſus Chriſt, by the word of the ſcriptures, will judge all men at the day of doom; for that is the book of the law of the Lord, according to *Paul*'s goſpel. *John* 12. 41, 49. *Rom*. 2. 16.

6. I believe, that this God made the world, and all things that are therein, for " in ſix days the Lord made heaven and earth, the ſea, and all that in them is;" alſo that after the time of the making thereof, he diſpoſed of it to the children of men, with a reſerve thereof for the children of God, that ſhould in all ages be born thereunto. When the moſt high divided to the nations their inheritance, when he ſeparated the ſons of *Adam*; he ſet the bounds of the people according to the number of the children of *Iſrael*, for as " he made of one blood all nations of men for to dwell upon the face of the earth, ſo he hath determined the times before appointed, and the bounds of their habitation." *Acts* 17. 24. *Exod*. 24. 19. *Deut*. 32. 8. *Acts* 17. 26.

Of Magiſtracy.

I Believe, that magiſtracy is God's ordinance, which he hath appointed for the government of the whole world; and that it is a judgment of God, to be without thoſe miniſters of God, which he hath ordained "to put wickedneſs to ſhame," *Judg.* 18. 7.

" Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation; for rulers are not a terror to good works but to the evil; wilt thou not then be afraid of the power, do that which is good and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the ſword in vain, for he is the miniſter of God, a revenger to execute wrath upon him that doth evil: wherefore, ye muſt needs be ſubject; not only for wrath, but alſo for conſcience ſake: for this cauſe pay ye tribute alſo; for they are God's miniſters attending continually unto this very thing, *Rom.* 13. Many are the mercies we receive, by a well qualified magiſtrate, and if any ſhall at any time be otherwiſe inclined, *let us ſhew our chriſtianity in a patient ſuffering for well doing, what it ſhall pleaſe God to inflict by them.*

A Reaſon of my Practice in Worſhip.

HAving thus made confeſſion of my faith, I now come to ſhew you my practice in worſhip, with the reaſons thereof. The which I ſhall have occaſion to touch, under two diſtinct heads.

1. *With whom I dare not hold communion.*
2. *With whom I dare.*

Only, firſt, note, that by the word communion, I mean fellowſhip *in the things of the kingdom of Chriſt*, or that which is commonly called church communion, the communion of ſaints. For in civil affairs and in things of this world that are honeſt, I am not altogether tied up from the fornicators thereof; (1 *Cor.* 5. 9, 10.) wherefore in my following diſcourſe underſtand me in the firſt ſenſe.

Now, then, *I dare not have communion with them that profeſs not faith and holineſs*; or that are not viſible ſaints by calling: but note that by this aſſertion, I meddle not with the elect; but as he is a viſible ſaint by calling; neither do I exclude the ſecret hypocrite, *if he be hid from me by viſible ſaintſhip.* Wherefore I dare not have communion with men from a ſingle ſuppoſition, that they may be elect, neither dare I exclude the other from a ſingle ſuppoſing that he may be a ſecret hypocrite. I meddle not here with theſe things; I only exclude him that is not a viſible ſaint: now he that is viſibly or openly prophane, cannot be then a viſible ſaint; for he that is a viſible ſaint muſt profeſs faith, and repentance, and conſequently holineſs of life: and with none elſe dare I communicate.

Firſt, Becauſe God himſelf hath ſo ſtrictly put the difference, both by word and deed; for from the beginning, he did not only put a difference between the ſeed of the woman and the children of the wicked, only the inſtinct of grace and change of the mind as his own, but did caſt out from his preſence the father of all the ungodly, even curſed *Cain* when he ſhewed himſelf openly prophane, and baniſhed him to go into the land of the runnagate or vagabond, where from God's face, and ſo the privileges of the communion of ſaints, he was ever after hid. *Gen.* 3. 15. *chap.* 4. 9, 10, 14, 15, 16.

Beſides, when after this, through the policy of ſatan, the children of *Cain*, and the ſeed of *Seth*, did commix themſelves in worſhip, and by that means had corrupted the way of God: what followed, but firſt, God judged it wickedneſs, raiſed up *Noah* to preach againſt it, and after that, becauſe they would not be reclaimed, he brought the flood upon the whole world of theſe ungodly; and ſaved only *Noah* alive and his, becauſe he had kept himſelf righteous, *Gen.* 6. 1, 2. *ver.* 3, 11, 12, 13.

Here I could inlarge abundantly, and add many more inſtances of a like nature, but I am here only for a touch upon things.

Secondly, Becauſe it is ſo often commanded in the ſcriptures, That all the congregation ſhould be holy. *I am the Lord your God, ye ſhall therefore ſanctify yourſelves; and ye ſhall be holy for I am holy. Ye ſhall be holy, for I the Lord your God am holy. Sanctify yourſelves therefore and be ye holy, for I am the Lord your God.* Beſides, 1. The gates of the temple were to be ſhut againſt all other. *Open ye the gates, that the righteous nation, that keepeth the truth, may enter in: this gate of the Lord into which the righteous ſhall enter. Thus ſaith the Lord, no ſtranger uncircumciſed in heart, or uncircumciſed in fleſh,* *ſhall enter into my ſanctuary, of any ſtranger which is amongſt the children of Iſrael.*

2. Becauſe the things of worſhip are holy; *Be ye holy that bear the veſſels of the Lord.*

3. Becauſe all the limits and bounds of communion are holy. *This is the law of the houſe, upon the top of the mountain, the whole limit thereof ſhall be moſt holy: behold this is the law of the houſe.* Lev. 11. 44. chap. 19. 2. chap. 20. 7. 1 Pet. 1. 15, 16. Eſa. 26. 2. Pſal. 128. 20. Ezek. 43. 12. chap. 44. 9. Eſa. 52. 11.

Thirdly, I dare not have communion with them; becauſe the example of new teſtament churches before us, have been a community of viſible ſaints. Paul to the Romans, writes thus: "To all that are at Rome, beloved of God, called to be ſaints." And to the reſt of the churches thus: Unto the church of God which is at Corinth; to them that are ſanctified in Chriſt Jeſus, called to be ſaints. To the ſaints that are at *Epheſus*, and to the faithful in Chriſt Jeſus; to all the ſaints that are at *Philippi*, with the biſhops and deacons. To the ſaints and faithful brethren which are at *Coloſſe*. To the church of the *Theſſalonians*, which is in God the Father, and in our Lord Jeſus Chriſt, &c. Thus you ſee under what denomination, thoſe perſons went of old, who were counted worthy to be members of a viſible church of Chriſt, *Rom.* 1. 7. 1 *Cor.* 1. 2. *Eph.* 1. 1. *Col.* 1. 2. *Phil.* 1. 1. 1 *Theſ.* 1. 1. Beſides, the members of ſuch churches, go under ſuch characters as theſe.

1. The called of Chriſt Jeſus, *Rom.* 1. 6.
2. Men that have drank into the Spirit of Jeſus Chriſt. 1 *Cor.* 12. 13.
3. Perſons in whom was God the Father. *Eph.* 4. 6.
4. They were all made partakers of the joy of the Goſpel. *Phil.* 1. 7.
5. Perſons that were circumciſed inwardly. *Col.* 2. 11.
6. Perſons that turned from idols, to ſerve the living and true God. 1 *Theſ.* 1. 4.
7. Thoſe that were the body of Chriſt, and members in particular, that is, thoſe that were viſibly ſuch; becauſe they made profeſſion of faith, of holineſs, of repentance, of love to Chriſt, and of ſelf-denial, at their receiving into fellowſhip.

Fourthly, I dare not hold communion with the open prophane:

1. Becauſe it is promiſed to the church, that ſhe ſhall dwell by herſelf; that is, as ſhe is a church, and ſpiritual; *Lo the people ſhall dwell alone, and ſhall not be reckoned among the nations,* Numb. 23. 9.

2. Becauſe this is their privilege. *But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light,* 1 Pet. 1. 9, 10.

3. Becauſe this is the fruit of the death of Chriſt, who gave himſelf for us, that he might redeem us from all iniquity; and purify unto himſelf a peculiar people zealous of good works, *Tit.* 3. 14.

4. Becauſe this is the commandment: *Save yourſelves from the untoward generation,* Acts 2. 40.

5. Becauſe with ſuch it is not poſſible we ſhould have true and ſpiritual communion. *Be not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath ſaid, I will dwell in them and walk in them, and I will be their God, and they ſhall be my people. Wherefore, come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you, ſaith the Lord Almighty,* 2 Cor. 6. 14—18.

Fifthly, I dare not hold communion with the open prophane.

1. Becauſe this would be plowing with an ox, and an aſs together: heavenly perſons ſuit beſt for communion in heavenly matters, *Deut.* 22. 10.

2. It ſubjecteth not the nature of our diſcipline, which is not forced, but free, in a profeſſed ſubjection to the will and commandment of Chriſt: others being excluded by God's own prohibition, *Lev.* 1. 3. *Rom.* 6. 17. 2 *Cor.* 8. 12. *chap.* 9. 7, 13. *chap.* 8. 5.

Paul alſo when he exhorteth *Timothy* to follow after righteouſneſs, faith, charity, peace, &c. (which are the bowels of church communion) he ſaith, *do it with thoſe that call on the name of the Lord, out of a pure heart,* 2 Tim. 2. 22.

Sixthly, In a word, to hold communion with the open prophane, is moſt pernicious and deſtructive.

1. 'Twas the wicked multitude, that fell a luſting, and that tempted Chriſt in the deſart, *Num.* 11. 4.

2. It was the prophane heathen, of whom Iſrael learned to worſhip idols. *They were mingled among the heathen, and learned their works, and ſerved their idols, which were a ſnare to them,* Pſal. 106. 25, 26, 27.

3. It is the mingled people that God hath threatned to plague with thoſe deadly puniſhments of his, with which he hath threatened to puniſh *Babylon* itſelf; ſaying, When a ſword is upon her lyars, her mighty, her chariots and treaſures; a ſword alſo ſhall be upon the mingled people that are in the midſt of her.

And no marvel: for,

1. Mixed communion polluteth the ordinances of God. Say to the rebels, ſaith the Lord God, *Let it ſuffice you, of all your abominations, that you have brought into my ſanctuary ſtrangers, uncircumciſed in heart, and uncircumciſed in fleſh; to be in my ſanctuary to pollute it; even my houſe, when ye offered my bread, and the fat, and the blood: And they have broken my covenant, becauſe of all their abominations,* Ezek. 44. 6, 7, 8.

2. *It violateth the law; her prieſts have violated my law, and prophaned my holy things:* (how) *They have put no difference between the holy and prophane; neither have they ſhewed difference between the unclean, and the clean,* Ezek. 22. 6.

3. It prophaneth the holineſs of God: *Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and Jeruſalem: For Judah hath prophaned the holineſs of the Lord which he loved, and hath married the daughter of a ſtrange God,* Mal. 2. 11.

4. It defileth the truly gracious; *Know ye not that a little leaven leaveneth the whole lump: Look diligently therefore, leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled,* 1 Cor. 5. 6. Heb. 12. 15, 16.

Laſtly, To conclude, as I ſaid before, it provoketh God to puniſh with ſevere judgments: And therefore heed well.

1. As I ſaid before, The drowning of the whole world was occaſioned by the ſons of God commixing themſelves with the daughters of men; and the corruption of worſhip that followed thereupon, *Gen.* 6th and 7th chapters.

2. He ſent a plague upon the children of Iſrael, for joining themſelves unto the people of Moab; and for following their abominations in worſhip: and let no man think, that now I have altered the ſtate of the queſtion: for it is all one with the church to communicate with the prophane; and to ſacrifice, and offer their gifts to the devil: the reaſon is, becauſe ſuch have by their ſin forſaken the protection of heaven, and are given up to their own heart-luſts; and left to be overcome of the wicked to whom they have joined themſelves, *Num.* 25. 1 to 6. *Joſ.* 22, 17. *Deut.* 32. 16—19. *Pſalm* 106. 36—40. *Deut.* 12. *Deut.* 7. 1, 2—6. *Neh.* 13. 26.

Join not yourſelves, ſaid God, to the wicked, neither in religion nor marriages; *for they will turn away thy ſons from following me, that they may ſerve other gods; ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly. Did not* Solomon *king of* Iſrael *ſin by theſe things? yet among many nations was there no king like him who was beloved of his God.*

Hear how *Paul* handleth the point; *This I ſay,* ſaith he, *that the things which the Gentiles,* or openly prophane, *ſacrifice; they ſacrifice to devils, and not to God: And I would not that you ſhould have fellowſhip with devils. Ye cannot drink of the cup of the Lord, and the cup of devils: Ye cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealouſy? Are we ſtronger than he?* 1 Cor. 10. 21, 22, 23. I conclude, that therefore it is an evil, and a dangerous thing to hold church-communion with the open prophane and ungodly. It polluteth his ordinances: it violateth his law: it prophaneth his holineſs: it defileth his people; and provoketh the Lord to ſevere and terrible judgments.

Object. But we can prove in all ages, there have been the open prophane in the church of God.

Anſw. In many ages indeed it hath been ſo: but mark, they appeared not ſuch, when firſt they were received unto communion, neither was they with God's liking, as ſuch to be retained among them, but in order to their admonition, repentance and amendment of life: of which if they failed, God preſently threatened the church; and either cut them off from the church, as he did the idolaters, fornicators, murmurers, tempters, ſabbath-breakers; with *Korah*, *Dathan*, *Achan* and others: or elſe cut off them with the church and all, as he ſerved the ten tribes at one time, and the two tribes at another. *My God ſhall caſt them away, becauſe they did not hearken to him, and they ſhall be wanderers among the nations,* Exod. 12. 48. 2 Cor. 6. 1 Cor. 5. 4, 5. 10. 12, 13. Exod. 32. 25. Numb. 25. 1—9. chap. 21. 5, 6. chap. 14. 37. chap. 16. chap. 15. 32, 36. Joſh. 7. 2 Kings 17. Ezek. 22. chap. 23. Hoſ. 9. 17. Neh. 13. 1, 2, 3. I might here greatly enlarge, but I intend brevity; yet let me tell you, that when *Nehemiah* underſtood by the book of the law of the Lord, that the *Ammonite* and the *Moabite* ſhould not come into the congregation of God; *they ſeparated from* Iſrael *all the mixed multitude.* Many have pleaded for the prophane, that they ſhould abide in the church of God; but ſuch have not conſidered, that God's wrath at all times hath with great indignation been ſhewed againſt ſuch offenders and their conceits. Indeed they like not for to plead for them under that notion, but rather as *Korah*, and his company: *All the congregation is holy every one of them.* Numb. 16. 3. But it maketh no matter by what name they are called; if by their deeds they ſhew themſelves openly wicked: for names, and notions, ſanctify not the heart, and nature: they make not vertues of vice, neither can it ſave ſuch advocates, *from the heavy curſe both of God and men. The righteous men they ſhall judge them after the manner of adultereſſes; and after the manner of women that ſhed blood, becauſe they are adultereſſes, and blood is in their hands*, Pro. 17. 15. chap. 24. 24. Ezek. 23. 45.

Thus have I ſhewed you with whom I dare not have communion: and now to ſhew you with whom I dare. But in order thereto, I deſire you firſt to take notice; That touching ſhadowiſh, or figurative ordinances; I believe that Chriſt hath ordained but two in his church, viz. Water baptiſm and the ſupper of the Lord: both which are of excellent uſe to the church in this world; they being to us repreſentations of the death and reſurrection of Chriſt, and are as God ſhall make them helps to our faith therein; but I count them not the fundamentals of our chriſtianity, nor grounds or rule to communion with ſaints: ſervants they are, and our myſtical miniſters, to teach and inſtruct us, in the moſt weighty matters of the kingdom of God: I therefore here declare my reverent eſteem of them; yet dare not remove them, as ſome do, from the place and end, where by God they are ſet and appointed; nor aſcribe unto them more than they were ordered to have in their firſt and primitive inſtitution: It is poſſible to commit idolatry, even with God's own appointments: but I paſs this, and come to the thing propounded.

Secondly, then, *I dare have communion, church communion with thoſe that are viſible ſaints by calling*; with thoſe that by the word of the goſpel have been brought over to faith and holineſs: and it maketh no matter to me, what their life was heretofore, *If they now be waſhed, if they be ſanctified, if they be juſtified in the name of our Lord Jeſus Chriſt, and by the ſpirit of our God*, 1 Cor. 6. 9, 10, 11. Now in order to the diſcovery of this faith and holineſs, and ſo to fellowſhip in church communion: I hold it requiſite that a faithful relation be made thereof by the party thus to be received; yea if need be by witneſſes alſo, *for the ſatisfaction of the church, that ſhe may receive in faith and judgement*, ſuch as beſt ſhall ſuit her holy profeſſion, *Acts* 9. 26, 27, 28. 1 *Cor.* 16. 10. 2 *Cor.* 8. 23. Obſerve it; theſe texts do reſpect extraordinary officers; and yet ſee, that in order to their reception by the church, there was made to them a faithful relation of the faith and holineſs of theſe very perſons; for no man may intrude himſelf upon, or thruſt himſelf upon, or thruſt himſelf into a church of Chriſt; without the church have firſt the knowledge, and liking of the perſon to be received: if otherwiſe, there is a door opened for all the hereticks in the world; yea, for devils alſo if they appear in human ſhapes. But *Paul* ſhews you the manner of receiving, by pleading (after ſome diſgrace thrown upon him by the falſe apoſtles) for his own admiſſion of his companions: *Receive us*, ſaith he, *we have wronged no man; we have defrauded no man; we have corrupted no man*: and ſo concerning Timothy: *If* Timothy *come* ſaith he, *ſee that he may be with you without fear; for he worketh the work of the Lord, as I alſo do*, 2 Cor. 7. 2. 1 Cor. 16. 10. Alſo when *Paul* ſuppoſed that *Titus* might be ſuſpected by ſome; ſee how he pleads for him; *If any do enquire of* Titus *he is my partner, and fellow-helper, concerning you; or our brethren be enquired of, they are the meſſengers of the churches, and the glory of Chriſt*, 2 Cor. 8. 23. *Phebe* alſo when ſhe was to be received by the church at *Rome*; ſee how he ſpeaketh in her behalf: *I commend unto you* Phebe *our ſiſter, which is a ſervant of the church, which is at* Cenchrea; *that ye receive her in the Lord, as becometh ſaints, and that you aſſiſt her in whatſoever buſineſs ſhe hath need of you; for ſhe hath been a ſuccourer of many, and of myſelf alſo*, Rom. 16. 1, 2. Yea, when the apoſtles and brethren ſent their epiſtles, from *Jeruſalem* to *Antioch*: under what characters do thoſe go, that were the meſſengers to them? *It ſeemed good unto the holy Ghoſt, and to us, to ſend choſen men unto you, with our beloved* Barnabas, *and* Saul, *men that have hazarded their lives for the name of our Lord Jeſus Chriſt*, &c. Acts 15. 25, 26, 27. Now though the occaſion upon which theſe commendations were written, were not ſimply, or only, in order to church relation, but alſo for other cauſes; yet becauſe the perſons concerned were of the churches to be received as faithful, and ſuch who would partake of church priviledges with them, they have therefore, their faith and faithfulneſs related to the churches, as thoſe that were particularly embodyed there. Beſides *Timothy* and *Titus* being extraordinary officers, ſtood as members and officers in every church where they were received. Likewiſe *Barnabas*, and *Saul*, *Judas* and *Silas*, abode as members, and officers where they were ſent. It was requiſite therefore that the letters of recommendation, ſhould be in ſubſtance the ſame with that relation, that ought to be made to the church, by or for the perſon, that is to be embodyed there. But to return, *I dare have communion, church communion with thoſe that are viſible ſaints by calling*.

Queſt. *But by what rule would you receive them into fellowſhip with yourſelves?*

Anſw. Even by a diſcovery of their faith and holineſs, *and their declaration of willingneſs to ſubject themſelves to the laws and government of Chriſt in his church.*

Queſt. But do you not count that by

water baptiſm, and not otherwiſe, that being the initiating, and entering ordinance; they ought to be received into fellowſhip?

Anſw. No; But tarry, and take my ſenſe, with my word. For herein lies the miſtake, To think that becauſe in time paſt, baptiſm was adminiſtred upon converſion, *that therefore it is the initiating, and entring ordinance* into church communion: when by the word no ſuch thing is teſtified of it. Beſides, that it is not ſo will be manifeſt, if we conſider the nature and power of ſuch an ordinance.

That ordinance then, that is the initiating or entering ordinance as before, doth give to them that partake thereof, a right to, and a being of memberſhip with that particular church by which it is adminiſtred. I ſay, a right to, and a being of, memberſhip, without the addition of another church act. This is evident by the law of circumciſion, which was the initiating law of old; for by the adminiſtration of that very ordinance, the partaker thereof was forthwith a member of that congregation, *without the addition of another church act*, Gen. 17. This is declared in its firſt inſtitution, and therefore it is called the token of the covenant: The token or ſign of righteouſneſs, of *Abraham*'s faith; and of the viſible memberſhip of thoſe that joined themſelves to the church with him; the very inlet into church communion that gave a being of memberſhip among them. And thus *Moſes* himſelf expounds it; *every man ſervant*, ſaith he, *that is bought with money, when thou haſt circumciſed him, he ſhall eat of the paſſover*, without the addition of another church act, to impower him thereunto; his circumciſion hath already giving him a being there, and ſo a right to, and privilege in church relation: *A foreigner and an hired ſervant, ſhall not eat thereof*, (becauſe not circumciſed) *But when a ſtranger that ſojourneth with thee, will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it.* (For then he is one of the church) *and he ſhall be as one born in the land*; *for no uncircumciſed perſon ſhall eat thereof*, Exod. 12. 43, to 50. Neither could any other thing, according to the law of circumciſion, give the devouteſt perſon that breathed, a being of memberſhip with them. *He that is born in thine houſe, and he that is bought with thy money, muſt needs be circumciſed, and the uncircumciſed manchild, whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from his people*, Gen. 17. 13, 14.

Note then, that that which is the initiating ordinance, admitteth none into church communion, but thoſe that firſt partake thereof: The angel ſought to kill *Moſes* himſelf, for attempting to make his child a member without it. Note again, that as it admitteth of none to memberſhip without it; ſo as I ſaid, *the very act of circumciſing them, without the addition of another church act*, gave them a being of memberſhip with that very church, by whom they were circumciſed, *Exod.* 4. 24, 25, 26. But none of this can be ſaid of baptiſm. Firſt, there is none debarred or threatened to be cut off from the church, if they be not firſt baptized: Secondly, Neither doth it give to the perſon baptized, a being of memberſhip with this or that church, by whoſe members he hath been baptized. *John* gathered no particular church, yet was he the firſt and great baptizer with water; he preached *Chriſt* to come, and baptized with the baptiſm of repentance, and left his diſciples to be gathered by him, *Acs.* 19. 3, 4, 5. *And to him ſhall the gathering of the people be*, Gen. 49. 10. Beſides, after *Chriſt*'s aſcenſion, *Philip* baptized the eunuch, but made him by that no member of any particular church: We only read, that *Philip* was caught away from him, and that the eunuch ſaw him no more, but went on his way rejoicing to his maſter and country of *Ethiopia*, *Acts* 8. 35—40. Neither was *Cornelius* made a member of the church at *Jeruſalem*, by his being baptized at *Peter*'s command at *Cæſarea*, Acts 10. chap. 11. Neither were they that were converted at *Antioch*, by them that were ſcattered from the church at *Jeruſalem*, by their baptiſm (if they were baptized at all) joined to the church at *Jeruſalem*, Acts 11. 19. No, they were after gathered and imbodied among themſelves by other church Acts, *Acts* 16. What ſhall I ſay? Into what particular church was *Lydia* baptized by *Paul*, or thoſe firſt converts at *Philippi*? Yea even in the ſecond of the *Acts*, baptizing and adding to the church, appear to be acts diſtinct: but if baptiſm were the initiating ordinance, then was he that we baptized made a member; made a member of a particular church, by the very act of water-baptiſm: Neither ought any by God's ordinance to have baptized any, but with reſpect to the admitting them by that act to a being of memberſhip in this particular church. For if it be the initiating ordinance, it entereth them into the church: What church? Into a viſible church; Now there is no church viſible but that which is particular; the univerſal being utterly inviſible, and known to none but God. The perſon then that is baptized ſtands by that, a member of no church at all, neither of the viſible, nor yet of the inviſible. A viſible ſaint he is, but not made ſo by baptiſm; for he muſt be a viſible ſaint before, elſe he ought not to be baptized, *Acts* 8. 37. *Acts* 9. 17. *Acts* 16. 33.

Take it again; *Baptiſm makes thee no member of the church, neither particular nor univerſal: neither doth it make thee a viſible ſaint: It therefore gives thee neither right to nor being of memberſhip at all.*

Queſt. But why then were they baptized?

Anſ. That their own faith by that figure might be ſtrengthened in the death and reſurrection of Chriſt. And that themſelves might ſee, that they have profeſſed themſelves dead, and buried, and riſen with him to newneſs of life. It did not ſeal to the church that they were ſo (their ſatisfaction as to that roſe from better arguments) but taught the party himſelf that he ought ſo to be. Farther, it confirmed to his own conſcience the forgiveneſs of ſins, if by unfeigned faith he laid hold upon Jeſus Chriſt, *Col.* 2. 12. *Rom.* 6. 3, 4. *Gal.* 3. 26. 1 *Cor.* 15. 29. *Acts* 2. 38. *Acts* 22. 16. 1 *Pet.* 3. 21.

Now then, if baptiſm be not the initiating ordinance, we muſt ſeek for entering ſome other way, by ſome other appointment of Chriſt, unleſs we will ſay, that without rule, without order, and without an appointment of Chriſt, we may enter into his viſible kingdom. The church under the law had their initiating and entering ordinance; it muſt not therefore be, unleſs we ſhould think that *Moſes* was more punctual and exact than Chriſt, but that alſo our Lord hath his entering appointment. Now that which by Chriſt is made the door of entrance into the church, by that we may doubtleſs enter; and ſeeing baptiſm is not that ordinance, we ought not to ſeek to enter thereby, but may with good conſcience enter without it.

Queſt. But by what rule then would you gather perſons into church-communion?

Anſ. Even by that rule by which they are diſcovered to the church to be viſible ſaints; and willing to be gathered into their body and fellowſhip. By that word of God therefore, by which their faith, experience and converſation (being examined) is found good; by that the church ſhould receive them into fellowſhip with them. Mark; not as they practiſe things that are circumſtantial, but as their faith is commended by a word of faith, and their converſation by a moral precept. Wherefore that is obſervable, that after *Paul* had declared himſelf ſound of faith, he falls down to the body of the law: *Receive us,* ſaith he, *we have wronged no man, we have corrupted no man, we have defrauded no man*; he ſaith not, I am baptized, but I have wronged no man, &c. 2 *Cor.* 5. 18, 19, 20, 21. chap. 7. 2. And if churches after the confeſſion of faith made more uſe of the ten commandments, to judge of the fitneſs of perſons by; they might not exceed by this ſeeming ſtrictneſs, chriſtian tenderneſs towards them they receive to communion.

I will ſay therefore, that by the word of faith, and of good works, moral duties, goſpelized, we ought to judge of the fitneſs of members by, by which we ought alſo to receive them to fellowſhip: *For he that in theſe things proveth ſound,* he hath the antitype of circumciſion, which was before the entering ordinance. *For he is not a Jew which is one outwardly; neither is that circumciſion, which is outward in the fleſh. But he is a Jew which is one inwardly; and circumciſion is that of the heart in the ſpirit, whoſe praiſe is not of men but of God,* Rom. 2. 28, 29. Phil. 3. 1, 2, 3, 4.

Now a confeſſion of this by word and life, makes this inward circumciſion viſible: when you know him therefore to be thus circumciſed, you ought to admit him to the Lord's paſſover: he, if any, hath a ſhare not only in church-communion, but a viſible right to the kingdom of heaven.

Again, *For the kingdom of God,* or our ſervice to Chriſt, *conſiſteth not in meats or drinks, but in righteouſneſs, peace and joy in the Holy Ghoſt: and he that in theſe things ſerveth Chriſt, is accepted of God, and approved of men,* Rom. 14. 18. Deut. 23. 47. By which word *Righteouſneſs,* he meaneth as *James* doth, the royal law, the perfect law, which is the moral precept evangelized, or delivered to us by the hand of *Chriſt,* James 2. 8, 9. The law was given twice on *Sinai*: the laſt time it was given with a proclamation of grace and mercy of God, and of the pardon of ſins going before, *Exod.* 19. and chap. 34. 1—10. The ſecond giving is here intended; for ſo it cometh after faith, which firſt receiveth the proclamation of forgiveneſs; hence we are ſaid to do this righteouſneſs in the joy and peace of the Holy Ghoſt. Now he that in theſe things ſerveth Chriſt, is accepted of God, and approved of men. For who is he that can juſtly find fault with him, that fulfilleth the royal law from a principle of faith and love. *If ye fulfil the royal law according to the ſcriptures, Thou ſhalt love thy neighbour as thyſelf, ye do well*; ye are approved of men. Again, he that hath loved another hath fulfilled the law, for love is the fulfilling of the law. He then that ſerveth Chriſt according to the royal law, from faith and love going before, he is a fit perſon for church communion; God accepteth him, men approve him. Now that the royal law is the moral precept, read the place, *James* 2. 8, 9, 10, 11, 12. It is alſo called the law of liberty, becauſe the bondage is taken away by forgiveneſs going before; and this is it by which we are judged, as is ſaid, meet or unmeet for church-communion, *&c.*

Therefore I ſay, the rule by which we receive church-members, it is the word of the faith of Chriſt, and of the moral precept evangelized, as I ſaid before, *I am under the law to Chriſt,* ſaith *Paul.* So when he forbiddeth us communion with men, they be ſuch as are deſtitute of the faith of Chriſt, and live in the tranſgreſſion of a moral precept: *I have written unto you,* ſaith he, *not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one no not to eat.* He ſaith not, if any man be not baptized, have not hands laid on him, or join with the unbaptized, theſe are fictious, ſcriptureleſs notions. For this, *Thou ſhalt not commit adultery; thou ſhalt not kill; thou ſhalt not ſteal; thou ſhall not bear falſe witneſs; thou ſhalt not covet. And if there be any other commandment, it is briefly comprehended in this ſaying, Thou ſhalt love thy neighbour as thyſelf. Love thinketh no ill to his neighbour; therefore love is the fulfilling of the law,* Rom. 13. 9, 10.

The word of faith, and the moral precept, is that which *Paul* enjoins the *Galatians* and *Philippians,* ſtill avoiding outward circumſtances: hence therefore when he had to the *Galatians* treated of faith, he falls point blank upon moral duties. *For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature: and as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God,* Gal. 6. 15, 16. As many as walk according to this rule: What rule? The rule by which men are proved new creatures: The word of faith, and the moral precept. Wherefore *Paul* exhorteth the *Epheſians* not to walk as other Gentiles, in the vanity of their mind; ſeeing they had received *Chriſt,* and had heard him, and had been taught by him as the truth is in *Jeſus:* That they would put off the old man; what is that? Why, the former converſation, which is corrupt according to the deceitful luſts; lying, anger, ſin, giving place to the devil, corrupt communication, all bitterneſs, wrath, clamour, evil-ſpeaking, with all malice: and that they would put on the new man, what is that? That which is created in righteouſneſs and true holineſs; a being renewed in the ſpirit of their mind, and a putting away all theſe things, *Eph.* 4. *For in Chriſt Jeſus;* theſe words are put in, on purpoſe to ſhew us the nature of new-teſtament adminiſtrations, and how they differ from the old. In *Moſes* an outward conformity to an outward and carnal ordinance, was ſufficient to give (they ſubjecting themſelves thereto) a being of memberſhip with the Jews: but in *Chriſt Jeſus* it is not ſo; of *Abraham*'s fleſh was the national Jewiſh congregation; but it is *Abraham*'s faith that makes new teſtament churches: *They that are of faith, are the children of faithful Abraham. They that are of faith, the ſame are the children of Abraham.* So then the ſeed being now ſpiritual, the rule muſt needs be ſpiritual alſo, *viz.* The word of faith and holineſs. This is the goſpel conciſion knife, ſharper than any two-edged ſword; and that by which new-teſtament ſaints are circumciſed in heart, ears, and lips. *For in Chriſt Jeſus,* no outward and circumſtantial thing, but the new creature; none ſubjects of the viſible kingdom of *Chriſt* but viſible ſaints by calling; now that which manifeſteth a perſon to be a viſible ſaint, muſt be conformity to the word of faith and holineſs. *And they that are Chriſt's, have crucified the fleſh with the affections and luſts.* Hearken how delightfully *Paul* handleth the point: The new creatures are the Iſrael of God. The new creature hath a rule by himſelf to walk by; and as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. *Paul* to the *Philippians* commandeth as much; where treating of his own practice in the doctrine of faith and holineſs, requireth them to walk by the ſame rule, to mind the ſame thing. I deſire to be found in Chriſt, ſaith he, I reach forward toward the things that are before; my converſation is in heaven, and flatly oppoſite to them, whoſe God is their belly, who glory in their ſhame, and who mind earthly things. *Brethren,* ſaith he, *be ye followers together with me; and mark them that walk ſo.* Mark them; for what? For perſons that are to be received into fellowſhip, and the choiceſt communion of ſaints. And indeed this is the ſafeſt way to judge of the meetneſs of perſons by: for take away the confeſſion of faith and holineſs; and what can diſtinguiſh a Chriſtian from a Turk? He that indeed receiveth faith, that ſquareth his life by the royal, perfect, moral precept; and that walketh therein, in the joy and peace of the Holy Ghoſt, no man can reject him; he cannot be a man if he object againſt him; not a man in *Chriſt;* not a man in underſtanding. *The Law is not made for a righteous man;* neither to debar him the communion of ſaints if he deſire it, nor to caſt him out if he were in. *But for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and prophane: for murderers of fathers, and for murderers of mothers, for manſlayers, for whoremongers; for them that defile themſelves with mankind, for man-ſtealers, for perjured perſons; and if there be any other thing contrary to ſound doctrine, according to the glorious goſpel*

which

ſpel which is committed to my truſt, 1 Tim. 1. 9, 10, 11. *Paul* alſo, when he would leave an everlaſting conviction upon the *Epheſians*, concerning his faith and holineſs, treating firſt of the ſufficiency of *Chriſt's* blood, and the grace of God to ſave us; he adds, *I have coveted no man's ſilver, or gold, or apparel*, he bringeth them to the moral precept, to prove the ſincerity of his good converſation by, *Acts* 20. 28, 32, 33. And when men have juggled what they can, and made never ſuch a prattle about religion; yet if their greateſt excellency, as to the viſibility of their ſaintſhip, lieth in an outward conformity to an outward circumſtance in religion, their profeſſion is not worth two mites. *Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs; not in ſtrife and envy; but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfill the luſts thereof*, Rom. 13. 13, 14. And it is obſervable, that after the apoſtle had in the 9th and 10th verſes of this chapter told us, that the moral precept is the rule of a good converſation, and exhorted us to make no proviſion for the fleſh; he adds, (theſe things provided) we may receive any that believe in Chriſt Jeſus unto communion with us; how weak ſoever and dark in circumſtantials; and chiefly deſigns the proof thereof in the remaining part of his epiſtle. For he that is of ſound faith, and of converſation honeſt in the world; no man, however he may fail in circumſtances, may lightly reproach or vilify him. And indeed ſuch perſons are the honour of chriſtian congregations. Indeed he is prejudiced, for want of light in theſe things about which he is dark, as of baptiſm, or the like; but ſeeing that is not the initiating ordinance, or the viſible character of a ſaint; yea, ſeeing it maketh no breach in a good and holy life: nor intrencheth upon any man's right but his own; and ſeeing his faith may be effectual without it, and his life approved by the worſt of his enemies; why ſhould his friends, while he keeps the law, diſhonour God by breaking of the ſame? *Speak not evil one of another brethren; he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaks evil of the law, and judgeth the law: But if thou judge the law, thou art not a doer of the law, but a judge*, Jam. 4. 11. He that is judged, muſt needs fail ſomewhere in the apprehenſion of him that judgeth him, elſe why is he judged. But he muſt fail in ſubſtance, for then he is worthy to be judged, 1 *Cor*. 5. 12. His failure is then in a circumſtance, *for which he ought not to be judged*.

Object. But notwithſtanding all that you have ſaid, water baptiſm ought to go before church-memberſhip; ſhew me one in all the New Teſtament, that was received into fellowſhip without it.

Anſw. 1. That water-baptiſm hath formerly gone firſt is granted: but that it ought of neceſſity ſo to do, I never ſaw proof.

2. None ever received it without light going before, unleſs they did play the hypocrite: and beſides no marvel though in the primitive times it was ſo generally practiced firſt, for the unconverted themſelves know, it belonged to the diſciples of Jeſus Chriſt, *John* 1. 24, 25, 26, 27. Yet that all that were received into fellowſhip were even then baptized firſt, would ſtrain a weak man's wit to prove it, if arguments were cloſely made upon theſe three texts of holy ſcriptures (1 *Cor*. 1. 14, 15, 16. *Gal*. 3. 27. *Rom*. 6. 3.) But I paſs them, and ſay, If you can ſhew me the chriſtian, that in the primitive times remained dark about it, I will ſhew you the chriſtian that was received without it.

But ſhould I grant more than can be proved, *viz*. That baptiſm was the initiating ordinance; and that it once did, as circumciſion of old, give a being of memberſhip to the partakers; yea ſet the caſe that men were forbidden then to enter into fellowſhip without it: yet the caſe may ſo be, that theſe things notwithſtanding men might be received into fellowſhip without it. All theſe things intailed to circumciſion; That was the initiating ordinance; that gave being of memberſhip; that was it without which it was poſitively commanded, none ſhould be received into fellowſhip. *Joſ*. 5. Yet for all this more than ſix hundred thouſand were received into the church without it, yea received, and alſo retained there, and that by *Moſes* and *Joſhua*, even thoſe to whom the land was promiſed, when the uncircumciſed were cut off. But why then were they not circumciſed? Doubtleſs there was a reaſon; either they wanted time, or opportunity, or inſtruments, or ſomething. But they could not render a bigger reaſon than this, *I have no light therein*: which is the cauſe at this day that many a faithful man denieth to take up the ordinance of baptiſm: but I ſay whatever the hindrance was, it mattereth not; our brethren have a manifeſt one, an invincible one, one that all the men on earth, nor angels in heaven cannot remove: *For it is God that createth light*; and for them to do it without light would but prove them unfaithful to themſelves, and make them ſinners againſt God; *For whatſoever is not of faith is ſin*, Rom. 14. If therefore *Moſes* and *Joſhua* thought fit to communicate with ſix hundred thouſand uncircumciſed perſons; when by the law not one ſuch ought to have been received among them; why may not I have communion, the cloſeſt communion with viſible ſaints as afore deſcribed, although they want light in, and ſo cannot ſubmit to that, which of God was never made the wall of diviſion betwixt us. I ſhall therefore hold communion with ſuch.

Firſt, Becauſe the true viſible ſaint hath already ſubjected to that which is better; even to the righteouſneſs of God, which is by faith of Jeſus Chriſt; by which he ſtands juſt before God; he alſo hath made the moſt exact and ſtrict rule under heaven, that whereby he ſquares his life before men. He hath like precious faith with the beſt of ſaints, and a converſation according to light received, becoming the goſpel of Chriſt: He is therefore to be received, received I ſay, not by thy light, not for that in circumſtances he jumpeth with thy opinion; but according to his own faith which he ought to keep to himſelf before God. *Conſcience I ſay, not thine own, but of the other; For why is my liberty judged by another man's conſcience*, 1 Cor. 10. 29. Some indeed do object, that what the apoſtles wrote, they wrote to gathered churches, and ſo to ſuch as were baptized. And therefore the arguments that are in the epiſtles about things circumſtantial, reſpect not the caſe in hand. But I will tell ſuch, that as to the firſt part of their objection, they are utterly under a miſtake. The firſt to the *Corinthians*, the epiſtle of *James*, both them of *Peter*, and the firſt epiſtle of *John*, were expreſly written to all the godly, as well as particular churches. Again; if water-baptiſm, as the circumſtances with which the churches were peſtered of old, trouble their peace, wound the conſciences of the godly, diſmember and break their fellowſhips; it is although an ordinance, for the preſent to be prudently ſhunned; for the edification of the church, as I ſhall ſhew anon, is to be preferred before it.

Secondly, and obſerve it; *One ſpirit, one hope, one Lord, one faith, one baptiſm*, (not of water, for by one ſpirit are we all baptized into one body) one God and Father of all, who is above all, and through all, and in you all; is a ſufficient rule for us to hold communion by, and alſo to endeavour the maintaining that communion, and to keep it in unity, within the bond of peace againſt all attempts whatſoever, *Eph.* 4. 1, 6. 1 *Cor.* 12. 16.

Thirdly, I am bold therefore to have communion with ſuch, *Heb.* 6. 2. Becauſe they alſo have the doctrine of baptiſms: I ſay the doctrine of them; For here you muſt note, I diſtinguiſh between the doctrine and practice of water-baptiſm; The doctrine being that which by the outward ſign is preſented to us, or which by the outward circumſtance of the act is preached to the believer: *viz. The death of Chriſt; My death with Chriſt; alſo his reſurrection from the dead, and mine with him to newneſs of life.* This is the doctrine which baptiſm preacheth, or that which by the outward action is ſignified to the believing receiver. Now I ſay, he that believeth in Jeſus Chriſt; that richer and better than that, *viz.* is dead to ſin, and that lives to God by him, he hath the heart, power and doctrine of baptiſm: all then that he wanteth, is but the ſign, the ſhadow, or the outward circumſtance thereof; Nor yet is that deſpiſed but forborn for want of light: The beſt of baptiſms he hath; he is baptized by that one ſpirit; he hath the heart of water-baptiſm, he wanteth only the outward ſhew, which if he had would not prove him a truly viſible ſaint; it would not tell me he had grace in his heart: It is no characteriſtical note to another, of my ſonſhip with God: Indeed it is a ſign to the perſon baptized, and an help to his own faith; he ſhould know by that circumſtance, that he hath received remiſſion of ſins; if his faith be as true, as his being baptized is felt by him. But if for want of light, he partake not of that ſign, his faith can ſee it in other things, exceeding great and precious promiſes. Yea, as I alſo have hinted already, if he appear not a brother before, he appeareth not a brother by that: And thoſe that ſhall content themſelves to make that the note of viſible church-memberſhip; I doubt make things not much better, the note of their ſonſhip with God.

Fourthly, I am bold to hold communion with viſible ſaints as afore; becauſe God hath communion with them; whoſe example in the caſe, we are ſtreightly commanded to follow. *Receive you one another as Chriſt Jeſus hath received you,* ſaith *Paul, to the glory of God*, Rom. 15. 1—6. Yea, though they be ſaints of opinions contrary to you; though it goeth againſt the mind of them that are ſtrong. *We that are ſtrong ought to bear the Infirmities of the weak; and not to pleaſe ourſelves.* What infirmities? Thoſe that are natural are incident to all, they are infirmities then that are ſinful, that cauſe a man for want of light, to err in circumſtantials; And the reaſon upon which he grounds this admonition is, *that Chriſt pleaſed not himſelf; but as it is written, the reproaches of them that reproached thee, have fallen upon me.* You ſay, to have communion with ſuch weak brethren, reproacheth your opinions, and practice; Grant it, your dulneſs and deadneſs, and imperfections alſo reproach the holineſs of God; If you ſay no, for Chriſt hath born our ſins; The anſwer is ſtill the ſame, Their ſins alſo are fallen upon Chriſt; He then that hath taken away thy ſins from before the throne of God; hath taken away their ſhortneſs in conformity to an outward circumſtance in religion. *Both your infirmities are fallen upon Chriſt*; yea, if notwithſtanding thy great ſins, thou ſtandeſt by Chriſt compleat before the throne of God; why may not thy brother, notwithſtanding his little ones, ſtand compleat before thee in the church.

Vain man! think not by the ſtreightneſs of thine order, in outward and bodily conformity, to outward and ſhadowiſh circumſtances, that thy peace is maintained with God, for peace with God is by faith in the blood of his croſs; who hath born the reproaches of you both. Wherefore he that hath communion with God for Chriſt's ſake, is as good and as worthy of the communion of ſaints as thyſelf. He erreth in a circumſtance, thou erreſt in a ſubſtance; who muſt bear theſe errors? Upon whom muſt theſe reproaches fall? *Phil.* 1. 10. Some of the things of God that are excellent, have not been approved by ſome of the ſaints: what then? muſt theſe for this be caſt out of the church? no theſe reproaches by which the wiſdom of heaven is reproached have fallen upon me, ſaith Chriſt. But to return; *God hath received him, Chriſt hath received him*, therefore do you receive him. There is more ſolidity in this argument, *than if all the churches of God had received him.* This receiving then, becauſe it is ſet an example to the church, is ſuch as muſt needs be viſible to them; and is beſt deſcribed by that word which diſcovereth the viſible ſaint: whoſo therefore you can by the word, judge a viſible ſaint, one that walketh with God; you may judge by the ſelfſame word that God hath received him. Now him that God receiveth and holdeth communion with, him you ſhould receive and hold communion with. Will any ſay we cannot believe that God hath received any but ſuch as are baptized? I will not ſuppoſe a brother ſo ſtupified; and therefore to that I will not anſwer.

Receive him to the glory of God; [To the glory of God] is put in on purpoſe, to ſhew what diſhonour they bring to God, who deſpiſe to have communion with them; who yet they know have communion with God. For how doth this man, or that church, glorify God, or count the wiſdom and holineſs of heaven beyond them, when they refuſe communion with them, *concerning whom, they are by the word convinced, that they have communion with God.*

Now the God of patience and conſolation grant you to be like minded one towards another, according to Chriſt Jeſus. Rom, 15. 5. By this word patience, *Paul* inſinuateth how many imperfections, the choiceſt chriſtians do mingle their beſt performances with. And by this of conſolation, how readily God overlooks, paſſeth by them, and comforteth you notwithſtanding. Now that this mind ſhould be in chriſtians one to another, is manifeſt; becauſe *Paul* prays that it might be ſo. But this is an heavenly gift, and therefore muſt be fetched from thence. But let the patience of God, and the willingneſs of Chriſt, to bear the reproaches of the weak, and the conſolations that they have in God, notwithſtanding, moderate your paſſions, and put you upon prayer, to be minded like Jeſus Chriſt.

Fifthly, Becauſe a failure in ſuch a circumſtance as water, doth not unchriſtian us; this muſt needs be granted, not only from what was ſaid before; but for that thouſands of thouſands that could not conſent thereto as we have, more gloriouſly than we are like to do, acquitted themſelves and their chriſtianity before men, and are now with the innumerable company of angels and the ſpirits of juſt men made perfect: what is ſaid of eating, or the contrary, may as to this be ſaid of water baptiſm. Neither if I be baptized, am I the better, neither if I be not, am I the worſe: not the better before God: not the worſe before men: ſtill meaning as *Paul* doth, provided I walk according to my light with God: otherwiſe it is falſe; for if a man that ſeeth it to be his duty ſhall deſpiſingly neglect it; or if he that hath no faith therein ſhall fooliſhly take it up; both theſe are for this the worſe, being convicted in themſelves for tranſgreſſors. He therefore that doth it according to his light, doth well, and he that doth it not, or dare not do it for want of light, doth not ill; for he approveth his heart to be ſincere with God; he dare not do any thing but by light in the word. If therefore he be not by grace a partaker of light, in that circumſtance which thou profeſſeſt; yet he is a partaker of that liberty and mercy by which thou ſtandeſt. He hath liberty to call God father, as thou: and to believe he ſhall be ſaved by Jeſus: his faith, as thine, hath purified his heart: he is tender of the glory of God as thou art: and can claim by grace an intereſt in heaven; which thou muſt not do becauſe of water: ye are both then chriſtians before God and men without it: he that can, let him preach to himſelf by that: he that cannot, let him preach to himſelf by the promiſes; but yet let us rejoice in God together: let us exalt his name together. Indeed the baptized can thank God for that for which another cannot; but may not he that is unbaptized thank God for that which the baptized cannot? wouldeſt thou be content that I ſhould judge thee, becauſe thou canſt not for my light give thanks with me? why then ſhould he judge me for that I cannot give thanks with him for his? *Let us not therefore judge one another* *any more: but judge this rather, that no man put a ſtumbling block, or occaſion of offence in his brother's way*, Rom. 14, 13. And ſeeing the things wherein we exceed each other, are ſuch as neither make nor marr chriſtianity; let us love one another and walk together by that glorious rule above ſpecified, leaving each other in all ſuch circumſtances to our own maſter, to our own faith. *Who art thou that judgeſt another man's ſervant: to his own maſter he ſtandeth or falleth; yea he ſhall be holden up, for God is able to make him ſtand*, Rom. 14. 4.

Sixthly, I am therefore for holding communion thus, becauſe the edification of ſouls in the faith and holineſs of the goſpel, is of greater concernment, than an agreement in outward things; I ſay, it is of greater concernment with us, and of far more profit to our brother; than our agreeing in, or conteſting for the buſineſs of water-baptiſm, *John* 16. 13. 1 *Cor.* 14. 26. 2 *Cor.* 10. 8. chap. 12. 19. *Eph.* 4. 12. 2 *Tim.* 3. 17. 1 *Cor.* 8. 1. chap. 13. 1, 2. That the edification of the ſoul, is of the greateſt concern, is out of meaſure evident becauſe heaven and eternal happineſs are ſo immediately concerned therein. Beſides this is that for which Chriſt died, for which the Holy Ghoſt was given, yea for which the ſcriptures and the gifts of all the godly are given to the church; yea and if gifts are not bent to this very work, the perſons are ſaid to be proud or uncharitable that have them; and ſtand but for cyphers or worſe among the churches of God. Farther edification is that that cheriſheth all grace, and maketh the chriſtians quick and lively, and maketh ſin lean and dwindling, and filleth the mouth with thankſgiving to God. But to conteſt with gracious men, with men that walk with God; to ſhut ſuch out of the churches; becauſe they will not ſin againſt their ſouls, rendereth thee uncharitable, *Rom.* 14, 15. 20. *Thou ſeekeſt to deſtroy the word of God*; thou begetteſt contentions, janglings, murmurings, and evil ſurmiſings, thou miniſtreſt occaſion for whiſperings, backbitings, ſlanders and the like, rather than godly edifying; contrary to the whole current of the ſcriptures and peace of all communities. Let us therefore leave off theſe contentions, and follow after things that make for peace, *and things wherewith one may edify another*, Rom. 14. 19. And know that the edification of the church of God dependeth not upon, neither is tied to this or that circumſtance. Eſpecially when there are in the hearts of the godly, different perſuaſions about it; then it becometh them in the wiſdom of God, to take more care for their peace and unity; than to widen or make large their uncomfortable differences.

Although *Aaron* tranſgreſſed the law, becauſe he eat not the ſin offering of the people; yet ſeeing he could not do it with ſatisfaction to his own conſcience, *Moſes* was content that he left it undone, *Lev.* 10. 16—20.

Joſhua was ſo zealous againſt *Eldad* and *Medad*, for propheſying in the camp, without firſt going to the Lord to the door of the tabernacle, as they were commanded, that he deſired *Moſes* to forbid them, Num. 11. 16—26. But *Moſes* calls his zeal envy, and prays to God for more ſuch prophets; knowing that although they failed in a circumſtance, they were right in that which was better. The edification of the people in the camp was that which pleaſed *Moſes*.

In *Hezekiah*'s time, though the people came to the paſſover in an undue manner, *and did eat it otherwiſe than it was written*; yet the wiſe king would not forbid them, but rather admitted it, knowing that their edification was of greater concern, than to hold them to a circumſtance or two, 2 *Chron.* 30. 13—27. Yea, God himſelf did like the wiſdom of the king, and healed, that is, forgave the people at the prayer of *Hezekiah*. And obſerve it, notwithſtanding this diſorder, as to circumſtances, the feaſt was kept with great gladneſs; and the levites and the prieſts praiſed the Lord day by day, ſinging with loud inſtruments unto the Lord; yea, there was not the like joy in *Jeruſalem* from the time of *Solomon* unto that ſame time. What ſhall we ſay, all things muſt give place to the profit of the people of God. Yea, ſometimes laws themſelves, for their outward preſervation, much more for godly edifying: when Chriſt's diſciples plucked the ears of corn on the ſabbath (no doubt for very hunger) and were rebuked by the Phariſeees for it, as for that which was unlawful; how did their Lord ſuccour them? By excuſing them, and rebuking their adverſaries. *Have ye not read*, ſaid he, *what David did when he was an hungred, and they that were with him, how he entered into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them that were with him, but for the prieſts only; or have ye not read in the law, how that on the ſabbath-day, the prieſts in the temple prophaned the ſabbath, and were blameleſs.* Why blameleſs? becauſe they did it in order to the edification of the people, *Mat.* 12. 1—6. If laws and ordinances of old have been broken, and the breach of them born with (when yet the obſervance of outward things was more ſtrictly commanded than now) when the profit and edification of the people came in competition, how much more may not we have communion, church-communion, where no law is tranſgreſſed thereby.

Seventhly, therefore I am for holding

communion thus, becauſe love, which above all things we are commanded to put on, is of much more worth than to break about baptiſm; *Love is alſo more diſcovered when it receiveth for the ſake of Chriſt and grace, than when it refuſeth for want of water:* and obſerve it, as I have alſo ſaid before, this exhortation to love is grounded upon the putting on of the new creature; which new creature hath ſwallowed up all diſtinctions, that have before been common among the churches. As I am a Jew, you are a Greek; I am circumciſed, you are not: I am free, you are bound. Becauſe Chriſt was all in all theſe, *Put on therefore*, ſaith he, *(as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, long-ſuffering*, that is, with reference to the infirmities of the weak, *forbearing one another, and forgiving one another. If any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye: and above all things put on charity, which is the bond of perfectneſs*, Col. 3, 8—15. Which forbearing and forgiving reſpecteth not only private and perſonal injuries, but alſo errors in judgment about inclinations and diſtinctions tending to diviſions, and ſeparating upon the grounds laid down in *v.* 11th, which how little ſoever they now ſeem to us who are beyond them, were ſtrong, and of weight to them who in that day were intangled with them. Some ſaints then were not free to preach to any but the Jews: denying the word of life to the Gentiles, and contending with them who preferred it to them: which was a greater error than this of baptiſm, *Acts* 11. 1, 2, 3—19. But what ſhould we do with ſuch kind of ſaints? Why love them ſtill, forgive them, bear with them, and maintain church-communion with them. Why, becauſe they are new creatures, becauſe they are Chriſt's: for theſe ſwallow up all diſtinctions. Farther, becauſe they are elect and beloved of God. Diviſions and diſtinctions are of ſhorter date than election; let not them therefore that are but momentary, and hatch'd in darkneſs, break that bond that is from everlaſting. It is love, not baptiſm, that diſcovereth us to the world to be Chriſt's diſciples. It is love, that is the undoubted character of our intereſt in, and ſon-ſhip with God: I mean when we love as ſaints, and deſire communion with others, becauſe they have fellowſhip one with another, in their fellowſhip with God the Father, and his Son Jeſus Chriſt, 1 *John* 1. 2. And now though the truth and ſincerity of our love to God, be then diſcovered when we keep his commandments, in love to his name; yet we ſhould remember again, that the two head and chief commandments, are faith in Jeſus, and love to the brethren, 1 *John* 3. 23. So then he that pretendeth to love, and yet ſeeks not the profit of his brother in chief; he loveth, but they are his own opinions and froward notions, *Jam.* 4. 11. *Rom.* 14. 21. *Love is the fulfilling of the law*; but he fulfils it not who judgeth and ſetteth at nought his brother; that ſtumbleth, offendeth, and maketh weak his brother, and all for the ſake of a circumſtance, that to which he cannot conſent, except he ſin againſt his own ſoul, or papiſt like, live by an implicit faith. Love therefore is ſometimes more ſeen and ſhewed, in forbearing to urge and preſs what we know, than in publiſhing and impoſing. *I could not*, ſaith *Paul* (love would not let me) *ſpeak unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt: I have fed you with milk and not with ſtrong meat, for hitherto you have not been able to bear it, neither yet now are you able*, 1 Cor. 3. 1, 2.

The apoſtle conſidered not only the knowledge that he had in the myſteries of Chriſt; but the temper, the growth, and ſtrength of the churches, and accordingly kept back, or communicated to them, what might be for their profit, *Acts* 20. 18, 19, 20. So Chriſt, *I have many things to ſay unto you, but ye cannot bear them now.* It may be ſome will count theſe old and threadbare texts; but ſuch muſt know, that the word of the Lord muſt ſtand for ever, *Iſa.* 40. 8. And I ſhould dare to ſay to ſuch, if the beſt of thy new ſhifts, be to ſlight, and abuſe old ſcriptures; it ſhews thou art more fond of thy unwarrantable opinion, than ſwift to hear, and ready to yield to the authority that is infallible. But to conclude this, when we attempt to force our brother beyond his light, or to break his heart with grief, to thruſt him beyond his faith, or to bar him from his privilege: how can we ſay, I love? What ſhall I ſay? To have fellowſhip one with another for the ſake of an outward circumſtance, or to make that the door to fellowſhip which God hath not; yea to make that the including, excluding charter; the bounds, bar, and rule of communion, when by the word of everlaſting teſtament there is no warrant for it (to ſpeak charitably) if it be not for want of love, it is for want for knowledge in the myſteries of the kingdom of Chriſt. Strange! Take two chriſtians equal in all points but this, nay, let one go beyond the other far, for grace and holineſs; yet this circumſtance of water ſhall drown and ſweep away all his excellencies, not counting him worthy of that reception, that with hand and heart ſhall be given a novice in religion, becauſe he conſents to water.

Eighthly, But for God's people to divide into parties, or to ſhut each other from church-communion; though from greater points, and upon higher pretences, than this of water-baptiſm; *hath heretofore been counted carnal, and the actors herein babiſh chriſtans: Paul* and *Apollos, Cephas* and *Chriſt*, were doubtleſs higher things than thoſe about which we contend: yet when they made diviſions for them; *how ſharply are they rebuked?* Are ye not *carnal, carnal, carnal?* For whereas there are among you, envyings, ſtriſe, diviſions, or factions: *are you not carnal*, 1 Cor. 1. 11, 12. chap. 3. 1, 2, 3, 4. While one ſaith, I am of *Paul*, and another I am of *Apollos, are you not carnal?* See therefore from whence ariſe all thy endeavours, zeal and labour to accompliſh diviſions among the godly: let *Paul* or *Cephas*, or Chriſt himſelf be the burthen of thy ſong, yet the heart from whence they flow is *carnal*; and thy actions, *diſcoveries of childiſhneſs.* But doubtleſs when theſe contentions were among the *Corinthians*, and one man vilified, that another might be promoted; *a liſt with a carnal brother, was thought great wiſdom to widen the breach.* But why ſhould he be rebuked, that ſaid he was for Chriſt? Becauſe he was for him in oppoſition to his holy apoſtles. Hence he ſaith, *Is Chriſt divided*, or ſeparate from his ſervants? Note therefore that theſe diviſions are deſerted by the perſons the diviſions were made about; neither *Paul*, nor *Apollos*, nor *Cephas*, nor *Chriſt* is here. Let the cry be never ſo loud, Chriſt, order, the rule, the command, or the like; carnality is but the bottom, and they are but babes that do it; their zeal is but a puff, 1 *Cor.* 4. 6. And obſerve it, the great diviſion at *Corinth*, was helped forward by water-baptiſm: this the *apoſtle* intimates by, *Were ye baptized in the name of* Paul? *Ah, brethren! Carnal chriſtians with outward circumſtances, will if they be let alone, make ſad work in the churches of Chriſt, againſt the ſpiritual growth of the ſame. But I thank God*, ſaith Paul, *that I baptized none of you*, &c. Not but that it was then an ordinance of God, but they abuſed it, in making parties thereby. I baptized none of you, but *Criſpus* and *Gaius, and the houſehold of Stephanus*; men of note among the brethren, men of good judgment, and reverenced by the reſt; they can tell you I intended not to make a party to myſelf thereby. *Beſides I know not whether I baptized any other.* By this negligent relating, who were baptized by him; he ſheweth that he made no ſuch matter of baptiſm, as ſome in theſe days do; nay, that he made no matter at all thereof, with reſpect to church-communion; for if he did not heed who himſelf had baptized; he much leſs heeded, who were baptized by others; but if baptiſm had been the initiating, or entering ordinance, and ſo appointed of God; no doubt he had made more conſcience thereof, than ſo lightly to paſs it over. *For Chriſt ſent me not to baptize, but to preach the goſpel.* The goſpel then may be effectually preached, and yet baptiſm neither adminiſtred nor mentioned. The goſpel being good tidings to ſinners, upon the account of free grace through Chriſt; but baptiſm with things of like nature, are duties injoined ſuch a people who received the goſpel before: I ſpeak not this, becauſe I would teach men to break the leaſt of the commandments of God; but to perſuade my brethren of the baptized way, not to hold too much thereupon, not to make it an eſſential of the goſpel of Chriſt, nor yet of communion of ſaints. *He ſent me not to baptize:* theſe words are ſpoken with holy indignation againſt them that abuſe this ordinance of Chriſt. So when he ſpeaketh of the miniſters themſelves, which alſo they had abuſed; in his ſpeaking he as it were, trampled upon them, as if they were nothing at all. *Who then is Paul? and who is Apollos? He that planteth is not any thing, neither is he that watereth, but God that giveth the increaſe*, 1 Cor. 3. 5, 7. Yet for all this, the miniſters and their miniſtry are a glorious appointment of God in the world. Baptiſm alſo is a holy ordinance, but when Satan abuſeth it, and wrencheth it out of its place; making that which was ordained of God for the edification of believers, the only weapon to break in pieces the love, the unity, the concord of ſaints; then *what is baptiſm*; then *neither is baptiſm any thing.* And this is no new doctrine; for God by the mouth of his prophets of old, cried out againſt his own inſtitutions, when abuſed by his people: *To what purpoſe is the multitude of your ſacrifices to me, ſaith the Lord? I am full of burnt offerings of rams, and the fat of fed beaſts: I delight not in the blood of bullocks, or of lambs, or of he-goats: when you come to appear before me, who hath required theſe things at your hands, to tread my courts? Bring no more vain oblations, incenſe is an abomination to me: the new moons and the ſabbaths, and the calling of aſſemblies, I cannot away with; it is iniquity, even the ſolemn meeting. Your new moons, and your appointed feaſts my ſoul hateth, they are a trouble unto me, I am even weary to bear them*, Iſa. 1. 11 to 15. And yet all theſe were his own appointments. But why then did he thus abhor them? Becauſe they retained the evil of their doings, and uſed them as they did other of his appointments, *viz. For ſtriſe and debate, and to ſtrike with the fiſt of wickedneſs*, chap. 58. 4. Wherefore when that of God that is great, is overweighed by that which is ſmall; it is the wiſdom of them that ſee it, to put load to the other end of the ſcale; until the things thus abuſed, poiſe in their own place. But to paſs this and proceed.

Ninthly, If we ſhall reject viſible ſaints by calling, ſaints that have communion with God, that have received the law, at the hand of Chriſt, that are of holy converſation among men; they deſiring to have communion with us, as much as in us lieth, we take from them their very privilege, and the bleſſings to which they are born of God: For *Paul* ſaith not only to the gathered church at *Corinth*, but to all ſcattered ſaints that in every place call upon the name of the Lord; *That Jeſus Chriſt is theirs, That Paul and Apollos, and the world, and life, and death, and all things are theirs,* becauſe they are Chriſt's, and Chriſt is God's. But ſaith he, let no man glory in men, ſuch as *Paul* and *Cephas*, though theſe were excellent: becauſe this privilege comes to you upon another bottom, even by faith of Jeſus Chriſt, *Drink you all of this*, is entailed to faith, not baptiſm: nay, baptized perſons may yet be excluded this; when he that diſcerneth the Lord's body hath right and privilege to it, 1 *Cor.* 11. 28, 29. But to exclude chriſtians from church-communion and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of diviſion between us.

1. This looks too like *a ſpirit of perſecution*, Job 19. 25 to 29.
2. It reſpecteth more a *form, than the ſpirit* and power of godlineſs, 2 *Tim.* 3. 5.
3. This is to make laws, where God hath made none, and to be wiſe above what is written, contrary to God's word, and our own principles.
4. It is a directing of the Spirit of God.
5. It bindeth all mens faith and light to mine opinion.
6. It taketh away the childrens bread.
7. It with-holdeth from them the increaſe of faith.
8. It tendeth to harden the hearts of the wicked.
9. It tendeth to make wicked the hearts of weak chriſtians.
10. It ſetteth open a door to all temptations.
11. It tempteth the devil to fall upon thoſe that are alone, and have none to help them.
12. It is the nurſery of all vain janglings, back-bitings, and ſtrangeneſs among the chriſtians.
13. It occaſioneth the world to reproach us.
14. It holdeth ſtaggering conſciences, in doubt of the right way of the Lord.
15. It giveth occaſion to many to turn aſide to moſt dangerous hereſies.
16. It abuſeth the holy ſcriptures; It wreſteth God's ordinances out of their place.
17. It is a prop to antichriſt.
18. Shall I add, Is it not that which greatly prevailed to bring down theſe judgments, which at preſent we feel and groan under; I will dare to ſay, it was the cauſe thereof.

Tenth, and laſtly, Bear with one word farther: What greater contempt can be thrown upon the ſaints, than for their brethren to caſt them off, or to debar them church-communion? Think you not that the world may groundly ſay, Some great iniquity lies hid in the ſkirts of your brethren; when in truth the tranſgreſſion is yet your own? But I ſay what can the church do more to the ſinners or open prophane? Civil commerce you will have with the worſt, and what more have you with theſe? Perhaps you will ſay we can pray and preach with theſe; and hold them chriſtians, ſaints, and godly. Well but let me aſk you one word farther: Do you believe, that of very conſcience, they cannot conſent, as you, to that of water-baptiſm? And that if they had light therein, they would as willingly do it as you? Why then, as I have ſhewed you, our refuſal to hold communion with them is without a ground from the word of God.

But can you commit your ſoul to their miniſtry, and join with them in prayer; and yet not count them meet for other goſpel privileges? I would know by what ſcripture you do it? Perhaps you will ſay, I commit not my ſoul to their miniſtry, only hear them occaſionally for trial. If this be all the reſpect thou haſt for them and their miniſtry, thou mayſt have as much for the worſt that piſſeth againſt the wall. But if thou canſt hear them as God's miniſters, and ſit under their miniſtry as God's ordinance; then ſhew me where God hath ſuch a goſpel miniſtry, as that the perſons miniſtering may not, though deſiring it, be admitted with you to the cloſeſt communion of ſaints. But if thou ſitteſt under their miniſtry for fleſhly politick ends; thou heareſt the word like an atheiſt; and art thy ſelf, while thou judgeſt thy brother, in the practice of the worſt of men. But I ſay, where do you find this piece-meal communion with men that profeſs faith and holineſs as you, and ſeparation from the world.

If you object, that my principles lead me to have communion with all; I anſwer with all as afore deſcribed; if they will have communion with me.

Object. Then you may have communion with the members of antichriſt.

Anſw. If there be a viſible ſaint yet remaining in that church; let him come to us, and we will have communion with him.

Queſt. What, Though he yet ſtand a member of that ſinful number, and profeſs himſelf one of them.

Anſw. You ſuppoſe an impoſſibility; for it cannot be that at the ſame time, a man ſhould viſibly ſtand a member of two bodies diametrically oppoſite one to another. Wherefore it muſt be ſuppoſed, that he who profeſſeth himſelf a member of a church of Chriſt; muſt forthwith, nay before, forſake the antichriſtian one. The which if he refuſeth to do, it is evident he doth not ſincerely deſire to have fellowſhip with the ſaints.

But he ſaith he cannot ſee that that company to which you ſtand oppoſite, and conclude antichriſtian, is indeed the antichriſtian church.

If ſo, he cannot deſire to join with another, if he know them to be profeſſedly and directly oppoſite.

I hold therefore to what I ſaid at firſt; That if there be any ſaints in the antichriſtian church, my heart, and the door of our congregation is open to receive them, into cloſeſt fellowſhip with us.

Object. But how if they yet retain ſome antichriſtian principles?

Anſw. If they be ſuch as eat out the bowels of a church, ſo ſoon as they are detected, he muſt either be kept out, while out, or caſt out, if in: for it muſt be the prudence of every community, to preſerve its own unity with peace and truth: the which the churches of Chriſt may do; and yet as I have ſhewed already, receive ſuch perſons as differ upon the point of water-baptiſm: for the doing or not doing of that, neither maketh nor marreth, the bowels or foundation of church communion.

Object. But this is receiving for opinion ſake; as before you ſaid of us.

Anſw. No, we receive him for the ſake of Chriſt, and grace, and for our mutual edification in the faith; and that we reſpect not opinions, I mean in leſſer matters, 'tis evident; for things wherein we differ are no breach of communion among us; we let every man have his own faith in ſuch things to himſelf before God.

I now come to a ſhort Application.

1. Keep a ſtrict ſeparation, I pray you, from communion with the open prophane; and let no man uſe his liberty in church relation, as an occaſion to the fleſh; but in love ſerve one another: Looking diligently leaſt any root of bitterneſs (any poiſonful herb, *Deut.* 29. 18.) ſpringing up trouble you, and thereby many be defiled. And let thoſe that before were reaſons for my ſeparation; be motives to you to maintain the like: and remember that when men have ſaid what they can for a ſinful mixture in the worſhip of God; the arm of the Lord is made bare againſt it.

2. In the midſt of your zeal for the Lord, remember that the viſible ſaint is his; and is privileged in all thoſe ſpiritual things, that you have in the word, and live in the practice of, and that he is to partake thereof, according to his light therein. Quarrel not with him about things that are circumſtantial; but receive him in the Lord as becometh ſaints; if he will not have communion with you, the neglect is his, not yours. But ſaith the open prophane; why cannot we be reckoned ſaints alſo? We have been chriſtened, we go to church, we take the communion. Poor people! This will not do; for ſo long as in life and converſation you appear to be open prophane; we cannot unleſs we ſin, receive you into our fellowſhip: for by your ungodly lives you ſhew that you know not Chriſt; and while you are ſuch by the word, you are reputed but beaſts: now then judge your ſelves, if it be not a ſtrange community that conſiſteth of men and beaſts: let beaſts be with the beaſts, you know your ſelves do ſo; you receive not your horſe nor your hog to your table; you put them in a room by themſelves. Beſides I have ſhewed you before, that for many reaſons we cannot have communion with you.

1. The church of God muſt be holy, *Lev.* 11. 44. chap. 19. 2. chap. 20. 7. 1 *Pet.* 1. 15, 16. *Iſa.* 26. 2. *Pſal.* 128. 20. *Ezek.* 43. 12. chap. 44. 9. *Iſa.* 52. 11.

2. The example of the churches of Chriſt before, hath been a community of viſible ſaints, *Rom.* 1. 7. 1 *Cor.* 1. 2. *Eph.* 1. 1, 2. *Col.* 1. 1. 1 *Theſſ.* 1. 1, 2. 2 *Theſſ.* 1. 1. Poor carnal man, there are many other reaſons urged in this little book, that ſhew why we cannot have communion with thee: not that we refuſe of pride or ſtoutneſs, or becauſe we ſcorn you as men: No, we pity you, and pray to God for you; and could if you were converted, with joy receive you to fellowſhip with us: Did you never read in *Daniel*, *That iron is not mixed with miry clay?* Dan. 2. 43. No more can the ſaints with you, in the worſhip of God, and fellowſhip of the goſpel. When thoſe you read of in the fourth of *Ezra*, attempted to join in temple work with the children of the captivity; what ſaid the children of *Judah?* you have nothing to do with us, to build an houſe to the Lord our God; but we our ſelves together will build unto the Lord God of *Iſrael*, &c. *Ezra* 4. 1, 2, 3.

I return now to thoſe that are viſible ſaints by calling, that ſtand at a diſtance one from another, upon the accounts before ſpecified: Brethren; cloſe; cloſe; be one as the Father and Chriſt is one.

1. This is the way to convince the

world that you are Chriſt's, and the ſubjects of one Lord; whereas the contrary makes them doubt it, *John* 13. 34, 35. *John* 17. 23.

2. This is the way to increaſe love; that grace ſo much deſired by ſome, and ſo little enjoyed by others, 2 *Cor.* 7. 14, 15.

3. This is the way to ſavour and taſte the Spirit of God in each others experience; for which if you find it in truth you cannot but bleſs (if you be ſaints) the name of our Lord Jeſus Chriſt, 1 *Theſ.* 1. 2, 3, 4.

4. This is the way to increaſe knowledge, or to ſee more in the word of God: For that may be known by two; that is not ſeen by one, *Iſa.* 52. 8.

5. This is the way to remove ſecret jealouſies, and murmurings one againſt the other; yea this is the way to prevent much ſin, and greatly to fruſtrate that deſign of hell, *Prov.* 6. 16, to 20.

6. This is the way to bring them out of the world into fellowſhip, that now ſtand off from our goſpel privileges, for the ſake of our vain janglings.

7. This is the way to make antichriſt ſhake, totter and tremble, *Iſa.* 11. 13, 14.

8. This is the way to leave *Babylon,* as an habitation for devils only; and to make it an hold for foul ſpirits, and a cage only for every unclean and hateful bird.

9. This is the way to haſten the work of Chriſt's kingdom in the world; and to forward his coming to the eternal judgment.

10. And this is the way to obtain much of that, well done, good and faithful ſervant, when you ſtand before his face.

I beſeech you brethren ſuffer the word of exhortation; for I have written a letter unto you in few words, *Heb.* 13. 22.

Differences in Judgment about WATER-BAPTISM, no Bar to Communion:

OR,

To Communicate with Saints, as Saints, proved lawful.

In Anſwer to a Book written by the Baptiſts, and publiſhed by Mr. *T. P.* and Mr. *W. K.* entituled, *Some ſerious Reflections on that Part of Mr.* Bunyan's *Confeſſion of Faith, touching Church-communion with unbaptized Believers.*

Wherein their Objections and Arguments are anſwered, and the Doctrine of Communion ſtill aſſerted and vindicated. Here is alſo Mr. *Henry Jeſſe*'s Judgment in the Caſe, fully declaring the Doctrine I have aſſerted.

Should not the multitude of words be anſwered? And ſhould a man full of talk be juſtified? Should thy lies make men hold their peace? And when thou mockeſt, ſhall no man make thee an anſwer? Job 11. 2, 3.

I am for peace; but when I ſpeak they are for war, Pſal. 120. 7.

COURTEOUS READER,

BE intreated to believe me, I had not ſet pen to paper about this controverſy, had we been let alone at quiet in our chriſtian communion. But being aſſaulted for more than ſixteen years, wherein the brethren of the baptized way (as they had their opportunity) have ſought to break us in pieces, merely becauſe we are not in their way all baptized firſt: I could not, I durſt not, forbear to do a little, if it might be, to ſettle the brethren, and to arm them againſt the attempts,

tempts, which alſo of late they begin to revive upon us. That I deny the ordinance of baptiſm, or that I have placed one piece of an argument againſt it (though they feign it) is quite without colour of truth. All I ſay, is, That the church of Chriſt hath not warrant to keep out of their communion the chriſtian that is diſcovered to be a viſible ſaint by the word, the chriſtian that walketh according to his light with God. I will not make reflections upon thoſe unhandſome brands that my brethren have laid upon me for this, as that I a machivilian, a man deviliſh, proud, inſolent, preſumptuous, and the like, neither will I ſay as they, The Lord rebuke thee; Words fitter to be ſpoke to the devil than a brother. But reader, read and compare, lay aſide prejudice and judge. What Mr. *Kiffin* hath done in the matter I forgive, and love him never the worſe, but muſt ſtand by my principles becauſe they are peaceable, godly, profitable, and ſuch as tend to the edification of my brother, and as I believe will be juſtified in the day of judgment.

I have alſo here preſented thee with the opinion of Mr. *Henry Jeſſe*, in the caſe, which providentially I met with, as I was coming to *London* to put my papers to the preſs; and that it was his judgment is aſſerted to me, known many years ſince to ſome of the baptiſts, to whom it was ſent, but never yet anſwered; and will yet be atteſted if need ſhall require. Farewel.

Thine in all chriſtian ſervice, according to my light and power,

John Bunyan.

Differences in Judgment about Water-Baptiſm, &c.

SIR,

YOUR ſeemingly ſerious reflections upon that part of my plain-hearted confeſſion of faith, which rendereth a reaſon of my freedom to communicate with thoſe of the ſaints and faithful, who differ from me about *water-baptiſm*, I have *read*, and *conſidered*, and have *weighed* them ſo well as my *rank* and abilities will admit me to do. But finding yours (if I miſtake not) *far ſhort* of a candid replication, I thought convenient, not only to tell you of thoſe *impertinencies* every where ſcattered up and down in your book; but alſo, that in *my* ſimple opinion, your *rigid* and church-diſquieting principles are not fit for any age and ſtate of the church.

But before I enter the body of your book, give me leave a little to diſcourſe you about your preamble to the ſame, wherein are *two* miſcarriages unworthy *your* pretended ſeriouſneſs, becauſe void of love and humility.

The firſt is, In that you cloſely diſdain my perſon, becauſe of my *low* deſcent among men, ſtigmatizing me for a perſon of *that* rank, that *need* not to be heeded, or attended unto, *page* 1.

Anſw. What it is that gives a man reverence with you, I know not; but for certain, *He that deſpiſeth the poor reproacheth his maker*; yet *a poor man is better than a liar*. To have gay cloathing, or gold rings, or the perſons that wear them in admiration; or to be partial in your judgment, or reſpects, for the ſake, or upon the account of fleſh and blood, doubtleſs convicteth you to be of the law a tranſgreſſor, and not without partiality, &c. in the midſt of your ſeeming ſanctity.

Again you ſay: *I had not meddled with the controverſy at all, had I found any of parts that would divert themſelves to take notice of* you, *page* 2.

A. What need you, before you have ſhewed one ſyllable of a reaſonable argument in oppoſition to what I aſſert, thus trample my perſon, my gifts, and grace (have I any) ſo diſdainfully under your feet? What a kind of *you* am *I*? And why is *my* rank ſo mean, that the *moſt* gracious and godly among you, may not duly and ſoberly conſider of what I have ſaid? Was it not the art of the falſe apoſtles of old to ſay thus? To beſpatter a man, that his doctrine might be diſregarded. *Is not this the carpenter?* And, *His bodily preſence is weak and contemptible*, did not uſe to be in the mouths of the ſaints; for they knew the *Wind blew where it liſted.* Neither is it high birth, worldly breeding, or wealth; but electing love, grace, and the wiſdom that comes from heaven, that thoſe who ſtrive for ſtrictneſs of order in the things and kindom of Chriſt, ſhould have in regard and eſteem. Need I read you a lecture? *Hath not God choſen the fooliſh, the weak, the baſe, yea, and even things that are not, to bring to nought things that are?* Why then do you deſpiſe my *rank*, my *ſtate*, and *quality* in the world?

As for my confeſſion of faith, which you alſo ſecretly deſpiſe, *page* 1. If it be good and godly, *why may it not be accepted?* If I have ſpoken evil, *bear witneſs of the evil*; but if well why ſmiteſt thou me? If you and the brethren of your way, did think it convenient to ſhew to the world what you held; if perhaps by that means you might eſcape the priſon: why might not I, after above eleven years indurance there, give the world a view of my faith and practice; if peradventure, wrong thoughts, and falſe judgments of me, might by that means be abated, and removed.

But you ſuggeſt; I did it, *becauſe I was ſo willing to be known in the world by my* ſingular *faith, and practice.*

How ſingular my faith and practice is, may be better known to you hereafter: but that I did it for a popular applauſe and fame, as your words ſeem to bear (for they proceed from a taunting ſpirit) that will be known to you better in the day of God, when your evil ſurmiſes of your brother, and my deſigns in writing my book will be publiſhed upon the houſe-tops.

And even *now*, before I go any further, I will give you a touch of the reaſon of my publiſhing that part thereof which you ſo hotly oppoſe.

It was becauſe of thoſe continual aſſaults that the rigid brethren of your way, made, not only upon this congregation, to rent it; but alſo upon many others about us: If peradventure they might break us in pieces, and draw from us diſciples after them.

Aſſaults (I ſay) upon this congregation by times, for no leſs than theſe ſixteen or eighteen years: Yea, myſelf they have ſent for, and endeavoured to perſuade me to break communion with my brethren; alſo with many others they have often tampered, if haply their ſeeds of diviſion might take. Neither did they altogether fail of their purpoſe, for ſome they did rent and diſmember from us; but none but thoſe, of whom now they begin to be aſhamed. The judgment of God ſo following their deſign, that the perſons which then they prevailed upon, are now a ſtink, and reproach to religion. Neither were theſe ſpirits content with that diſcord they did ſow among us, but they proceeded to ſeize upon others. But to paſs theſe: The wild, and unſound poſitions they have urged to maintain their practice, would be too large here to inſert.

Now, Sir, to ſettle the brethren (the brethren of our community) and to prevent ſuch diſorders among others, was the cauſe of my publiſhing my papers: and conſidering my concern in the houſe of God, I could do no leſs than to give them warning, *That every man might deliver his ſoul.*

You proceed, ſaying, *It is my liberty, as well as others into whoſe hands it falls, to weigh what you have ſaid in truth's balance, and if it be found too light, to reject it whether you will or no.*

Anſw. Do but grant me, without *mocking* of me, the liberty you deſire to take, and God helping me, I deſire no more to ſhift for myſelf among you.

As to your ſaying, that I *proudly* and *imperiouſly* inſult, becauſe I ſay they are *babes and carnal, that attempt to break the peace and communion of churches, though upon no better pretences than water.* You muſt know I am ſtill of that mind, and ſhall be ſo long as I ſee the effects that follow, *viz. The breach of love, taking off chriſtians from the more weighty things of God; and to make them quarrel and have heart-burnings one againſt another.*

Where you are pleaſed to charge me with *raging*, for laying thoſe eighteen particular crimes to the charge of ſuch who *exclude chriſtians from church-communion, and debar them their heaven-born privileges, for the want of that, which yet God never made the wall of diviſion between us* (page 116.)

I ſay, when you can prove, That God hath made water-baptiſm that wall, and that the ſtreſs of the after eighteen charges lye wholly and only in that; then you may time enough call my language ſuch as wanteth charity: but I queſtion though that was granted, whether your ſaying, I *rage*, will be juſtified in the day of judgment.

My *great noiſe* (as you call it) *about an initiating ordinance*, you ſay, *you ſhall take no notice of*, page 3.

Anſw. 1. Although you do not, I muſt: For if baptiſm be not that, but another; and if viſible ſaints may enter into fellowſhip by that other, and are no where forbidden ſo to do, becauſe they have not light into water-baptiſm: it is of weight to be conſidered by me; yea, and of others too who are unprejudiced.

2. How ignorant you are of ſuch as hold it the initiating ordinance I know not: nor how long you have been of that perſuaſion I know not. This I know, that men of your own party, as ſerious, godly, and it may be more learned than your ſelf, have within leſs than this twelve-month urged it. Mr. *D.* in my hearing, did from *Rom.* 6. 1, 2, in the meeting in *Lothbury* affirm it: alſo my much eſteemed Mr. *D. A.* did twice in a conference with me aſſert it.

3. But whatever you ſay, whether for, or againſt, 'tis no matter; for while you deny it be the entering ordinance, you account it the wall, bar, bolt, and door; even that which muſt ſeparate between the righteous and the righteous; nay, you make want of light therein, a ground to exclude the moſt godly your communion, when every novice in religion ſhall be received into your boſom, and be of eſteem with you becauſe he hath (and from what ground God knows) ſubmitted to water-baptiſm.

I am glad that in page 4. you conclude with me what is the initiating ordinance: but withal, give me leave to correct, as I think, one extravagant expreſſion of yours.

You ſay, *It is* conſent *on all hands and* nothing *elſe, that makes them members of particular churches, and not faith and baptiſm,* p. 4.

You might have ſtopped at [and nothing elſe] you need not in particular have *rejected* faith; your firſt error was bad enough: what, *nothing* elſe but *conſent?* What, not ſo much as a *reſpect* to the *matter* or *end?* Why then are not all the communities of all the highwaymen in the land, truly conſtituted churches of Chriſt; unleſs you can prove that they hold together, *but not by conſent.*

What? conſent and nothing elſe? But why do *you* throw out *faith?* why, *I* throw out baptiſm; which becauſe you cannot as to the caſe in hand *fetch in again,* therefore *out* muſt faith go too. Your action is much like that harlot's, that ſtood to be judged by *Solomon,* who becauſe her own child was dead, would have her neighbours killed alſo. Faith, Sir, both in the profeſſion and confeſſion of it, is of immediate and alſo abſolute concern, even in the very act of the churches reception, of this or another member. Throw out faith, and there is no ſuch thing as a chriſtian, neither viſible nor inviſible: You ought to receive no man, but upon a comfortable ſatisfaction to the church, that you are now receiving a believer. Faith, whether it be ſavingly there or no, is the great argument with the church in receiving any: we receive not men as men, but the man immediately under that ſuppoſition; *He hath faith, he is a chriſtian.* Sir, conſent, ſimply without faith, makes no man a member of the church of God? becauſe then would a church not ceaſe to be a church, whoever they received among them. Yea, by this aſſertion you have juſtified the church of *Rome* itſelf, to be to this day both good, and godly, unleſs you can prove that they did at firſt, and do now receive their unbelieving members, without their own conſent.

The church hath no ſuch liberty to receive men without reſpect to faith; yea faith and holineſs, muſt be the eſſentials, or baſis, upon, and for the ſake of which you receive them: holineſs, I ſay, yet not ſuch as is circumſtantial, but that which is ſuch in the very heart of it: pray you in your next therefore word it better, leſt while you ſlight and trample upon me, you ſtand before all blame-worthy yourſelf.

The ſcriptures you ſpeak of, I did not in my firſt (p. 68) produce to ſhew perſons unbaptized might hold communion with the church (though I am fully convinced they may) but to ſhew, that knowledge of thoſe perſons, of their faith and holineſs in general, ought firſt to be ſhewed to the church, before ſhe can lawfully receive them, *Acts* 9, 25, 26, 27. 1 *Cor.* 16. 10. 2 *Cor.* 8. 23.

As to my anſwer to a queſtion (p. 70.) which you have at page 5. of yours corrupted, and then abuſed: I tell you again, That a diſcovery of the faith and holineſs, and a declaration of the willingneſs of a perſon to ſubject himſelf to the laws and government of Chriſt in his church, is a ground ſufficient to receive ſuch a member.

But you deſcant; *Is baptiſm none of the laws of Chriſt?*

Anſw. It is none of thoſe laws, neither any part of them, that the church, as a church ſhould ſhew her obedience by. For albeit that baptiſm be given by Chriſt our Lord to the church, yet not for them to worſhip him by as a church. Shew me what church-ordinance it is; and when or where the church, as a church, is to practiſe it, as one of thoſe laws and appointments that he hath commanded his church to ſhew to him her obedience by.

Again, That ſubmitting to water-baptiſm, is a ſign or note, that was ever required by any of the primitive churches, of him that would hold fellowſhip with them; or that it infuſeth ſuch grace and holineſs into thoſe that ſubmit thereto, as to capacitate them for ſuch a privilege; or that they did acknowledge it a ſign thereof, I find not in all the Bible.

I find not (as I told you in my firſt) that baptiſm is a ſign to any, but the perſon that is baptized. The church hath her ſatisfaction of the perſon, from better proof, *Col.* 2. 12. *Rom.* 6. 1, 2, 3, 4. 1 *Cor.* 15. 29. *Acts* 2. 38. and 22. 16. 1 *Pet.* 3. 21.

I told you alſo, That baptiſm makes thee no member of the church, neither doth it make thee a viſible ſaint: *It giveth thee therefore, neither right to, nor being of memberſhip at all.* Why, Sir, did you not anſwer theſe things? but ſlip them with others, as if you were unconcerned; troubling your reader with ſuch kind of inſinuations, as muſt needs be unſavoury to godly ears.

You make the moral law none of *Chriſt's* but *Moſes's*; not the ſon's but the ſervant's; and tell me, becauſe I plead for faith and holineſs, *according to moral duties goſpelized,* (they are my words, page 79.) whereby we ought to judge of the fitneſs of members; that therefore *Moſes* is more beholden to me than *Chriſt*, page 6.

Sir, know you not yet, that a difference is to be put betwixt thoſe rules that diſcover the eſſentials of holineſs, and thoſe that in themſelves are not ſuch; and that that of faith and the moral law is the one, and baptiſm, *&c.* the other.

Is not love to God, abhorrence of idols, to forbear blaſpheming, to honour our parents, to do no murder, to forbear theft, not to bear falſe witneſs, nor covet, *&c.* are not (I ſay) theſe the precepts of the Lord *Jeſus*, becauſe delivered by *Moſes*? Or, are theſe ſuch as may better be broken, than for want of light to forbear baptiſm with water? Or, doth a man while he liveth in the neglect of theſe, and in the mean time buſtle about thoſe you call goſpel commands, moſt honour Chriſt, or beſt fit himſelf for fellowſhip with the ſaints? Need I tell you, That the faith of Chriſt, with the ten commandments, are as much now goſpel commands as baptiſm; and ought to be in as much, and far more reſpect with the holy ones than that, or other the like.

Yea, ſhall I tell you, That baptiſm will neither admit a man into fellowſhip, nor keep him there, if he be a tranſgreſſor of a moral precept; and that a man who believeth in Jeſus, and fulfilleth the royal law, doth more glorify God, and honour religion in the world, than he that keepeth (if there were ſo many) ten thouſand figurative laws.

As to thoſe commands that reſpect God's inſtituted worſhip in a church, as a church, I have told you that baptiſm is none of them, and you have been driven to confeſs it: the church then muſt firſt look to faith, then to good living according to the ten commandments; after that ſhe muſt reſpect thoſe appointments of our Lord Jeſus that reſpects her outward order and diſcipline, and then ſhe walks as becomes her, ſinning if ſhe neglecteth either; ſinning if ſhe over valueth either.

But why did you not anſwer thoſe texts I produced for the ſtrengthening of my argument, *viz. Rom.* 14. 18. *Deut.* 23. 47. *Jam.* 2. 8—12. 1 *Cor.* 9. 21. and 5. 9, 10, 11. *Gal.* 6. 15, 16. *Phil.* 3. 1 *Tim.* 1. 9, 10, 11. *Acts* 20. 28, 32. *Rom.* 13. 13. *Jam.* 4. 11. 1 *Cor.* 5. 12.

Deal fairly; Anſwer thoſe texts, with the argument made upon them; and when you have after a godly manner done that, you may the more boldly condemn.

You tell me, That in page 93 of mine, I ſay, *None ever received baptiſm without light therein.*

What if I did? (as I did not) but you grant it: and now I will aſk you, and pray deal fairly in your anſwer. May a man be a viſible ſaint without light therein? May he have a good conſcience without light therein? And ſeeing that baptiſm is none of the worſhip that Chriſt inſtituted in his church for them to practice as a church, muſt he be kept dark about all other things concerning the worſhip of God in his church, until he receive light therein?

You have anſwered already, p. 7. *That they ought to be aſhamed, and to repent of that abomination* (their ſprinkling) before *they come to have a ſight of the pattern of the houſe of God, the goings in and the comings out thereof,* Ezek. 43. 10, 11.

But, Sir, whereof do you find that want of light in water-baptiſm, or becauſe a man hath been ſprinkled, that he is to be kept dark in all other temple-inſtitutions, till he be aſhamed and repent of that? Pray produce the texts, for *Ezekiel* helps you nothing: he ſpeaks *only* of the pattern of the *Houſe*, the goings *out*, and comings *in* thereof. As for the coming *in*, you have already confeſſed, That baptiſm is not the entering ordinance. And as for the worſhip that Chriſt hath inſtituted in his church, as a church, I ſay (and you alſo have ſaid it, p. 40.) baptiſm is none of the forms thereof, none of the ordinances thereof, none of the laws thereof; for baptiſm is, as to the practice of it, that which is without the church, without the houſe of God: then by your own text, if a man do repent him of his chriſtening in his childhood, he may be received into fellowſhip without ſubmitting to baptiſm: but I will not ſtrain you too far.

You add, *Is it a perſon's light that giveth being to a precept?*

Anſw. Who ſaid it? Yet it is his light and faith about it, that can make him to do it acceptably.

You aſk again, *Suppoſe men plead want of light in other commands?*

Anſw.

to be conſidered by me; yea, and of others too who are unprejudiced.

2. How ignorant you are of ſuch as hold it the initiating ordinance I know not: nor how long you have been of that perſuaſion I know not. This I know, that men of your own party, as ſerious, godly, and it may be more learned than your ſelf, have within leſs than this twelve-month urged it. Mr. *D.* in my hearing, did from *Rom.* 6. 1, 2, in the meeting in *Lothbury* affirm it: alſo my much eſteemed Mr. *D. A.* did twice in a conference with me aſſert it.

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You might have ſtopped at [and nothing elſe] you need not in particular have *rejected* faith; your firſt error was bad enough: what, *nothing* elſe but *conſent?* What, not ſo much as a *reſpect* to the *matter* or *end?* Why then are not all the communities of all the highwaymen in the land, truly conſtituted churches of Chriſt; unleſs you can prove that they hold together, *but not by conſent*.

What? conſent and nothing elſe? But why do *you* throw out *faith?* why, *I* throw out baptiſm; which becauſe you cannot as to the caſe in hand *fetch in again*, therefore *out* muſt faith go too. Your action is much like that harlot's, that ſtood to be judged by *Solomon*, who becauſe her own child was dead, would have her neighbours killed alſo. Faith, Sir, both in the profeſſion and confeſſion of it, is of immediate and alſo abſolute concern, even in the very act of the churches reception, of this or another member. Throw out faith, and there is no ſuch thing as a chriſtian, neither viſible nor inviſible: You ought to receive no man, but upon a comfortable ſatisfaction to the church, that you are now receiving a believer. Faith, whether it be ſavingly there or no, is the great argument with the church in receiving any: we receive not men as men, but the man immediately under that ſuppoſition; *He hath faith, he is a chriſtian.* Sir, conſent, ſimply without faith, makes no man a member of the church of God? becauſe then would a church not ceaſe to be a church, whoever they received among them. Yea, by this aſſertion you have juſtified the church of *Rome* itſelf, to be to this day both good, and godly, unleſs you can prove that they did at firſt, and do now receive their unbelieving members, without their own conſent.

The church hath no ſuch liberty to receive men without reſpect to faith; yea faith and holineſs, muſt be the eſſentials, or baſis, upon, and for the ſake of which you receive them: holineſs, I ſay, yet not ſuch as is circumſtantial, but that which is ſuch in the very heart of it: pray you in your next therefore word it better, leſt while you ſlight and trample upon me, you ſtand before all blame-worthy yourſelf.

The ſcriptures you ſpeak of, I did not in my firſt (p. 68) produce to ſhew perſons unbaptized might hold communion with the church (though I am fully convinced they may) but to ſhew, that knowledge of thoſe perſons, of their faith and holineſs in general, ought firſt to be ſhewed to the church, before ſhe can lawfully receive them, *Acts* 9, 25, 26, 27. 1 *Cor.* 16. 10. 2 *Cor.* 8. 23.

As to my anſwer to a queſtion (p. 70.) which you have at page 5. of yours corrupted, and then abuſed: I tell you again, That a diſcovery of the faith and holineſs, and a declaration of the willingneſs of a perſon to ſubject himſelf to the laws and government of Chriſt in his church, is a ground ſufficient to receive ſuch a member.

But you deſcant; *Is baptiſm none of the laws of Chriſt?*

Anſw. It is none of thoſe laws, neither any part of them, that the church, as a church ſhould ſhew her obedience by. For albeit that baptiſm be given by Chriſt our Lord to the church, yet not for them to worſhip him by as a church. Shew me what church-ordinance it is; and when or where the church, as a church, is to practiſe it, as one of thoſe laws and appointments that he hath commanded his church to ſhew to him her obedience by.

Again, That ſubmitting to water-baptiſm, is a ſign or note, that was ever required by any of the primitive churches, of him that would hold fellowſhip with them; or that it infuſeth ſuch grace and holineſs into thoſe that ſubmit thereto, as to capacitate them for ſuch a privilege; or that they did acknowledge it a ſign thereof, I find not in all the Bible.

I find not (as I told you in my firſt) that baptiſm is a ſign to any, but the perſon that is baptized. The church hath her ſatisfaction of the perſon, from better proof, *Col.* 2. 12. *Rom.* 6. 1, 2, 3, 4. 1 *Cor.* 15. 29. *Acts* 2. 38. and 22. 16. 1 *Pet.* 3. 21.

I told you alſo, That baptiſm makes thee no member of the church, neither doth it make thee a viſible ſaint: *It giveth thee therefore, neither right to, nor being of memberſhip at all.* Why, Sir, did you not anſwer theſe things? but ſlip them with others, as if you were unconcerned; troubling your reader with ſuch kind of inſinuations, as muſt needs be unſavoury to godly ears.

You make the moral law none of *Chriſt*'s but *Moſes*'s; not the ſon's but the ſervant's; and tell me, becauſe I plead for faith and holineſs, *according to moral duties goſpelized*, (they are my words, page 79.) whereby we ought to judge of the fitneſs of members; that therefore *Moſes* is more beholden to me than *Chriſt*, page 6.

Sir, know you not yet, that a difference is to be put betwixt thoſe rules that diſcover the eſſentials of holineſs, and thoſe that in themſelves are not ſuch; and that that of faith and the moral law is the one, and baptiſm, *&c.* the other.

Is not love to God, abhorrence of idols, to forbear blaſpheming, to honour our parents, to do no murder, to forbear theft, not to bear falſe witneſs, nor covet, *&c.* are not (I ſay) theſe the precepts of the Lord *Jeſus*, becauſe delivered by *Moſes*? Or, are theſe ſuch as may better be broken, than for want of light to forbear baptiſm with water? Or, doth a man while he liveth in the neglect of theſe, and in the mean time buſtle about thoſe you call goſpel commands, moſt honour Chriſt, or beſt fit himſelf for fellowſhip with the ſaints? Need I tell you, That the faith of Chriſt, with the ten commandments, are as much now goſpel commands as baptiſm; and ought to be in as much, and far more reſpect with the holy ones than that, or other the like.

Yea, ſhall I tell you, That baptiſm will neither admit a man into fellowſhip, nor keep him there, if he be a tranſgreſſor of a moral precept; and that a man who believeth in Jeſus, and fulfilleth the royal law, doth more glorify God, and honour religion in the world, than he that keepeth (if there were ſo many) ten thouſand figurative laws.

As to thoſe commands that reſpect God's inſtituted worſhip in a church, as a church, I have told you that baptiſm is none of them, and you have been driven to confeſs it: the church then muſt firſt look to faith, then to good living according to the ten commandments; after that ſhe muſt reſpect thoſe appointments of our Lord Jeſus that reſpects her outward order and diſcipline, and then ſhe walks as becomes her, ſinning if ſhe neglecteth either; ſinning if ſhe over valueth either.

But why did you not anſwer thoſe texts I produced for the ſtrengthening of my argument, *viz. Rom.* 14. 18. *Deut.* 23. 47. *Jam.* 2. 8—12. 1 *Cor.* 9. 21. and 5. 9, 10, 11. *Gal.* 6. 15, 16. *Phil.* 3. 1 *Tim.* 1. 9, 10, 11. *Acts* 20. 28, 32. *Rom.* 13. 13. *Jam.* 4. 11. 1 *Cor.* 5. 12.

Deal fairly; Anſwer thoſe texts, with the argument made upon them; and when you have after a godly manner done that, you may the more boldly condemn.

You tell me, That in page 93 of mine, I ſay, *None ever received baptiſm without light therein.*

What if I did? (as I did not) but you grant it: and now I will aſk you, and pray deal fairly in your anſwer. May a man be a viſible ſaint without light therein? May he have a good conſcience without light therein? And ſeeing that baptiſm is none of the worſhip that Chriſt inſtituted in his church for them to practice as a church, muſt he be kept dark about all other things concerning the worſhip of God in his church, until he receive light therein?

You have anſwered already, p. 7. *That they ought to be aſhamed, and to repent of that abomination* (their ſprinkling) *before they come to have a ſight of the pattern of the houſe of God, the goings in and the comings out thereof*, Ezek. 43. 10, 11.

But, Sir, whereof do you find that want of light in water-baptiſm, or becauſe a man hath been ſprinkled, that he is to be kept dark in all other temple-inſtitutions, till he be aſhamed and repent of that? Pray produce the texts, for *Ezekiel* helps you nothing: he ſpeaks *only* of the pattern of the *Houſe*, the goings *out*, and comings *in* thereof. As for the coming *in*, you have already confeſſed, That baptiſm is not the entering ordinance. And as for the worſhip that Chriſt hath inſtituted in his church, as a church, I ſay (and you alſo have ſaid it, p. 40.) baptiſm is none of the forms thereof, none of the ordinances thereof, none of the laws thereof; for baptiſm is, as to the practice of it, that which is without the church, without the houſe of God: then by your own text, if a man do repent him of his chriſtening in his childhood, he may be received into fellowſhip without ſubmitting to baptiſm: but I will not ſtrain you too far.

You add, *Is it a perſon's light that giveth being to a precept?*

Anſw. Who ſaid it? Yet it is his light and faith about it, that can make him to do it acceptably.

You aſk again, *Suppoſe men plead want of light in other commands?*

Anſw. If they be not ſuch, the forbearance of which diſcapacitates him of memberſhip, he may yet be received to fellowſhip.

But what if a man want light in the ſupper? p. 7.

Anſw. There is more to be ſaid in that caſe than in the other: for that is a part of that worſhip which Chriſt hath inſtituted for his church, to be converſant in as a church; preſenting them as ſuch, with their communion with their head, and with one another as members of him. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many are one bread, and one body; for we are all partakers of that one bread,* 1 Cor. 10. 16, 17. Wherefore this being a duty incumbent on the church, as a church; and on every member of that body as ſuch, they are obliged in that caſe more cloſely to deal with the members, than in that wherein they are not *ſo* concerned; and with which as ſuch, they have *nothing* to do. No man baptizeth by virtue of his office in the church; no man is baptized by virtue of his memberſhip there.

But what if a man want light in his duty to the poor? p. 8.

Anſ. If he doth, God muſt give it him; I mean to know his duty as a church-member. Now I will add, but what if he that can give a ſhilling, giveth nothing? I ſuppoſe all that the church can do in that caſe, is but to warn, to exhort, and charge him, and to ſhew him his duty: and if he neglect, to ſhew him, *That he that ſoweth ſparingly, ſhall not reap plentifully.* 1 Cor. 9. 6. But to cut a man off for this, as you forwardly urge, p. 8. would argue that church (at leaſt I think ſo) a little too bold with ſo high and weighty a cenſure. I plead not here for the *Churle*, but ſeek to allay your heat: and ſhould it be granted that ſuch deſerve as you would have it, this makes no matter to the caſe in hand.

Now whereas you ſuggeſt, *That moral evils are but ſins againſt men,* p. 8. you are too much unadviſed: the moral evil (as you call it) whether you reſpect the breach of the firſt or ſecond table, is firſt and immediately a ſin againſt God; and more *inſufferable*, yea and *damnable*, than for a man for want of light to *forbear* either baptiſm or the Lord's Supper.

But ſay you, *We have now found an advocate for ſin againſt* God, *in the breach of one of* his *holy commands?*

Anſw. As if none of the moral precepts were *his*. But, Sir, who have I pleaded for in the denial of any one ordinance of God? Yea, or for their neglect of it either? What I ſay, is but that men *muſt* have *light*, that they may not do in *darkneſs*, or *Papiſt-like, live by an implicit faith.*

But I ſee you put no difference between an open breach of the law, and a forbearing that which to him is doubtful. But I will ſuppoſe a caſe: There is a man wants light in baptiſm, yet by his neighbour is preſſed to it: he ſaith he ſeeth it not to be his duty; the other ſaith, he ſins if he doth it not: now ſeeing *whatſoever is not of faith is ſin*; what ſhould this man do? If you ſay, let him uſe the means: I ſay ſo too. But what, if when he hath uſed it, he ſtill continueth dark about it; what will you adviſe him now? If you bid him wait, do you not encourage him to live in ſin, as much as I do? Nay, and ſeeing you will not let him for want of light in that, obey God in other his inſtitutions; what is it but to ſay, Seeing you live for want of light in the neglect of baptiſm, we will make you, while you continue ſo, live (tho' quite againſt your light) in the breach of all the reſt: and where you are commanded *thus*, you may ſhew the place when you find it.

Now where you urge, that you are one of them that ſay, *The epiſtles were writ to particular churches, and ſo ſerve nothing at all for our kind of communion:* Urging further, *That it will be difficult for me to prove, that they were alſo directed to particular ſaints.*

Anſw. I wiſh there were nothing harder that were good for me to do.

But what ſhould be the reaſon that our author, with others of his opinion, ſhould *ſtickle* ſo hard to prove all the epiſtles were wrote to particular churches? Why, becauſe thoſe members were, as they think, every one baptized; and ſo the epiſtles from which we fetch our arguments for the love and concord of ſaints, to be only proper to themſelves. But if this be true, there is vertue indeed, and more than ever I dreamed of, in partaking of water-baptiſm: for if that ſhall take away the epiſtles, and conſequently the whole Bible, from all that are not baptized; then are the other churches, and alſo particular ſaints, in a very deplorable condition. For he aſketh me very devoutly, *Whether any unbaptized perſons were concerned in theſe epiſtles?* page 9. But why would they take from us the holy ſcriptures? Verily, that we might have naught to juſtify our practice withal: for if the ſcriptures belong only to baptized believers, they then belong not to the reſt; and in truth, if they could perſuade us to yield them this grant, we ſhould but ſorrily juſtify our practice. But I would aſk theſe men, *If the word of God came out from them? Or if it came to them only?* Or, whether Chriſt hath not given his *whole word* to every one that believeth, whether they be baptized, or in, or out of church fellowſhip, *John* 17. Or, whether every ſaint in ſome ſort, hath not the keys of the kingdom of heaven, which are the ſcriptures and their power?

Would to God they had learn'd more modeſty, than thus to take from all others, and appropriate to themſelves, and that for the ſake of their obſerving a circumſtance in religion, *ſo high*, and glorious a privilege.

But we will come a little to proof: what church will this author find in *Rome*, that time the epiſtle was ſent to the brethren there, beſides that church that was in *Aquila*'s houſe, although many more ſaints were then in the city? yea, the apoſtle in his ſalutation at the beginning, embraceth them *only* as brethren, without the leaſt intimation of their being gathered into fellowſhip: *To all that be at Rome, beloved of God, called to be ſaints, grace to you*, &c. chap. i. 7. To *all* there, to *all* in that city, beloved of God, and that are converted to the Lord Jeſus Chriſt. A church there was in *Aquila*'s houſe, and that there were many more ſaints beſides, is (and that by the text) as manifeſt. Beſides, conſidering the rules that are given them in the 14th and 15th chapters about their receiving one another, doth yet ſtrongly ſuggeſt to me, that they were not yet in fellowſhip, but as it were now about it, when *Paul* wrote his epiſtle to them.

The firſt epiſtle written to *Corinth*, was alſo wrote to *all them that in every place called upon the name of the Lord Jeſus Chriſt*, chap. i. 2. But it will be hard work for our author to make it manifeſt, that *none* in thoſe days *did call on the name of our Lord*, but thoſe that were *firſt* baptized.

The ſecond epiſtle alſo, was not only written to the church at *Corinth*, but alſo *to all the ſaints which were in all Achaia*. To the *Galatians* and *Theſſalonians* indeed, his ſalutation was only to the churches there: But the three epiſtles before were as well to *all other*: As alſo that to the *Epheſians*, *Philippians*, and *Coloſſians*, in which the *faithful* and *ſaints* in Chriſt Jeſus were alſo every one comprehended. Beſides, to what particular church was the epiſtle to the *Hebrews* wrote? Or the epiſtle of *James*? Both thoſe of *Peter*, and the firſt of *John*? Nay, that of *John* was wrote to ſome at that time out of fellowſhip, *that they might have fellowſhip with the church*, Chap. i. 1, 2, 3, 4. So that theſe brethren muſt not have all the ſcriptures: We have then a like privilege with all ſaints, to uſe the ſcriptures for our godly edifying, and to defend ourſelves thereby, from the aſſaults of thoſe that would make ſpoil of us. But to paſs this, and come to the next.

You object for that I ſaid, *If water-baptiſm (as the circumſtances with which the church was peſtered of old) trouble the peace, and wound the conſciences of the godly, diſmember and break their fellowſhips; it is, although an ordinance, for the preſent prudently to be ſhunned*, page 86.

At this (as I ſaid) you object, *page* 10, 11. and ſay, *Did I ever find baptiſm a peſt or plague to churches? And did ever God ſend an ordinance to be a peſt and plague to his people?*

I anſwer: I ſaid not that God did ſend it for any ſuch end at all: God's ordinances are none of this in themſelves; nor if uſed as, and for the end for which God ſent them. But yet both baptiſm, and the ſupper of the Lord, have (by being wreſted out of their place) been a great affliction to the godly both in this and other ages. What ſay you to breaking of bread, which the devil, by abuſing, made an engine in the hand of Papiſts, to burn, ſtarve, hang and draw thouſands? What ſay you to *John* of *Leyden*? What work did he make by the abuſe of the ordinance of water-baptiſm? And I wiſh this age had not given cauſe, through the church-renting ſpirits that ſome are poſſeſſed with, to make complaint of this matter; who have alſo had for their engine the baptiſm with water: Yea, yourſelf, ſir, ſo far as I can perceive, could you get but the opportunity; yourſelf (I ſay) under pretence of this innocent ordinance, as you term it, would not ſtick to make inroads, and outroads too, in all the churches, that ſuit not your fancy, in the land. For you have already been bold to affirm, *That all thoſe that have baptized infants, ought to be aſhamed and repent, before they be ſhewed the pattern of the houſe*: And what is this but to threaten, that could you have your will of them, you would quickly take from them their preſent church-privileges, and let them ſee nothing thereof, till thoſe qualifications, eſpecially ſubjection to water-baptiſm, was found to attend each of them.

As to the perſons you ſpeak of, *Who have rent churches in pieces, by making preaching by method, doctrine, reaſon and uſe, to be antichriſtian*: Or, becauſe they could not have other miniſtrations performed after their fancies, (*page* 11, 12.) *the imprudence of ſuch with yourſelves*, hath been heart-breaking to many a gracious ſoul; an high occaſion of ſtumbling to the weak, and a reproach to the ways of the Lord. That it may be prudently ſhunned, I referred you then for proof, to what ſhould be offered after: but at this you cry out, and ſo paſs it.

And now reader, although this author hath thus objected againſt *ſome* paſſages in this my firſt argument for communion with perſons unbaptized; yet the *body* of my argument he miſſeth and paſſeth over, as a thing not worth the anſwering; whether becauſe he forgot, or becauſe he was conſcious to himſelf, that he knew not what to do therewith, I will not now determine.

1. I effectually prove, *That baptiſm is not the initiating ordinance*, page 71—75.

2. I prove, *That though it was, yet the caſe may ſo fall out, that members might be received without it*, page 82, 83.

3. I prove, *That baptiſm makes no man a viſible ſaint, nor giveth any right to church fellowſhip*, page 76.

4. I prove, *That faith, and a life becoming the law of the ten commandments, ſhould be the chief and moſt ſolid argument with true churches to receive ſaints to fellowſhip.*

5. I prove, *That circumciſion in the fleſh, which was the entering ordinance of old, was a type of circumciſion in the heart, &c.* p. 79, 80.

Theſe things, with others, our author letteth paſs; although in the proof of them abideth the ſtrength of this firſt argument; to which I muſt intreat him in his next, to caſt his eye, and give fair anſwer; as alſo to the ſcriptures on which each are built, or he muſt ſuffer me to ſay, I am abuſed. Further, I make a queſtion upon three ſcriptures, Whether all the ſaints, even in the primitive times, were baptized with water? to which alſo he anſwereth nothing; whereas he ought to have done it, if he will take in hand to confute. (The ſcriptures are, 1 *Cor.* 1. 14, 15, 16. *Rom.* 6. 3. *Gal.* 3. 27.) Yet were they effectually anſwered, my argument is nothing weakened.

You come to my ſecond argument, drawn from *Eph.* 4. 4, 5, 6. Upon which a little more now to inlarge, and then to take notice of your *objection*.

The apoſtle then in that fourth of the *Epheſians*, exhorteth the church there with *all lowlineſs, and meekneſs, with long-ſuffering, and forbearing one another, to* endeavour *to keep the unity of the* ſpirit *in the bond of* peace, ver. 2, 3. This done, he preſents them with ſuch arguments, as might faſten his exhortation to purpoſe upon them.

The firſt is, becauſe the *body* is one; *There is one body*; therefore they ſhould not divide; For if the church of Chriſt be a *body*, there ought not to be a rent or ſchiſm among them.

2. His ſecond argument is, There is *one ſpirit*, or one quickening principle by which the body is made to live; for having aſſerted before that Chriſt hath indeed a body, it was meet that he ſhewed alſo, that this body hath life, and motion. Now that life, being none other, than that nouriſhment, or ſpirit of life, from which the *whole body fitly joined together, and compact by that which every joint ſupplieth, according to the effectual working of the meaſure in every part, maketh increaſe of the body to the edifying of itſelf in love*, Eph. 4. 16. Now this ſpirit, being firſt, and chiefly, in the head, therefore none other but thoſe that hold the head can *have this nouriſhment miniſtered to them:* beſides, this is the ſpirit that knits the body together, and makes it increaſe with the increaſe of God, *Col.* 2. 16. *This is the unity of the ſpirit* which he before exhorts them to keep.

3. The third argument is, Becauſe their *hope* is alſo but *one*. *Even as you are called* ſaith he, *in one hope of your calling:* as who ſhould ſay, My brethren, if you are called with one calling, if your hope, both as to the grace of hope, and alſo the object, be *but one:* if you hope for *one* heaven, and for *one* eternal life: then maintain *that unity* of the ſpirit, and hope, while here, in love, *and the bond of peace.*

4. The fourth argument is, *There is one Lord*, or huſband, or prince, to whom this church belongs: therefore if we have huſbands, but *one*, Lord and prince but one, let us not rent into many parties, as if we had many huſbands, lords, and princes, to govern us, as his wife, his houſe, and kingdom. *Is Chriſt divided?*

5. The fifth argument is, *There is one faith*, by which we all ſtand juſtified by *one* Lord Jeſus Chriſt; *one faith* by which we eſcape the wrath of God; *one faith* by which only they that have it are bleſſed; yea, ſeeing there is but *one faith*, by which we are all put into *one way* of ſalvation, let us hold together as ſuch.

6. The ſixth argument, *There is one baptiſm.*

Now we are come to the pinch, *viz.* Whether it be that of water, or no? which I muſt poſitively deny.

1. Becauſe water-baptiſm hath nothing to do in a church, as a church; it neither bringeth us into the church, nor is any part of our worſhip when we come there; how then can the peace and unity of the church depend upon water-baptiſm? Beſides, he ſaith expreſly, It is the *unity of the ſpirit*, not water, that is here intended: and the arguments brought to enforce it, are ſuch as wholly and immediately relate to the duty of the church, as a church.

2. Further, That other text, that treateth of our being *baptized into a body*, ſaith expreſly it is done by the ſpirit: *For by one ſpirit we are all baptized into one body*, 1 Cor. 12. 16. Here is the church preſented as under the notion of a *body*; here is a baptiſm mentioned, by which they are brought, or inititated into this body: Now that this is the baptiſm of water, is utterly againſt the words of the text; *For by one ſpirit are we all baptized into one body:* beſides, if the baptiſm here be of water, then is it the initiating ordinance; but the con-

trary I have proved, and this author ſtands by my doctrine. So then, the baptiſm here reſpecting the church as a body, and water having nothing to do to enter men into the church, nor to command them to practiſe it as a church, in order to their peace or communion, or reſpecting the worſhip of God as ſuch: and (I ſay again) the baptiſm in the ſixth argument, being urged preciſely for no other purpoſe, but with reſpect to the churches peace as a body; it muſt needs be *that* baptiſm, by virtue of which, they were initiated, and joined together in one; and that baptiſm being only that which the ſpirit executeth; this therefore is that one baptiſm.

7. The other argument is alſo effectual; there is *one God and father of all, who is above all, and through all, and in you all.* If we are *one body*; if to it there be but *one ſpirit*; if we have but *one hope, one faith*, and be all baptized by *one ſpirit* into that *one* body; and if we have but *one Lord, one God*, and he in every *one* of us; let us be alſo *one:* and let them that are thus qualified, both *join* together, and *hold* in *one*.

But our author againſt this objecteth, That, *now I employ my pen againſt every man; and give the lye to all expoſitors, for they hold this one baptiſm, to be none other than that of water*, pag. 13.

Anſw. What if I ſhould alſo ſend you to anſwer thoſe *expoſitors* that expound *certain* ſcriptures for *infant*-baptiſm, and that by *them* brand us for *anabaptiſts*; muſt this drive you from your belief of the truth? *Expoſitors* I reverence, but muſt *live by mine own faith:* God hath no where bound himſelf to *them* more than to *others*, with reſpect to the revelation of his mind in his word.

But it becomes not you to run thus to expoſitors, who are, as to your notions in many things, but of yeſterday: *to the law, and to the teſtimony:* for out of the mouth of babes the Lord hath ordained ſtrength.

But you bid me tell you, *What I mean by ſpirit-baptiſm?*

Anſ. Sir, you miſtake me, I treat not here of our being baptized with the ſpirit, with reſpect to its coming from heaven into us; but of that act of the ſpirit, when come, *which baptizeth us into a body, or church:* It is one thing to be baptized *with* the ſpirit in the firſt ſenſe; and another to be baptized *by* it in the ſenſe I treat of: for the ſpirit to come upon me, is one thing; and for that when come, to implant, imbody, or baptize me into the body of Chriſt, is another.

Your queſtion therefore is grounded on a miſtake, both of my judgment, and the words of the apoſtle. Wherefore thus I ſoon put an end to your objections (p. 14.) For the ſpirit to come down upon me, *is one thing*; and for the ſpirit to baptize, or implant me into the *church*, is *another:* for to be poſſeſſed with the ſpirit, is *one thing*; and to be led by that ſpirit, *is another.* I conclude then; ſeeing the argument taken from that one baptiſm, reſpecteth church-fellowſhip properly; and ſeeing water-baptiſm medleth not with it as ſuch; it is the other, even that in 1 *Cor.* 12. 16. that is here intended, and no other.

But you add, *If nothing but extraordinary gifts are called the baptiſm of the ſpirit in a ſtrict ſenſe; then that baptiſm,* 1 Cor. 12. *muſt be water-baptiſm, as well as that in the Epheſians.*

Hold: you make your concluſions before you have cauſe; firſt, prove that in the *Epheſians* to be meant of water-baptiſm and that the baptiſm in 1 *Cor.* 12. 16. is the baptiſm you would have it; and then conclude my argument void.

That it is the baptiſm of the Holy Ghoſt according to the common notion, *I ſay not*; for you to *aſſert* it is the baptiſm of water, *gives the lye to the text:* but that it is an act of the Holy Ghoſt, baptizing the ſaints *into a body*, or church, you will hardly be able to make the contrary appear to be truth.

But behold, while here you would have this to be baptiſm with water, how you contradict and condemn your own notion: you ſay water-baptiſm is not the *entering* ordinance; yet the baptiſm here is ſuch as baptizeth us *into* a body: wherefore before you ſay next time that this in 1 *Cor.* 12. 16. is meant of water-baptiſm; affirm that water-baptiſm is the *initiating* or *entering* ordinance, that your opinion and doctrine may hang better together.

We come to my third argument; *which is to prove, it is lawful to hold church-communion with the godly ſincere believer, though he hath not been baptized with water, becauſe he hath the* doctrine *of baptiſms*, Heb. 6. Which *doctrine* I diſtinguiſh from the *practice* of it; the *doctrine* being that which by the outward ſign is preſented to us; or which by the outward circumſtance of the act is preached to the believer, viz. the death of Chriſt, my death with Chriſt; alſo his reſurrection from the dead, and mine with him to newneſs of life. *This our author calleth one of the ſtrangeſt paradoxes that he hath* lightly *obſerved.*

Anſw. How light he is in his obſervation of things, I know not; this I am ſure, the apoſtle makes mention of the *doctrine* of baptiſm; now that the *doctrine* of a man, or ordinance, is the ſignification of what is preached, is apparent to very ſenſe. What is Chriſt's doctrine, *Paul*'s doctrine, ſcripture doctrine, but the truth couched under the words that are ſpoken? ſo the doctrine of baptiſm, yea and the doctrine of the Lord's ſupper, are thoſe truths or myſteries that ſuch ordinances preach unto us. And that the *doctrine* of baptiſm in this ſenſe, is the great end for which that, and the Lord's ſupper, was inſtituted, is apparent from all the Scriptures: it is that which the apoſtle ſeeketh for in that eminent ſixth of the *Romans, Know you not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? therefore we are buried with him by baptiſm, that like as Chriſt was raiſed from the dead by the glory of the father; ſo we ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection,* Rom. 6. 3, 4, 5. What is here diſcourſed, but the doctrine of, or that which baptiſm teacheth; with an intimation, that that was the chief, for the ſake of which that ſhadow was inſtituted; as alſo that they that have the *doctrine*, or that which is ſignified *thereby*, they only muſt reign with Chriſt.

Again, This is that which he ſeeketh for among the *Corinthians*; *If the dead riſe not at all*, ſaith he, *why then were you baptized for the dead?* 1 Cor. 15. 22. Why then were you baptized? what did baptiſm teach you? what *doctrine* did it preach to you? further, *Buried with him in baptiſm, wherein alſo you are riſen again with him, through the faith of the operation of God, who raiſed him from the dead.* What is here in chief aſſerted, but the *doctrine* only which water-baptiſm preacheth? with an intimation, that they, and they only, are the ſaved of the Lord, that have heard, received, and that live in this doctrine, *Col.* 2. 12, 13.

The ſame may be ſaid of the Lord's ſupper, it alſo hath its doctrine. But againſt this our author objecteth, ſaying, *That this is called the doctrine of baptiſm, I am yet to learn.*

Anſw. Your ignorance of the truth makes it not an error: but I pray you, what is the *doctrine* of baptiſm, if not that which baptiſm teacheth, even that which is ſignified thereby? as that is the doctrine of Chriſt, and the ſcriptures; which he and they teach as the mind of God.

But you ſay, *I took the doctrine of baptiſm to be the command that a believer ſhould be baptized, for ſuch ends as the goſpel expreſſeth.*

Anſw. To aſſert that a figurative ordinance is of God, is one thing; but the *doctrinal* ſignification of that ordinance is another: a man may preach the command, yet none of the *doctrine* which baptiſm preacheth. The *doctrine* lyeth not in the command, but the myſtery diſcovered to faith, by the act.

You object, *If the reſurrection be the doctrine of baptiſm, why doth the apoſtle make that, and the doctrine of baptiſm, things diſtinct,* in Heb. 6.

Anſw. The reſurrection ſimply conſidered, is not the doctrine of baptiſm, but Chriſt's, and mine by him. Beſides, there is more in it than the myſtery of this reſurrection; there is my death firſt, and then my riſing with him.

But you add, *Under the law, all the ſacrifices of that diſpenſation, with their ſabbaths, were types of that Chriſt, who was the ſubſtance of all thoſe ceremonies. If any of them then that profeſſed faith in the Meſſias to come, ſhould upon ſcruples, or want of pretended light, neglect the whole, or part of that typical worſhip; why may not a man ſay of them, as this advocate of the practice under debate, they had the richer and better ſacrifice.*

Anſw. Firſt, that the brethren which refuſe to be baptized, as you and I would have them, refuſe it for want of *pretended* light, becomes you not to imagine, unleſs your boldneſs will lead you to judge, that *all* men want *ſincerity*, that come not up to *our* judgment. Their conſcience may be better than either *yours* or *mine*; yet God, for purpoſes beſt known to himſelf, may forbear to give them conviction of their duty in this particular. But what, becauſe they are not baptized, have they not Jeſus Chriſt? or, muſt we now be afraid to ſay Chriſt is *better* than *water-baptiſm*? yea, God himſelf for the *ſake* of this *better thing*, hath ſuffered in his church a *ſuſpenſion* of ſome of his ordinances, yet owned them for his truly conſtituted congregation. What ſay you to the church in the wilderneſs? *I touched you with it in my firſt*, but perceive you liſted not to meddle therewith. That church received members, the way which was not preſcribed by, but directly againſt the revealed mind of God; yet ſtood a true church, their members true members; alſo that church in that ſtate, was ſuch before whom, among whom, and to whom God continually made known himſelf to be their God, and owned them for his peculiar treaſure.

And now I am fallen upon it, let me a little enlarge: this church, according to the then inſtituted worſhip of God, had circumciſion for their entering ordinance, *Gen.* 17. 13, 14. without which it was unlawful to receive any into fellowſhip with them: yea, he that without it was received, was to be cut off, and caſt out again. Further, as to the paſſover, the uncircumciſed was utterly forbidden to eat it, *Exod.* 12. Now if our brethren had as expreſs prohibition to juſtify their groundleſs opinion, as here is to exclude the uncircumciſed from the communion of the church and the paſſover: I ſay, if they could find it written, *No unbaptized perſon ſhall enter, no unbaptized perſon ſhall eat of the ſupper*; what a *noiſe* would they make about it? but yet let the *reader* obſerve, that although circumciſion was the entering-ordinance, and our author ſaith baptiſm is not; yea, though this church was expreſly forbidden to receive the uncircumciſed (and we have not a ſyllable now to forbid the unbaptized) yet this church received members without, and otherwiſe than by this entering ordinance. They alſo admitted them to the paſſover, yea, entertained, retained, and held communion with them ſo long as forty years without it. I ſay again, That the number of this ſort of communicants was not ſo few as ſix hundred thouſand. Moreover, to theſe uncircumciſed was the land of *Canaan* given, yea, a poſſeſſion of part thereof before they were circumciſed; but the old circumciſed ones might not enter therein. I am the larger in this, becauſe our author hath overlooked my firſt mention thereof. And now I aſk, What was the reaſon that God *continued* his preſence with *this* church notwithſtanding *this* tranſgreſſion? was it not becauſe they had that *richer* and *better* thing, *the Lord Jeſus Chriſt? For they did all eat of that ſpiritual bread, and drink of that ſpiritual rock which followed them, and that rock was Chriſt*, 1 Cor. 10. I confeſs I find them under rebukes and judgments in the wilderneſs, and that they were *many* times threatened to be deſtroyed; but yet I find not ſo much as *one* check for their receiving of members uncircumciſed. Further, in the New Teſtament, where we have a catalogue of their ſins, and alſo of *their* puniſhment for them; we find not a word about circumciſion, nor the *ſmalleſt* intimation of the leaſt rebuke for neglecting the entering ordinance, 1 *Cor.* 10. 5, 10. I will therefore ſay of them, as I have alſo ſaid of my brethren, *They had the richer and better thing.*

But you object, *That this putteth the whole of God's inſtituted worſhip both under the law and goſpel, to the higheſt uncertainties*, p. 17.

Anſw. This putteth our oppoſers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the church, was laid aſide for forty years; yea, if more than ſix hundred thouſand did communicate with them without it: I ſay again, If they did it, and held communion with God, that notwithſtanding; yea, and had not (that we read of) all that time one ſmall check for ſo doing; why may not we now enter communion, hold communion, maintain communion, church-communion, without being judged, and condemned by you? becauſe we cannot for want of light be all baptized before; eſpecially conſidering baptiſm makes no man a ſaint, is not the entering ordinance, is no part of the worſhip of God enjoyned the church as a church. To conclude, although we receive members unbaptized, we leave not God's inſtituted worſhip at uncertainties, eſpecially what he hath commanded us as his church; we only profeſs our want of light in ſome things; but ſee no word to warrant the forbearance of our duty in all, for want of perſuaſion in one.

You object, *I call baptiſm a circumſtance, an outward-ſhew I* nick-name *it*.

Anwſ. Deep reproof! but why did you not ſhew me my evil in thus calling it, when oppoſed to the ſubſtance, and the thing ſignified? is it the ſubſtance, *is it the thing ſignified?* and why may not I give it the name of a *ſhew*; when you call it a ſymbole, and compare it to a gentleman's livery? p. 52.

But you ſay, I call it *an* outward *ſhew.*

Anſw. Is it an *inward* one? What is it?

It is a command.

Anſw. But doth that inſtal it in that place and dignity, that was never intended for it?

You object further, *They cannot have the doctrine of baptiſm that underſtand not our way of adminiſtering it*, p. 18.

This is your miſtake, both of the *doctrine* and *thing* itſelf. But if you will not *ſcorn* to take *notice* of me, I adviſe you again to conſider, That a man may find baptiſm to be commanded, may be informed who ought to adminiſter it; may alſo know the proper ſubject; and that the manner of baptizing is dipping; and may deſire to practiſe it becauſe it is commanded, and yet know nothing of what water-baptiſm preacheth; or of the myſtery baptiſm ſheweth to faith. But that the *doctrine* of baptiſm is not the practice of it, not the outward act, but the thing ſignified; and that every believer hath that, muſt argue you more than bold to deny it.

But ſay you, *Who taught you to divide betwixt Chriſt and his precepts, that you word it at ſuch a rate?* That he that hath the one, &c.

Anſw. To ſay nothing of faith, and the word; verily reaſon itſelf teacheth it. For if Chriſt be my *righteouſneſs*, and not water; if Chriſt be my *advocate*, and not water; if there be that good and bleſſedneſs in Chriſt, that is not in water; then is Jeſus Chriſt better than water; and alſo in theſe to be eternally divided from water; unleſs we will make them co-ſaviours, co-advocates, and ſuch as are equally good and profitable to men.

But ſay you, *I thought that he that hath Chriſt, had an orderly right to all Chriſt's promiſes and precepts ; and that the precepts of Chriſt, are part of the riches that a believer hath in and by Chriſt.*

Anſw. A believer hath more in Chriſt than either promiſe or precept; but all believers know not all things, that of God are given to them by Chriſt. But muſt not they uſe, and enjoy what they know, becauſe they know not all. Or muſt they neglect the weightier matters, becauſe they want mint, and anniſe, and cummin? your pretended orderly right is your fancy; there is not a ſyllable in the whole bible, that bids a chriſtian to forbear his duty in other things, becauſe he wanteth (as you term it) the ſymbole, or water-baptiſm.

But ſay you, *He that deſpiſeth his birthright of ordinances, our church-privileges, will be found to be a profane perſon, as* Eſau *in God's account.*

Baptiſm is not the privilege of a church as ſuch. But what? are they all *Eſau*'s indeed? muſt we go to hell, and be damned for want of faith in water-baptiſm? and take notice, I do not plead for a *deſpiſing* of baptiſm, but a bearing with our brother, that *cannot* do it for *want* of *light*. The *beſt* of baptiſm he hath, *viz.* the ſignification thereof: he wanteth only the outward *ſhew*, which if he *had*, would not prove him a truly *viſible* ſaint; it would not tell *me* he had the grace of God in *his* heart; it is no characteriſtical note to another of my Sonſhip with God.

But why did you *not* anſwer theſe parts of my argument? why did you only cavil at words? which if they had been left out, the argument yet ſtands good. "He that is not baptized, if yet a true believer, hath the doctrine of baptiſm; yea, he ought to have it before he be convicted, it is his duty to be baptized, or elſe he playeth the hypocrite. There is therefore no difference between that believer that is, and he that is not yet baptized with water; but only his going down into the water, there to perform an outward ceremony of the ſubſtance which he hath already; which yet he is not commanded to do with reſpect to memberſhip with the church; but to obtain by that further underſtanding of his privilege by Chriſt, which before he made profeſſion of, and that as a viſible believer."

But to come to my fourth argument, which you ſo *tenderly* touch as if it *burnt* your fingers: "I am bold *(ſay I)* to have communion with viſible ſaints as before, becauſe God hath communion with them, whoſe example in the caſe we are ſtrictly commanded to follow. Receive ye one another, as Chriſt Jeſus hath received you, to the glory of God." Yea, though they be ſaints in opinion contrary to you, or I. *We that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves.* Infirmities that are *ſinful:* for they that are *natural*, are incident to all. Infirmities therefore they are, that for want of light, cauſe a man to err in circumſtantials: and the reaſon upon which *Paul* groundeth this admonition is; *for Chriſt pleaſed not himſelf, but as it is written, the reproaches of them that reproached thee are fallen upon me.*

You ſay to this, pag. 20. "That it is *Paul*'s direction to the church at *Rome* how to receive their brethren church members, p. 20.

I anſwer,

1. What? are not the poor ſaints now in this city? are not they concerned in theſe inſtructions? or is not the church by theſe words at all directed how to carry it to thoſe that were not yet in fellowſhip? a bold aſſertion! but grounded upon nothing, but that *you would have it ſo*.

2. But how will you prove that there was a church, a right conſtituted church at *Rome*, beſides that in *Aquila*'s houſe? chap. 16. Neither doth this epiſtle, nor any other in the whole book of God affirm it. Beſides, ſince *Paul* in this laſt chapter ſaluteth the church, as in this man's houſe, but the other only as particular ſaints, it giveth further ground of conviction to you, that thoſe others were not as yet imbodied in ſuch a fellowſhip.

3. But ſuppoſe there was another church beſides; it doth not therefore follow, that the apoſtle exhorteth them only to receive perſons already in fellowſhip; *but him*, even every *him, that there was weak in the faith, but not to doubtful diſputations.*

4. Suppoſe again, the *receiving* here exhorted to, be ſuch as you would have it; yet the *rule* by which they are directed to do it, is that by which we perceived *that Chriſt hath rceived them:* but Chriſt did not receive them by baptiſm, but as given to him by the father: him therefore concerning whom we are convinced, that he by the father is given to Chriſt, *him ſhould we receive.*

5. But what need I grant you that which cannot be proved? yet if you could prove it, it availeth nothing at all; becauſe you may not, cannot, ought not to dare to limit the exhortation to receiving of one another into each others affections only; and not alſo receiving ſaints into communion.

But you object: "To make God's receiving the rule of our receiving, in all caſes will not hold, p. 21."

Anſw. Keep to the thing, man: if it hold in the caſe in hand, it is enough, the which you have not denied. And that it holds thus, is plain, becauſe commanded. But let the reader know, that your putting

ting in that way of his receiving which is inviſible to us, is but an unhandſome ſtradling over my argument, which treateth only of a viſible receiving; ſuch as is manifeſt to the church: This you knew but ſought by evading, to turn the Reader from conſidering the ſtrength of this my argument. *The receiving then* (ſaid I, p. 29.) *becauſe it is ſet as an example to the church is ſuch as muſt needs be viſible unto them, and is beſt diſcovered by that word that deſcribeth the viſible ſaint: Whoſo then you can judge a viſible ſaint, one that walketh with God, you may, nay ought to judge by the ſame word, God hath received him. Now him that God receiveth, him ſhould you receive.* But will any object; they cannot believe that God receiveth the unbaptized ſaints? I will not ſuppoſe you ſo much ſtupified, and therefore ſhall make no anſwer. But you ſeem to be much offended, becauſe I ſaid, *Vain man! Think not by the ſtraightneſs of thine order in outward, and bodily conformity to outward and ſhadowiſh circumſtances, that thy peace is maintained with God?*

But why ſo much offended at this?

Becauſe, you intend by this the brethren of the baptized way.

Anſw. If they be *vain men*, and ſet up their *own* order, how ſtrait ſoever they make it, they are worthy to be reproved: *If they have rejected the word of the Lord, what wiſdom is in them?* And as you ſuggeſt the firſt, I affirm the ſecond. But if you would be juſtified in excluding thoſe, with whom yet you ſee God hath communion, becauſe they yet ſee not a ſhadow with you; produce the ſcripture for ſuch order, that we may believe it is the order of God: But deal fairly, leſt we ſhew your nakedneſs, and others ſee your ſhame.

You tell me of the *order of the Coloſſians, chap.* 2. 5. but if you can prove that that church refuſed to hold communion with that ſaint whom they knew to be received by Chriſt, and held communion with him, or that none but thoſe that are baptized, are received by and hold communion with him, then you juſtify your order. In the mean while the whole of mine argument ſtands firm againſt you; *You muſt have communion with viſible Saints, becauſe God hath communion with them, whoſe example in the caſe we are ſtrictly commanded to follow.*

But you aſk me, *If outward and bodily conformity be become a crime?* pag. 23.

Anſw. I no where ſaid it; but know that to glorify God with our bodies, reſpecteth chiefly far higher and more weighty things, than that of water-baptiſm; *Whatſoever is not of faith, is ſin*; and to ſet up an ordinance, though an ordinance of God, that by it the church may be pull'd in pieces, or the truly viſible ſaints excluded communion with their brethren; I ſay again, to make water-baptiſm a bar and diviſion betwixt ſaint and ſaint, every whit otherwiſe gracious and holy alike: This is *like faſting for ſtrife, and debate, and to ſmite with the fiſt of wickedneſs*; and is not to be found within the whole Bible, but is only an order of your own deviſing. As to the peace you make an objection about (pag. 23.) you have granted me what I intended; and now I add further, that for church-peace to be founded in baptiſm, or any other external rite, not having to do with the church, as a church, is pure peace indeed: Church-peace is founded in blood; and love to each other for Jeſus ſake; bearing with, and forbearing one another, in all things circumſtantial, that concern not church-worſhip as ſuch: And in my other I have proved that baptiſm is not ſuch, and therefore ought not to be urged to make rents and diviſions among brethren.

But you aſk, "Is my peace maintained in a way of diſobedience? and conclude if it be, you fear it is falſe," *page* 24.

Anſ. If the *firſt* were true; you need not to *doubt* of the *ſecond*; but it may be thought he hath little to ſay in the controverſy, who is forced to ſtuff out his papers, *with ſuch needleſs prattles as theſe.*

My fifth argument is, "That a failure in ſuch a circumſtance as water-baptiſm, doth not unchriſtian us;" *this* you are compell'd to grant, *page* 25. And I conclude with your words, perſons ought to be chriſtians before viſible chriſtians; ſuch as any congregation in the land may receive to communion with themſelves, becauſe God hath ſhewed us that he has received them. *Receive him to the glory of God*: [to the glory of God] is put in on purpoſe, to ſhew what diſhonour they bring to him, who deſpiſe to have communion with ſuch, whom they know do maintain communion with God. I ſay again, How doth this man, or that church glorify God, or count the wiſdom and holineſs of heaven beyond them, when they refuſe communion with them, concerning whom yet they are convinced, that they have communion with God.

But my argument you have not denied; nor meddled with the concluſion at all; which is, "That therefore, even becauſe a failure here, doth not unchriſtian us, doth not make us inſincere; *and I add*, doth not lay us open to any revealed judgment or diſpleaſure of God *(if it doth, ſhew where)* therefore it ſhould not, it ought not to make us obnoxious to the diſpleaſure of the church of God.

But you ſay, *I rank goſpel-precepts, with Old-Teſtament abrogated ceremonies*, pag. 25.

Anſw. You ſhould have given your *Rea-*

der my words, that he might have judged from my own mouth: I ſaid then (ſpeaking before of chriſtianity *itſelf* p. 94.) *that thouſands of thouſands that could not conſent to water, as we, are now with the innumerable company of angels, and the ſpirits of juſt men made perfect.* What was ſaid of eating, or the contrary, may *as to this* be ſaid of water-baptiſm: neither if I be baptized, am I the better? neither if I be not, am I the worſe? not the better before God, not the worſe before men: ſtill meaning as *Paul*, provided I walk according to my light with God; otherwiſe 'tis falſe. For if a man that ſeeth it to be his duty, ſhall deſpiſingly neglect it; or if he that hath not faith about it, ſhall fooliſhly take it up: both theſe, are for this the worſe; I mean, as to their own ſenſe, being convicted in themſelves, as trangreſſors. He therefore that doth it according to his light, doth well; and he that doth it not, for want of light, doth not ill; for he approveth his heart to be ſincere with God, even by that his forbearance. And I tell you again, It is no where recorded, that this man is under any revealed threatening of God, for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promiſes as you. If therefore he be not a partaker of that circumſtance, yet he is of that liberty, and mercy, by which you ſtand with God.

But that I practiſe inſtituted worſhip, upon the ſame accounta s *Paul* did circumciſion, and ſhaving, is too bold for you to preſume to imagine. What? becauſe I will not ſuffer water to carry away the epiſtles from the chriſtians; and becauſe I will not let water-baptiſm be the rule, the door, the bolt, the bar, the wall of diviſion between the righteous, and the righteous; muſt I therefore be judged to be a man without conſcience to the worſhip of Jeſus Chriſt? The Lord deliver me from ſuperſtitious, and idolatrous thoughts about any of the ordinances of Chriſt, and of God. But my fifth argument ſtandeth againſt you untouched; you have not denied, much leſs confuted the leaſt ſyllable thereof.

You tell me my ſixth argument is, *Edification.*

A. If it be, why is it not embraced? But my own words are theſe:

I am for holding communion thus: Becauſe the edification of ſouls in the faith and holineſs of the goſpel, is of greater concern than an agreement in outward things; I ſay, *'tis of greater concern with us, and of far more profit to our brother, than our agreeing in, or conteſting for water-baptiſm*, John 16. 13. 1 Cor. 14. 12. 2 Cor. 10. 8. chap. 21. 19. Epheſ. 4. 12. 1 Cor. 13. 1, 2. chap. 8. 1. Now why did you not take this argument in pieces, and anſwer thoſe ſcriptures, on which the ſtrength thereof depends; but if to conteſt, and fall out about water-baptiſm, be better than to edify the houſe of God, produce the texts, that we may be informed. You ſay, *Edification is the end of all communion, but all things muſt be done in order, orderly*, p. 26.

Anſw. When you have proved that there is no ſuch thing as an orderly edifying of the church, without water-baptiſm precede, then it will be time enough to think you have ſaid ſomething.

You add; *Edification as to church fellowſhip being a building up, doth ſuppoſe the being of a church; but pray you ſhew us a church without baptiſm*, p. 26.

A. See here the ſpirit of theſe men, who for the want of water-baptiſm, have at once un-churched all *ſuch* congregations of God in the world; but againſt this I have, and do urge, That water-baptiſm giveth neither being, nor well-being to a church, neither is any part of that inſtituted worſhip of God, that the church, as ſuch, ſhould be found in the practice of. Therefore her edification as a church may, yea and ought to be attained unto without it.

But you ſay, *Shew us a New-Teſtament-church without baptiſm*, p. 26.

A. What ſay you to the church all along the *Revelation* quite through the reign of antichriſt? Was that a New-Teſtament-church, or no?

Again, If baptiſm be without the church, as a church, if it hath nothing to do in the conſtituting of a church; if it be not the door of entrance into the church, if it be no part of church-worſhip as ſuch; then, although all the members of that church were baptized, yet the church is a church without water-baptiſm. But all the churches in the New Teſtament were ſuch: therefore, &c.

Again, If baptiſm reſpect believers, as particular perſons only; if it reſpects their own conſcience only; if it make a man no viſible believer to me, then it hath nothing to do with church-memberſhip. Becauſe, that which reſpects my own perſon only, my own conſcience only: that which is no character of my viſible ſaintſhip to the church, cannot be an argument unto them to receive me into fellowſhip with themſelves. But this is true. Therefore, &c.

You proceed, *If by edification, be meant the private increaſe of grace, in one another, in the uſe of private means, as private chriſtians in meeting together; how doth the principle you oppoſe hinder that? Endeavour to make men as holy as you can, that they may be fitted for church-fellowſhip, when God ſhall ſhew them the orderly way to it*, p. 66.

Anſ. What a many private things have we now brought out to publick view? Private chriſtians, private means, and a private increaſe of grace. But, ſir, Are none but thoſe of your way the publick chriſtians? Or, ought none but them that are baptized to have the publick means of grace? Or, muſt their graces be increaſed by none but private means? Was you awake now? Or, are you become ſo high in your own phantaſies, that none have, or are to have but private means of grace? And, are there no publick chriſtians, or publick chriſtian-meetings, but them of your way? I did not think that all but baptiſts, ſhould only abide in holes.

"But you find fault becauſe I ſaid, edification is greater than conteſting about water-baptiſm," *page* 27.

A. If it be not, confute me; if it be, forbear to cavil: water-baptiſm, and all God's ordinances, are to be uſed to edification; not to beget heats and contentions among the godly, wherefore edification is beſt.

Object. "I had thought that the preaching, and opening baptiſm, might have been reckoned a part of our edification."

Anſ. The act of water-baptiſm hath not place in church-worſhip, neither in whole nor in part; wherefore preſſing it upon the church is to no purpoſe at all.

Object. "Why may you not as well ſay, that edification is greater than breaking of bread," *page* 27.

Anſ. So it is, elſe that ſhould never have been inſtituted to edify withal; that which ſerveth, is not greater than he that is ſerved thereby. Baptiſm and the Lord's-ſupper both, were made for us, not we for them; wherefore both were made for our edification, but no one for our deſtruction.

But again, The Lord's-ſupper, not baptiſm, is for the church, as a church; therefore as we will maintain the churches edifying, that muſt be maintained in it; yea, uſed oft, to ſhew the Lord's death till he come, 1 *Cor.* 11. 22, 26.

Beſides, becauſe it is a great part of church-worſhip, as ſuch, therefore it is pronounced bleſſed, the Lord did openly bleſs it before he gave it; yea and we ought to bleſs it alſo; (The cup of bleſſing which we bleſs) not to ſay more, Therefore your reaſoning from the one to the other will not hold.

Object. "How comes conteſting for water-baptiſm to be ſo much againſt you?"

Anſ. Firſt, becauſe weak brethren cannot bear it; whom yet we are commanded to receive but not to doubtful diſputation; doubtful to them, therefore for their ſakes, I muſt forbear it, *Rom.* 14. 1.

Secondly, Becauſe I have not ſeen any good effect, but the contrary, where-ever ſuch hot ſpirits have gone before me: For where envy and ſtrife is, there is confuſion (or tumults) and every evil work. *Jam.* 3. 16, 17.

Thirdly, becauſe by the example of the Lord, and *Paul*, we muſt conſider the preſent ſtate of the church, and not trouble them with what they cannot bear, *John* 16. 13. 1 *Cor.* 3. 1, 2, 3.

I conclude then, edification in the church is to be preferred above what the church, as a church, hath nothing to do withal. All things (dearly beloved) are for our edifying, 1 *Cor.* 14. 5. and 12. 26. 2 *Cor.* 12. 19. *Eph.* 4. 26. *Rom.* 15. 2. 1 *Cor.* 14. 3. 2 *Cor.* 10. 8. and 13. 10. *Rom.* 14. 19. Before I wind up this argument, I preſent you with ſeveral inſtances, ſhewing that the breach of ſome of God's precepts have been born with, when they come in competition with edification. As firſt, That of *Aaron*, who let the offering for ſin be burnt, that ſhould have indeed been eaten, *Lev.* 10. Yet becauſe he could not do it to his edification, *Moſes* was content. But the law was thereby tranſgreſſed, *chap.* 6. 26. The prieſt that offereth it for ſin, ſhall eat it.

To this you reply, *That was not a conſtant, continued, forbearing of God's worſhip, but a ſuſpending of it for a ſeaſon.*

Anſ. We alſo ſuſpend it but for a ſeaſon; when perſons can be baptized to their edification, they have the liberty.

But ſecondly, This was not a bare ſuſpenſion, a flat tranſgreſſion of the law: Ye ſhould indeed have eaten it: Yet *Moſes* was content, *Lev.* 10. 16—20.

But ſay you, *Perhaps it was ſuſpended upon juſt and legal grounds, though not expreſſed.*

Anſ. The expreſs rule was againſt it; *Ye ſhould indeed* (ſaid Moſes) *have eaten it in the holy place, as I commanded*, ver. 18. But good, ſir, are you now for unwritten verities? for legal grounds, though not expreſſed? I will not drive you further, here is room enough.

As for *Eldad* and *Medad*, it cannot be denied, but that their edifying of the people, was preferred before their conforming to every circumſtance, *Num.* 11. 16—26.

You add, *That Paul for a ſeeming low thing did withſtand Peter.*

Sir, If you make but a ſeeming low thing of diſſembling, and teaching others ſo to do (eſpecially where the doctrine of juſtification is endangered) I cannot expect much good conſcience from you.

As for your anſwer to the caſe of *Hezekiah*, it is faulty in two reſpects:

1. For that you make the paſſover a type of the Lord's ſupper, when it was only a type of the body and blood of the Lord: For even Chriſt our paſſover is ſacrificed for us, 1 *Cor.* 5. 7.

2. In that you make it an example to you to admit perſons unprepared to the Lord's ſupper, *page* 29.

Anſ. May you indeed receive perſons into the church unprepared for the Lord's-ſupper; yea, unprepared for that, with other ſolemn appointments? For ſo you word it, *page* 29. O what an engine have you made of water-baptiſm.

Thus, gentle *reader*, while this author teareth us in pieces for not making baptiſm the orderly rule for receiving the godly and conſcientious into communion; he can receive perſons if baptized, though unprepared for the ſupper, and other ſolemn appointments? I would have thee conſult the place, and ſee if it countenanceth ſuch an act, That a man who pleadeth for water-baptiſm above the peace and edification of the church, ought to be received (although unprepared) into the church to the Lord's-ſupper, and other ſolemn appointments; eſpecially conſidering the nature of right church-conſtitution, and the ſeverity of God towards thoſe that came unprepared to his table of old, 1 *Cor.* 11. 28, 29, 30. A riddle indeed, That the Lord ſhould, without a word, ſo ſeverely command, that all which want light in baptiſm, be excluded church-privileges; and yet againſt his word, admit of perſons unprepared, to the Lord's table, and other ſolemn appointments.

But good ſir, why ſo ſhort-winded? why could not you make the ſame work with the other ſcriptures, as you did with theſe? I muſt leave them upon you unanſwered; and ſtanding by my argument conclude, That if laws and ordinances of old have been broken, and the breach of them born with (when yet the obſervation of outward things was more ſtrictly commanded than now) if the profit and edification of the church come in competition; how much more, may not we have communion, church-communion, when no law of God is tranſgreſſed thereby. And note, That all this while I plead not (as you) for perſons unprepared, but godly, and ſuch as walk with God.

We come now to my ſeventh argument, for communion with the godly, though unbaptized perſons; which you ſay is *love*, *page* 29.

My argument is this; *Therefore I am for communion thus; becauſe love, which above all things we are commanded to put on, is of much more worth than to break about baptiſm.* And let the *reader* note, That of this argument you deny not ſo much as one ſyllable, but run to another ſtory; but I will follow you.

I add further, That love is more diſcovered when we receive for the ſake of Chriſt, than when we refuſe his children for want of water: And tell you again, That this exhortation to love is grounded not upon baptiſm, but the putting on of the new creature, which hath ſwallowed up all diſtinctions, *Col.* 3. 9—14. Yea, there are ten arguments in this one, which you have not ſo much as touched; but thus object, *That man that makes affection the rule of his walking, rather than judgment, it is no wonder if he go out of the way.*

Anſ. Love to them we are perſuaded that God hath received, is love that is guided by judgment; and to receive them that are ſuch, becauſe God hath bidden us (*Rom.* 14.) is judgment guided by rule. My argument therefore hath foreſtalled all your noiſe, and ſtandeth ſtill on its legs againſt you.

As to the duties of piety and charity, you boaſt of, *page* 30. ſound not a trumpet, tell not your left hand of it; we are talking now of communion of ſaints, church-communion, and I plead that to love, and hold together as ſuch, is better than to break in pieces for want of water-baptiſm. My reaſon is, becauſe we are exhorted in all things to put on love; the love of church-communion: contrariwiſe you oppoſe, Above all things put on water. For the beſt ſaint under heaven that hath not that, with him you refuſe communion. Thus you make baptiſm, though no church ordinance, a bar to ſhut out the godly, and a trap-door to let the unprepared into churches, to the Lord's-ſupper, and other ſolemn appointments, *page* 29.

But you object, *Muſt our love to the unbaptized indulge them in an act of diſobedience? cannot we love their perſons, parts, graces, but we muſt love their ſins?* p. 30.

Anſ. We plead not for indulging. But are there not with you, even with you ſins againſt the Lord your God? 2 *Chron.* 28. 10. But why can you indulge the baptiſts in many acts of diſobedience? For to come unprepared into the church, is an act of diſobedience: To come unprepared to the ſupper is an act of diſobedience; and to come ſo alſo to other ſolemn appointments, are acts of diſobedience.

But for theſe things, you ſay, *you do not caſt, nor keep any out of the church.*

Anſ. But what acts of diſobedience do we indulge them in?

In the ſin of infant-baptiſm.

Anſ. We indulge them not; but being commanded to bear with the infirmities of each other, ſuffer it; it being indeed in our eyes ſuch; but in theirs they ſay a duty, till God ſhall otherwiſe perſuade them. If you be without infirmity, do you firſt throw a ſtone at them: They keep their faith in that to themſelves, and trouble not their brethren therewith: we believe that God hath received them; they do not want to us a proof of their ſonſhip with God; neither hath he made water a wall of diviſion between us, and therefore we do receive them.

Object. *I take it to be the higheſt act of friendſhip to be faithful to theſe profeſſors, and to tell them they want this one thing in goſpel-order, which ought not to be left undone*, p. 30.

Anſ. If it be the higheſt piece of friendſhip, to preach water-baptiſm to unbaptized believers, the loweſt act thereof muſt needs be very low. But contrariwiſe, I count it ſo far off from being any act of friendſhip, to preſs baptiſm in our notion on thoſe that cannot bear it; that it is a great abuſe of the peace of my brother, the law of love, the law of Chriſt, or the ſociety of the faithful. Love ſuffereth long, and is kind, is not eaſily provoked: let us therefore follow after the things that make for peace, and things wherewith one may edify another: let every one of us pleaſe his neighbour, for his good to edification: Bear you one another's burdens, and ſo fulfil the law of Chriſt, 1 *Cor.* 13. *Rom.* 14. 19. chap. 15. 2. *Gal.* 6. 2.

But ſay you, *I doubt when this comes to be weighed in God's balance, it will be found no leſs than flattery, for which you will be reproved*, p. 31.

Anſw. It ſeems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you ſhould not be certain; but this is of little weight to me; for he that will preſume to appropriate the epiſtles to himſelf and fellows, for the ſake of baptiſm, and that will condemn all the churches of Chriſt in the land for want of baptiſm, and that will account his brother as prophane *Eſau* (p. 20.) and rejected, as idolatrous *Ephraim* (p. 32.) becauſe he wanteth his way of water-baptiſm; he acts out of his wonted way of rigidneſs, when he doth but doubt, and not affirm his brother to be a flatterer. I leave therefore this your doubt to be reſolved at the day of judgment, and in the mean time trample upon your harſh, and unchriſtian ſurmiſes.

As to our love to chriſtians in other caſes, I hope we ſhall alſo endeavour to follow the law of the Lord; but becauſe it reſpects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church-communion; in the proſecution of which I prove.

1. That love is grounded upon the new creature, *Col.* 3. 9, *&c.*
2. Upon our fellowſhip with the Father and Son, 1 *John* 1. 2, 3.
3. That with reſpect to this, it is the fulfilling of the royal law, *Jam.* 4. 11. *Rom.* 14. 21.
4. That it ſhews itſelf in acts of forbearing, rather than in publiſhing ſome truths: communicating only what is profitable, forbearing to publiſh what cannot be born, 1 *Cor.* 3. 1, 2. *Acts* 20. 18, 19, 20. *John* 16. 17.
5. I ſhew further, That to have fellowſhip for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumſtance; to make baptiſm the including and excluding charter: the bounds, bar, and rule of communion, when by the word of the everlaſting teſtament, there is no word for it; (to ſpeak charitably) if it be not for want of love, it is for want of light in the myſteries of the kingdom of Chriſt. Strange! Take two chriſtians equal in all points but this; nay, let one go beyond the other in grace and goodneſs, as far as a man is beyond a babe, yet water ſhall turn the ſcale, ſhall open the door of communion to the leſs; and command the other to ſtand back: yet is no proof to the church of this babe's faith and hope, hath nothing to do with his entering into fellowſhip, is no part of the worſhip of the church. Theſe things ſhould have been anſwered, ſeeing you will take upon you ſo roundly to condemn our practice.

You come now to my eighth argument; which you do not only render falſly, but by ſo doing abuſe your *reader*. I ſaid not that the church of *Corinth* did ſhut each other out of communion; but, for God's people to divide into parties, or to ſhut each other from church communion, tho' for greater points, and upon higher pretences, than that of water-baptiſm, hath heretofore been counted carnal, and the actors therein babiſh-chriſtians: and then bring in the factions, that was in the church at *Corinth*. But what! May not the evil of denying church-communion now, if proved naught by a leſs crime in the church at *Corinth*, be counted carnal and babiſh; but the breach of communion muſt be charged upon them at *Corinth* alſo?

That my argument is good you grant, p. 32. ſaying, "The diviſions of the church at *Corinth* were about the higheſt fundamental principles, for which they are often called carnal;" yet you cavil at it. But if they were to be blamed for dividing, though for the higheſt points, are not you much more for condemning your brethren to perpetual baniſhment from church-communion, though found in all the great points of the goſpel, and right in all church-ordinances alſo, becauſe for want of light they fail only in the point of baptiſm?

As to your quibble about *Paul* and *Apollos*, whether they, or others, were the perſons (though I am ſatisfied you are out) yet it weakeneth not my argument; for if they were blame-worthy for dividing, though about the higheſt fundamental principles (as you ſay) how ought you to bluſh for carrying it as you do to perſons, perhaps, more godly than yourſelves, becauſe they jump not with you in a circumſtance?

That the diviſions at *Corinth* were helped on by the abuſe of baptiſm, to me is evident, from *Paul*'s ſo oft ſuggeſting it: *Were you baptized in the name of* Paul? *I thank God I baptized none of you, leſt any ſhould ſay, I had baptized in my own name.*

I do not ſay, that they who baptized them *deſigned* this, or that baptiſm in itſelf *effected* it; nor yet (though our author feigns it) *that they were moſt of them baptized by their factious leaders*, p. 55. But that they had their factious leaders, is evident; and that theſe leaders made uſe of the names of *Paul*, *Apollos*, and *Chriſt*, is as evident; for by theſe names they were beguiled by the help of abuſed baptiſm.

But ſay you, "Wherein lies the force of this man's argument againſt baptiſm as to its place, worth, and continuance?"

I anſwer: I have no argument againſt its place, worth or continuance, although you ſeek thus to ſcandalize me. But this kind of ſincerity of yours, will never make me one of your diſciples.

Have not I told you even in this argument, "That I ſpeak not as I do, to perſuade or teach men to break the leaſt of God's commandments; but that my brethren of the baptized way may not hold too much *thereupon*, may not make it an eſſential of the goſpel, nor yet of the communion of ſaints." Yet he feigns that I urge two arguments againſt it, p. 36 and 38. But reader, thou mayſt know I have no ſuch reaſon in my book. Beſides, I ſhould be a fool indeed, were I againſt it, ſhould I make uſe of ſuch weak arguments. My words then are theſe:

"I thank God, ſaid *Paul*, that I baptized none of you but *Criſpus*, &c. Not but that then it was an ordinance, but they abuſed it in many parties thereby, as they abuſed alſo *Paul*, and *Cephas*. Beſides, ſaid he, I know not whether I baptized any other. By this negligent relating who were baptized by him, he ſheweth that he made no ſuch matter thereof, as ſome in theſe days do. Nay, that he made no matter at all thereof with reſpect to a church-communion. For if he did not heed who himſelf had baptized, much leſs did he heed who were baptized by others? But if baptiſm had been the initiating ordinance, (and I now add) eſſential to church-communion; then no doubt he had made more conſcience of it, than thus lightly to paſs it by."

I add further, where he ſaith, he was not ſent to baptize; that he ſpake with an holy indignation againſt thoſe that had abuſed that ordinance. "Baptiſm is an holy ordinance, but when ſatan abuſeth it, and wrencheth it out of its place, making that which is ordained of God, for the edification of believers, the only weapon to break in pieces the love, unity, and concord of the ſaints; than as *Paul* ſaid of himſelf, and fellows, What is baptiſm? Neither is baptiſm any thing? This is no new doctrine, for God by the mouth of the prophet of old, cried out againſt his own appointments, when abuſed by his own people, becauſe they uſed them for ſtrife, and debate, and to ſmite with the fiſt of wickedneſs." But to forbear, to take notice thus of theſe things, my argument ſtands firm againſt you: "For if they at *Corinth* were blame-worthy for dividing, though their diviſions were (if you ſay true) about the higheſt fundamentals, you ought to be aſhamed, thus to baniſh your brethren from the privileges of church-communion for ever, for the want of ſo low a thing as water-baptiſm," I call it not low, with reſpect to God's appointment, though ſo, it is far from the higheſt place, but in compariſon of thoſe fundamentals, about which you ſay, "the Corinthians made their diviſions."

You come next to my ninth argument, and ſerve it as *Hanun* ſerved *David*'s ſervants, 2 *Sam.* 10. 4. you have cut off one half of its beard, and its garments to its buttocks, thinking to ſend it home with ſhame. You ſtate it thus:

"That by denying communion with unbaptized believers, you take from them their privileges to which they are born, p. 40.

Anſw. Have I ſuch an argument in all my little book? Are not my words *verbatim* theſe? "If we ſhall reject viſible ſaints by calling, ſaints that have communion with God; that have received the law at the hand of Chriſt; that are of an holy converſation among men, they deſiring to have communion with us; as much as in us lieth, we take from them their very privileges, and the bleſſings to which they were born of God."

This is mine argument: now confute it. *Paul* ſaith, (1 *Cor.* 1. 1, 2. and 3. 22.) not only to the gathered church at *Corinth*, but to all ſcattered ſaints, that in every place call upon the name of the Lord, "That Jeſus Chriſt is theirs; that *Paul* and *Apollos*, and *Cephas*, and the world, and all things elſe was theirs."

But you anſwer, "We take from them nothing, but we keep them from a diſorderly practice of goſpel-ordinances, we offer them their privileges, in the way of goſpel-order."

Anſw. Where have you one word of God, that forbiddeth a perſon, ſo qualified, as is ſignified in mine argument, the beſt communion of ſaints for want of water? There is not a ſyllable for this in all the book of God. So then, you in this your plauſible defence, do make your ſcriptureleſs light, which in very deed is darkneſs, (*Iſa.* 8. 20, 21.) the rule of your brother's faith; and how well you will come off for this in the day of God, you might, were you not wedded to your wordleſs opinion, ſoon begin to conceive.

I know your reply, "New-Teſtament ſaints are all baptized firſt."

Anſw. Suppoſe it granted: Were they baptized, that thereby they might be qualified for their right to communion of ſaints, ſo that without their ſubmitting to water, they were to be denied the other? Further, ſuppoſe I ſhould grant this groundleſs notion, Were not the Jews in Old-Teſtament times to enter the church by circumciſion? For that, though water is not, was the very entering-ordinance. Beſides, as I ſaid before, there was a full forbidding of all that were not circumciſed from entering into fellowſhip, with a threatening to cut them off from the church if they entered in without it: yet more than ſix hundred thouſand entered that church without it. But how now, if ſuch an one as you had then ſtood up and objected, Sir *Moſes*, What is the reaſon that you tranſgreſs the order of God, to receive members without circumciſion? Is not that the very entering-ordinance? Are not you commanded to keep out of the church all that are not circumciſed? Yea, and for all thoſe that you thus received, are you not commanded to caſt them out again, *to cut them off from among this people*, Gen. 17. 13, 14. *Exod.* 12. 24, 25, 26.

I ſay, Would not this man have had a far better argument to have reſiſted *Moſes*, than you in your wordleſs notion have to ſhut out men from the church, more holy than many of ourſelves? But do you think that *Moſes* and *Joſhua*, and all the elders of *Iſrael*, would have thanked this fellow, or have concluded that he ſpake on God's behalf? Or, that they ſhould then, for the ſake of a better than what you call order, have ſet to the work that you would be doing, even to break the church in pieces for this?

But ſay you, "If any will find or force another way into the ſheep-fold, than by the foot-ſteps of the flock, we have no ſuch cuſtom nor the churches of God," p. 41.

Anſw. What was done of old, I have ſhewed you, that *Chriſt*, not baptiſm, *is the way to the ſheep fold*, is apparent: and that the perſon, in mine argument, is intituled to all theſe, to wit, Chriſt, grace, and all the things of the kingdom of Chriſt in the church, is, upon the ſcriptures urged, as evident.

But you add, "That according to mine old confidence, I affirm, That drink ye all of this is intailed to faith, not baptiſm: a thing, ſay you, ſoon ſaid, but yet never proved.

Anſw. 1. That it is intailed to *faith*, muſt be confeſſed of all hands. 2. That it is the privilege of him that diſcerneth the Lord's body, and that no man is to deny him it, is alſo by the text as evident, (and ſo let him eat) becauſe he is worthy. Wherefore he, and he only that diſcerneth the Lord's body, he is the worthy receiver, *in God's eſtimation*; but that none diſcern the Lord's body but the baptized, is both fond and ridiculous once to ſurmiſe.

Wherefore to exclude chriſtians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of diviſion betwixt us: This looks too like a ſpirit of perſecution, (*Job.* 19. 25, 26, 27, 28, *&c.*) and carrieth in it thoſe eighteen abſurdities which you have ſo hotly cried out againſt. And I do ſtill add, "Is it not that which greatly prevailed with God to bring down thoſe judgments, which at preſent we (the people of God) groan under, I will dare to ſay it was, *A cauſe thereof*: Yea, I will yet proceed; I fear, I ſtrongly fear, that the rod of God is not yet to be taken from us; for what more provoking ſin among chriſtians, than to deny one another their rights and privileges to which they are born of God? And then to father theſe their doings upon God, when yet he hath not commanded it, neither in the New Teſtament nor the Old.

But I may not *lightly* paſs this by, for becauſe I have gathered eighteen abſurdities from this *abuſe* of God's ordinances, or from the ſin of binding the brethren to obſerve order, *not* founded on the *command* of God; (and I am ſure you have none to ſhut out men as good, as holy, and as ſound in faith as ourſelves, from communion.) Therefore you call my concluſion *deviliſh*, p. 43. *top-full of ignorance*, and *prejudice*, p. 41. and *me*, one of *Machiavel*'s ſcholars, p. 42. alſo proud, preſumptuous, impeaching the judgment of God.

Anſw. But what is there in my propoſition, that men, *conſiderate*, can be offended at? Theſe are my words: "But to exclude chriſtians from church-communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of diviſion between us: this looks too like a ſpirit of perſecution: this reſpecteth more the form, than the ſpirit and power of godlineſs, *&c.* Shall I add, Is it not that which greatly prevailed to bring down thoſe judgments which at preſent we feel and groan under? I will dare to ſay, it was a cauſe thereof," p. 116, 117. *A*, was in my copy, inſtead whereof the printer put in *the*; for this, although I ſpeak only the truth, I will not beg of you belief; beſides, the bookſeller deſired me, becauſe of the printer's haſte, to leave the laſt ſheet to be overlooked by him, which was the cauſe it was not among the erratas.

But, I ſay, wherein is the propoſition offenſive? Is it not a wicked thing to make bars to communion, where *God* hath made *none?* Is it not a wickedneſs, to make that a wall of diviſion betwixt us, which God never commanded to be ſo. If it be not, juſtify your practice; if it be, take ſhame. Beſides, the propoſition is univerſal, why then ſhould you be the chief intended? But you have in this, done like to the lawyers of old, who when Chriſt reproved the phariſees of wickedneſs before them ſaid, *Maſter, thus ſaying, thou reproacheſt us alſo*, Luke 11. 45.

But you feign, and would alſo that the world ſhould believe, that the eighteen abſurdities which naturally flow from the propoſition, I make to be the effects of baptiſm, ſaying to me, "None but yourſelf could find an innocent truth big with ſo many monſtrous abſurdities," p. 42.

I anſwer: This is but ſpeaking wickedly of God, or rather to juſtify your wordleſs practice. I ſay not that baptiſm hath any abſurdity in it, though your abuſing it, hath them all, and many more, while you make it, without warrant from the word, as the flaming ſword, to keep the brotherhood out of communion, becauſe they, after your manner, cannot conſent thereto.

And let no man be offended, for that I ſuggeſt that baptiſm may be abuſed to the breeding ſuch monſtrous abſurdities, for greater truths than that have been as much abuſed. What ſay you to, *This is my body?* To inſtance no more, although I could inſtance many, are not they the words of our Lord? Are not they part of the ſcriptures of truth? and yet behold, even with thoſe words, *the devil by abuſing them*, made an *engine* to let out the heart-blood of thouſands. Baptiſm alſo may be abuſed, and is, when more is laid upon it by us, than is commanded by God. And that you do ſo, is manifeſt by what I have ſaid already, and ſhall yet ſay to your fourteen *arguments*.

My laſt argument, you ſay is this:

"The world may wonder at your carriage to theſe unbaptized perſons, in keeping them out of communion?"

Anſw. You will ſet up your own words, and then fight againſt them: but my words are theſe: "What greater contempt can be thrown upon the ſaints, than for their brethren to cut them off from, or to debar them church-communion."

And now I add, Is not this to deliver them to the devil, 1 *Cor.* 5. or to put them to ſhame before all that ſee your acts? There is but one thing can hinder this, and that is, by-ſtanders ſee, that theſe your brethren, that you thus abuſe, are as holy men as ourſelves. Do you more to the open prophane, yea, to all wizards and witches in the land? For all you can do to them (I ſpeak now as to church-acts) is no other than to debar them the communion of ſaints.

And now I ſay again, *the world may well wonder*, when they ſee you deny holy men of God that liberty of the communion of ſaints, which you monopolize to yourſelves: and though they do not underſtand the grounds of profeſſion, or communion, yet they can both ſee, and ſay, theſe holy men of God, in all viſible acts of holineſs, are not one inch behind you. Yea, I will put it to yourſelves, If thoſe many, yea very many, who thus ſeverely (but with how little ground, is ſeen by men of God) you deny communion with, are not of as good, as holy, as unblameable a life, and as ſound, if not ſounder in the faith than many among ourſelves: Here only they make the ſtop, they cannot, without light, be driven into water-baptiſm, I mean after our notion of it: but what if they were, it would be little ſign to me that they were ſincere with God.

To conclude this; when you have proved that water-baptiſm (which you yourſelf have ſaid is not a church-ordinance, p. 40.) is eſſential to church-communion, and that the church, may, *by the word of God*, bolt, bar, and for ever ſhut out thoſe, far better than ourſelves, that have not, according to our notion, been baptized with water; then it will be time enough, to talk of ground for ſo doing. In the mean time I muſt take leave to tell you, "There is not in all the Bible one ſyllable for ſuch a practice, wherefore your great cry about your order is wordleſs, and therefore faithleſs, and is a mere human invention."

I come now to your fourteen arguments, *and ſhall impartially conſider them.*

YOUR firſt argument to prove it lawful to reject the unbaptized ſaint, is, "Becauſe the great commiſſion of Chriſt, *Matt.* 28. from which all perſons have their authority for their miniſtry, (if any authority at all) doth clearly direct the contrary. By that commiſſion miniſters are firſt to diſciple, and then to baptize them ſo made diſciples, and afterwards to teach them to obſerve all that Chriſt commanded them, as to other ordinances of worſhip. If miniſters have no other authority to teach them other parts of goſpel-worſhip, before they believe and are baptized; it may be ſtrongly ſuppoſed, they are not to admit them to other ordinances before they have paſſed this firſt injoined in the commiſſion."

Anſw. 1. That the miniſters are to diſciple and baptize, is granted. But that they are prohibited (by the commiſſion, *Matt.* 28.) to teach the diſciples other parts of goſpel-worſhip, that have not light in baptiſm, remains for you to prove. Shall I add, this poſition is ſo abſurd and void of truth, that none that have ever read of the love of Chriſt, the nature of faith, the end of the Goſpel, or of the reaſon of inſtituted worſhip, which is edification, with underſtanding, ſhould ſo much as once imagine.

But where are they here *forbidden* to teach them other truths, *before* they be baptized? *This text as fairly denieth to the unbaptized believer, heaven and glory.* Nay our author in the midſt of all his flutter about this 28th of *Matthew*, dare venture together no more therefrom, but that it *may be ſtrongly ſuppoſed*. Behold therefore, gentle *reader*, the ground on which theſe brethren lay the ſtreſs of their ſeparation from their fellows, is *nothing elſe but a ſuppoſition*, without warrant, ſkrewed out of this bleſſed word of God. *Strongly ſuppoſed!* but may it not be as ſtrongly ſuppoſed, that the preſence and bleſſing of the Lord Jeſus, with his miniſters, is laid upon the ſame ground alſo? for thus he concludes the text, *And lo! I am with you always, even to the end of the world.* But would, I ſay, any man from theſe words, conclude, that Chriſt Jeſus hath here promiſed his preſence only to them that after diſcipling, baptize thoſe that are ſo made; and that they that do not baptize, *ſhall neither have his preſence nor his bleſſing?* I ſay again, ſhould any ſo conclude hence, would not all experience prove him void of truth? The words therefore muſt be left, by you, as you found them, they favour not at all your groundleſs ſuppoſition.

To conclude, theſe words have not laid baptiſm in the way to debar the ſaint from fellowſhip of his brethren, no more than to hinder his inheritance in life and glory. *Mark* reads it thus; *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned,* Mark 16. 16. letting baptiſm, which he mentioned in the promiſe, fall, when he came at the threatning.

God alſo doth thus with reſpect to his worſhip in the church, he commands all and every whit of his will to be done, but beareth with our coming ſhort in this, and that, and another duty. But let's go on.

Your ſecond argument is,

" That the order of Chriſts commiſſion, as well as the matter therein contained to be obſerved, may eaſily be concluded, from God's ſeverity towards them that ſought him not according to due order, 1 *Chron.* 15. 13. Was God ſo exact with his people then, that all things to a pin muſt be according to the pattern in the mount, *Heb.* 7. 16. and 9. 11. whoſe worſhip then comparatively, to the goſpel, was but after the law of a carnal commandment; and can it be ſuppoſed he ſhould be ſo indifferent now to leave men to their own liberty, to time and place his appointments, contrary to what he hath given an expreſs rule for in his word as before? *Ezek.* 44. 7, 9, 10. It was the prieſt's ſin formerly to bring the uncircumciſed in heart and fleſh into his houſe."

Anſ. That there is no ſuch order in that commiſſion as you feign, I have proved. As for your far-fetch'd inſtance (1 *Chron.* 15.) 'tis quite beſides your purpoſe. The expreſs word was, *That the prieſt, not a cart ſhould bear the ark of God:* Alſo they were not to touch it, and yet *Uzza* did, *Exod.* 25. 14. 1 *Chron.* 15. 12, to 16. *Numb.* 4. 15. 1 *Chron.* 13. Now, if you can make that 28th of *Matthew* ſay, *receive none that are not baptized firſt; or that Chriſt would have them of his, that are not yet baptized, kept ignorant of all other truths that reſpect church-communion*; then you ſay ſomething, elſe you do but raiſe a miſt before the ſimple *reader:* but who ſo liſteth, may hang on your ſleeve.

As for the pins and tacks of the tabernacle, they were expreſly commanded; and when you have proved by the word of God, That you ought to ſhut ſaints out of your communion for want of baptiſm, then you may begin more juſtly to make your parallel. How fitly you have urged *Ezek.* 44. to inſinuate that unbaptized believers are like the uncircumciſed in heart and fleſh, I leave it to all goſpel-novices to conſider.

Your third argument is,

" The practice of the firſt goſpel-miniſters, with them that firſt truſted in Chriſt, diſcovers the truth of what I aſſert. Certainly they that lived at the ſpring-head, or fountain of truth, and had the law from Chriſt's own mouth, knew the meaning of his commiſſion better than we: but their conſtant practice in conformity to that commiſſion, all along the acts of the apoſtles, diſcovers that they never arrived to ſuch a latitude as men plead for now a days. They that gladly received the word were baptized, and they (yea they only) were received into the church."

Anſ. How well you have proved what you have aſſerted, is manifeſt by my anſwer to the two former arguments. I add, That the miniſters, and ſervants of Jeſus Chriſt in the firſt churches (for that you are to prove) were commanded to forbear to preach other truths to the unbaptized believers; or that they were to keep them out of the church: or that the apoſtles, and firſt fathers, have given you to underſtand by their example, that you ought to keep as good out of churches as yourſelves, hath not yet been ſhewed by the authority of the word. The ſecond of the *Acts* proveth not, That the three thouſand were neceſſitated to be baptized in order to their fellowſhip with the church, neither doth it ſay *they*, yea they *only*, were received into the church. But ſuppoſe all this, as much was done at the firſt Inſtitution of circumciſion, &c. yet afterwards thouſands were received without it.

Your fourth argument is,

“ None of the ſcripture-ſaints ever attempted this church-privilege without baptiſm, (if they did, let it be ſhewn). The eunuch firſt deſired baptiſm before any thing elſe; *Paul* was firſt baptized before he did eſſay to join with the church. Our Lord Chriſt, the great example of the New Teſtament, entered not upon his publick miniſtry, much leſs any other goſpel ordinance of worſhip, till he was baptized.”

Anſ. That none of the ſcripture-ſaints (if there be any unſcripture ones) ſo much as *attempted* this church-privilege firſt, remains for you to prove. But ſuppoſe they were all baptized, becauſe they had light therein, what then? Doth this prove that baptiſm is eſſential to church-communion? Or, that Chriſt commanded in the 28th of *Matthew*, or gave his miniſters by that *authority*, not to make known to believers other parts of goſpel-worſhip, if they ſhall want light in baptiſm? The eunuch, *Paul*, and our bleſſed Lord Jeſus, did none of them, by their baptiſm, ſet themſelves to us examples how to enter into church-communion; what church was the eunuch baptized into, or made a member of; but where is it ſaid, that the unbaptized believer, *how excellent ſoever in faith and holineſs*, muſt, for want of water-baptiſm, be ſhut out from the communion of ſaints, or be debarred the privilege of his father's houſe? This you are to prove.

Your fifth argument is,

“ If Chriſt himſelf was made manifeſt to be the *ſent* of God by baptiſm, as appears, *Mark* 1. 9, 10. Then why may not baptiſm, as the firſt fruits of faith, and the firſt ſtep of goſpel-obedience, as to inſtituted worſhip, be a manifeſting, diſcovering ordinance upon others who thus follow Chriſt's ſteps.”

Anſ. That Jeſus Chriſt was manifeſted as the *ſent* of God by baptiſm, or that baptiſm is the firſt fruit of faith, and the firſt ſtep of goſpel-obedience, as to inſtituted worſhip, is both without proof and truth; the text ſaith not, he was manifeſt to be the *ſent* of God by baptiſm; nay it ſaith not, that by that he was manifeſt to others to be any thing: you have therefore but wronged the text to prove your wordleſs practice by. Yea, *John* himſelf, though he knew him before he was baptized, to be a man of God, (for, ſaith he, *I have need to be baptized of thee, and comeſt thou to me*) *and knew him after to be the* ſent *of God*; yet not in, or by, but after he was baptized, to wit, by the deſcending of the Holy Ghoſt, after he was come out of the water, *as he was in prayer*, for the heavens were opened to *John*, and he ſaw, and bare record, becauſe he ſaw the ſpirit deſcend from heaven, and abide upon Jeſus, after his baptiſm, *as he was in prayer*, Mat. 3. 13, to 17. Luke 3. 21, 22. Thus we find him made known before, and after, but not at all by baptiſm, to be the *ſent* of God.

And that baptiſm is the fruit of faith, or that faith ought to be ty'd to take its firſt ſtep in water-baptiſm, in the inſtituted worſhip of God (this you muſt prove) is not found expreſſed within the whole bible. *Faith acts according to its ſtrength, and as it ſees*, it is not ty'd or bound to any outward circumſtance; one believeth he may, and another believeth he may not, either do this or that.

Your ſixth argument is,

“ If baptiſm be in any ſenſe any part of the foundation of a church, as to order, *Heb.* 6. 1, 2. it muſt have place here or no where: why are thoſe things called firſt principles, if not firſt to be believed and practiſed? Why are they rendered by the learned the *A. B. C.* of a chriſtian, and the beginning of chriſtianity, milk for babes, if it be no matter whether baptiſm be practiſed or no? If it be ſaid water-baptiſm is not there intended, let them ſhew me how many baptiſms there are beſides water-baptiſm? Can you build and leave out a ſtone in the foundation? I intend not baptiſm a foundation any other ways but in reſpect of order, and it is either intended for that or nothing.”

Anſ. Baptiſm is in no ſenſe the foundation of a church. I find no foundation of a church, *but Jeſus Chriſt himſelf*, Mat. 16. 18. 1 Cor. 3. 11. Yea, the foundation mention'd, *Heb.* 6. 1, 2. is *nothing elſe but this very Chriſt*. For he is the foundation, not only of the church, but of all that good that at any time is found in her. He is the foundation *of* our *repentance*, and *of* our *faith* towards God, *ver.* 1, 2. Further baptiſms are not here mentioned, with reſpect to the act in water, but of the doctrine, that is, the ſignification thereof. *The doctrine of baptiſms.* And obſerve, neither *faith*, nor *repentance*, nor *baptiſms*, are called here foundations: Another thing, for a foundation, is here by the Holy Ghoſt intended, even a foundation for them all; a foundation *of* faith, *of* repentance, *of* the doctrine of baptiſms, *of* the reſurrection of the dead, and *of* eternal judgment. And this foundation is Jeſus Chriſt himſelf, and theſe are the firſt principles, the milk, the *A, B, C,* and the beginning of chriſtian religion in the world.

I dare not ſay, No matter whether water-baptiſm be practiſed or no. But it is not a ſtone in the foundation of a church, no not reſpecting order; it is not, to *another*, a ſign of *my* ſonſhip with God; it is not the *door* into fellowſhip with the ſaints, it is *no* church ordinance, as you, your ſelf, have teſtified, *page* 40. So then as to church-work, it hath no place at all therein.

Your ſeventh argument is,

"If *Paul* knew the *Galatians only* upon the account of charity, *No* other ways to be the ſons of God, by faith; but by this part of their obedience, as he ſeems to import, then the ſame we may judge of the truth of mens profeſſion of faith, when it ſhews it ſelf by this ſelfſame obedience, *Gal.* 3. 26, 27. Baptiſm being an obligation to all following duties."

Anſ. This your argument, being builded upon no more than a *ſeeming import*, and having been above ten times overthrown already; I might leave ſtill with you, till your ſeeming import is come to a real one, and both to a greater perſuaſion upon your own conſcience. But verily ſir, you groſly abuſe your reader; Muſt *imports*, yea, muſt *ſeeming imports* now ſtand for arguments, thereby to maintain your confident ſeparation from your brethren? Yea, muſt ſuch things as theſe, be the baſis on which you build thoſe heavy cenſures and condemnations you raiſe againſt your brethren, that cannot comply with you, becauſe you want the word? *A ſeeming import.* But *are theſe words of faith*? or do the ſcriptures only help you to *ſeeming imports*, and *me-hap-ſoes* for your practice? No, nor yet to them neither, for I dare boldly affirm it, and demand, if you can, to prove, that there is ſo much as a *ſeeming* import in all the word of God, that countenanceth your ſhutting men, better than our ſelves, from the things and privileges of our father's houſe.

That to the *Galatians*, ſaith not, that *Paul knew them to be the ſons of God by faith, no other way, but by* this *part of their obedience*; but puts them upon concluding themſelves the ſons of God, if they were baptized into the Lord Jeſus, which could not (ordinarily) be known but unto themſelves alone; becauſe, being thus baptized, reſpecteth a ſpecial act of faith, which only God and him that hath, and acteth it, can be privy to. It is one thing for him that adminiſtereth, to baptize in the name of Jeſus, another thing for him that is the ſubject, by that to be baptized *into* Jeſus Chriſt: Baptizing *into* Chriſt, is rather the act of the faith of him that is baptized, than his going into water and coming out again: But that *Paul* knew this to be the ſtate of the *Galatians no* other way, but by their external act of being baptized with water, is both wild and unſound, and a miſerable *import* indeed.

Your eighth argument is,

"If being baptized into Chriſt, be a putting on of Chriſt, as *Paul* expreſſes, then they have not put on Chriſt, in that ſenſe he means, that are not baptized; if this putting on of Chriſt, doth not reſpect the viſibility of chriſtianity; aſſign ſomething elſe as its ſignification; great mens ſervants are known by their maſters liveries, ſo are goſpel-believers by this livery of water-baptiſm, that all that firſt truſted in Chriſt ſubmitted unto; which is in itſelf as much an obligation to all goſpel-obedience, as circumciſion was to keep the whole law."

Anſ. For a reply to the firſt part of this argument, go back to the anſwer to the ſeventh.

Now that none have put on Chriſt in *Paul*'s ſenſe; yea, in a ſaving, in the beſt ſenſe, but them that have, as you would have them, gone into water will be hard for you to prove, yea, is ungodly for you to aſſert.

Your comparing water-baptiſm to a gentleman's livery, by which his name is known to be his, is fantaſtical.

Go you but *ten doors* from where men have knowledge of you, and ſee how many of the world, or chriſtians, will know you by this goodly livery, to be one that hath put on Chriſt. What! known by water-baptiſm to be one that hath put on Chriſt, as a gentleman's man is known to be his maſter's ſervant, by the gay garment his maſter gave him. Away fond man, you do quite forget the Text. *By this ſhall all men know that you are my diſciples, if you love one another*, John 13. 35.

That baptiſm is in it *ſelf* obliging, to ſpeak properly, it is falſe, for ſet it by it ſelf, and it ſtands without the ſtamp of heaven upon it, and without its ſignification alſo: and how, as ſuch, it ſhould be obliging, I ſee not.

Where you inſinuate, it comes in the room of, and obligeth as circumciſion: You ſay, you know not what. Circumciſion was the initiating ordinance, but this you have denied to baptiſm. Further, circumciſion *then* bound men to the whole obedience of the law, when urged by the falſe apoſtles, and received by an erroneous conſcience. Would you thus urge water-baptiſm! would you have men to receive it with ſuch conſciences? Circumciſion in the fleſh, was a type of circumciſion in the heart, and not of water-baptiſm.

Your ninth argument is,

" If it were commendable in the *Theſſalonians*, that they followed the foot-ſteps of the church of *Judea*, 1 *Theſſ.* 2. 24. who it appears followed this order of adding baptized believers unto the church; then they that have found out another way of making church-members, are not by that rule praiſe-worthy, but rather to be blamed; it was not what was ſince in corrupted times, but that which was from the beginning: the firſt churches were the pureſt pattern."

Anſw. That the text ſaith there was *a church of Judea*, I find not, (1 *Theſſ.* 2. 14.) And that the *Theſſalonians* are commended for refuſing to have communion with the unbaptized believers, (for that is our queſtion) prove it by the word, and then you do ſomething. Again, that the commendations (1 *Theſſ.* 2. 14.) do chiefly, or at all, reſpect their being baptized: or, *becauſe they followed the churches of God, which in* Judea *were in Chriſt Jeſus*, in the example of water-baptiſm is quite beſide the word. The verſe runs thus: *For the brethren, became followers of the churches of God, which in* Judea *are in Chriſt Jeſus, for ye alſo have ſuffered like things of your own countrymen, even as they have of the Jews*, &c. This text then commends them, not for that they were baptized with water, but, for that they ſtood their ground, although baptized with ſuffering, like them in *Judea*, for the name of the Lord Jeſus. *For ſuffering like things of their own countrymen, as they did of the Jews.* Will you not yet leave off to abuſe the word of God, and forbear turning it out of its place, to maintain your unchriſtian practice of rejecting the people of God, and excluding them their bleſſed privileges.

The unbaptized believer, inſtead of taking ſhame for entering into fellowſhip without it, will be ready, I doubt, to put you to ſhame for bringing ſcriptures ſo much beſides the purpoſe, and for ſtretching them ſo miſerably to uphold you in your fancies.

Your tenth argument is,

" If ſo be, that any of the members at *Corinth*, *Galatia*, *Coloſs*, *Rome*, or them that *Peter* wrote to, were not baptized, then *Paul's* arguments for the reſurrection to them, or to preſs them to holineſs from that ground (*Rom.* 6. *Col.* 2. 1 *Cor.* 15.) was out of doors, and altogether needleſs, yea, it beſpeaks his ignorance, and throweth contempt upon the ſpirit's wiſdom, (*Heb.* 6. 1 *Pet.* 3. 12.) by which he wrote; if that muſt be aſſerted as a ground to provoke them to ſuch an end, which had no being: and if all the members of all thoſe churches were baptized, why ſhould any plead for an exemption from baptiſm, for any church member now?"

Anſw. Suppoſe all, if all theſe churches were baptized, what then? that anſwereth not our queſtion. We aſk where you find it written, that thoſe that are baptized, ſhould keep men as holy, and as much beloved of the Lord Jeſus as themſelves, out of church-communion, for want of light in water-baptiſm.

Why we plead for their admiſſion, tho' they ſee not yet, that that is their duty, is becauſe we are not *forbidden*, but *commanded* to receive them, becauſe God and Chriſt hath done it, *Rom.* 14, and 15.

Your eleventh argument is,

" If unbaptized perſons muſt be received into churches only, becauſe they are believers, though they deny baptiſm; then why may not others plead for the like privilege, that are negligent in any other goſpel-ordinance of worſhip, from the ſame ground of want of light let it be what it will. So then as the conſequence of this principle, churches may be made of viſible ſinners, inſtead of viſible ſaints."

Anſw. I plead not for believers ſimply becauſe they are believers, but for ſuch believers of whom we are perſuaded by the word, that God hath received them.

2. There are ſome of the ordinances, that be they neglected, the being of a church, as to her viſible goſpel-conſtitution, is taken quite away; but baptiſm is none of them, it being no church-ordinance as ſuch, nor any part of faith, nor of that holineſs of heart, or life, that ſheweth me to the church to be indeed a viſible ſaint. The ſaint is a ſaint before, and may walk with God, and be faithful with the ſaints, and to his own light alſo though he never be baptized. Therefore to plead for his admiſſion, makes no way at all for the admiſſion of the open prophane, or to receive, as *you* profeſs *you* do, perſons unprepared to the Lord's table, and other ſolemn appointments, p. 29.

Your twelfth argument is,

" Why ſhould profeſſors have more light in breaking of bread, than baptiſm? That this muſt be ſo urged for their excuſe: Hath God been more ſparing in making out his mind in the one, rather than the other? Is there more precepts or precedents for the ſupper, than baptiſm? Hath God been ſo bountiful in making out himſelf about the ſupper, that few or none that own ordinances ſcruple it? And muſt baptiſm be ſuch a rock of offence to profeſſors, that few will enquire after it, or ſubmit to it? Hath not man's wiſdom interpoſed to darken this part of God's counſel? By which profeſſors ſeem willingly led, though againſt ſo many plain commands and examples, written as with a ſun-beam, that he that runs may read? And muſt an advocate be entertained to plead for ſo groſs a piece of ignorance, that the meaneſt babes of the firſt goſpel-times were never guilty of?”

Anſw. Many words to little purpoſe:

1. Muſt God be called to an account by you, why he giveth more light about the ſupper than baptiſm? May he not ſhew to, or conceal from this, or another of his ſervants, which of his truths he pleaſeth: Some of the members of the church of *Jeruſalem* had a greater truth than this kept from them, for ought I know, as long as they lived, (*Acts* 11. 19.) yet God was not called in queſtion about it.

2. Breaking of bread, not baptiſm, being a church-ordinance, and *that* ſuch alſo as much be *often* reiterated; yea, it being an ordinance *ſo* full of bleſſedneſs, as lively to preſent union and communion with Chriſt to all the members that worthily eat thereof: I ſay, the Lord's ſupper being *ſuch*, that while the members ſit at that feaſt, they *ſhew* to each other the death and blood of the Lord, as they ought to do, *till he comes*, (1 *Cor.* 10. 15, 16, 17. and 11. 22, 23, 24, 25, 26.) the church as a church, is much more concerned in *that*, than in *water-baptiſm*, both as to her faith and *comfort*; both as to her union and *communion*.

3. Your ſuppoſition, that very few profeſſors will ſeriouſly enquire after water-baptiſm, *is too rude*. What, muſt all the children of God, that are not baptized for want of light, be ſtill ſtigmatized with want of ſerious inquiry after God's mind in it.

4. That I am an advocate, entertained to plead for ſo groſs a piece of ignorance, as want of light in baptiſm, is but like the reſt of your jumbling. I plead for communion with men, *godly* and *faithful*, I plead that they may be received, that *God hath ſhewed us* he hath received, and commanded we ſhould receive them.

Your thirteenth argument is,

“If obedience muſt diſcover the truth of a man's faith to others, why muſt baptiſm be ſhut out, as if it was no part of goſpel-obedience? Is there no precept for this practice, that it muſt be thus deſpiſed, as a matter of little uſe? Or ſhall one of Chriſt's precious commands be blotted out of a chriſtian's obedience, to make way for a church-fellowſhip of man's deviſing.”

Anſw. 1. This is but round, round, the ſame thing over and over: That my obedience to water, is *not* a diſcovery of my faith to others, is evident, from the body of the Bible, we find nothing that affirms it.

And I will now add, That if a man cannot ſhew himſelf a chriſtian without water-baptiſm, “He ſhall never ſhew either ſaint or ſinner, that he is a chriſtian by it.”

2. Who they are that deſpiſe it, I know not; but that church-memberſhip may be without it, (ſeeing even you yourſelf have concluded it is no church-ordinance, page 40. not the entering-ordinance, p. 3, 4.) ſtandeth both with ſcripture and reaſon, as mine arguments make manifeſt. So that all your arguments prove no more but this, “That you are ſo wedded to your wordleſs notions, that charity can have no place with you.” Have you all this while ſo much as given me one ſmall piece of a *text* to prove it unlawful for the church, to receive thoſe whom ſhe, by the word, perceiveth the *Lord God* and her Chriſt *hath* received? No: and therefore you have ſaid ſo much as amounts to nothing.

Your laſt argument is,

“If the baptiſm of *John* was ſo far honoured and dignified, that they that did ſubmit to it, are ſaid to juſtify God; and thoſe that did it not, are ſaid to reject his counſel againſt themſelves: ſo that their receiving, or rejecting the whole doctrine of God, hath its denomination from this ſingle practice. And is there not as much to be ſaid of the baptiſm of Chriſt, unleſs you will ſay it is inferior to *John*'s in worth and uſe.”

Anſw. 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jeſus, is not to be reckoned from our baptiſm, is evident; becauſe according to our notion of it, they only that have before received the doctrine of the goſpel, and ſo ſhew it us by their confeſſion of faith, they only ought to be baptized. This might ſerve for an anſwer for all: but,

2. The baptiſm of *John* was *the baptiſm of repentance, for the remiſſion of ſins*, of which water was but an outward ſignification, *Mark* 1. 4. Now what is the baptiſm of repentance, but an unfeigned acknowledgment that they were ſinners, and ſo ſtood in need of a Saviour, Jeſus Chriſt: This baptiſm, or baptiſm under this notion, the *Phariſees* would not receive, *For they truſted to themſelves that they were righteous, that they were not as other men, that they had need of* no *repentance*: not but that they would have been baptized with water, might that have been without an acknowledgment that they were ſinners; wherefore ſeeing the counſel of God reſpected rather the remiſſion of ſins by Jeſus Chriſt, than the outward act of water baptiſm, ye ought not, as you do, by this your reaſoning, to make it rather, at leaſt in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and ſound repentance, and the receiving Jeſus Chriſt by faith.

Further, A *deſire* to ſubmit to *John*'s water-baptiſm, or of being *baptized* by him in water, did not demonſtrate by that *ſingle* act, the receiving of the whole doctrine of God as you ſuggeſt.

"Why did John reject the Phariſees that would have been baptized, and *Paul* examine them that were?" *Matt.* 3. 7. *Acts* 19. 2, 3.

If your doctrine be true, why did they not rather ſay, Oh! ſeeing you *deſire* to be baptized, ſeeing you *have* been baptized, you need not to be queſtioned any further; your ſubmitting to *John*'s water, to us is a ſufficient teſtimony, *even that ſingle act* that you have received the whole doctrine of God.

But I ſay, why did *John* call them *Vipers?* And *Paul* aſk'd them, Whether they had yet *received the Holy Ghoſt?* Yea, it is evident, that a man may be deſirous of water, that a man may be baptized, and neither own the doctrine of repentance, nor know on whom he ſhould believe; evident, I ſay, and that by the ſame texts, *Matt.* 3. 7. *Acts* 19. 2, 3, 4.

You have grounded therefore this your laſt argument, as alſo the reſt, upon an utter miſtake of things.

I come now to your Queſtions; *which although they be mixed with gall, I will with patience ſee if I can turn them into food.*

Your firſt queſtion is,

"I Aſk your own heart, whether popularity and applauſe of variety of profeſſors, be not in the bottom of what you have ſaid; that hath been your ſnare to pervert the right ways of the Lord, and to lead others into a path wherein we can find none of the footſteps of the flock in the firſt ages?"

Anſw. Setting aſide a retaliation, like your queſtion, I ſay, and God knows I ſpeak the truth, I have been tempted to do what I have done, by a provocation of ſixteen years long; tempted, I ſay, by the brethren of your way: who, whenever they ſaw their opportunity, have made it their buſineſs to ſeek to rend us in pieces; mine own ſelf they have endeavoured to perſuade to forſake the church; ſome they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God, have been hitherto prevented.

A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

Queſt. 2. "Have you dealt brotherly, or like a chriſtian, to throw ſo much dirt upon your brethren, in print, in the face of the world, when you had an opportunity to converſe with them of reputation amongſt us, before printing, being allowed the liberty by them, at the ſame time for you to ſpeak among them?"

Anſw. I have thrown no dirt upon them, not laid any thing to their charge, if their practice be warrantable by the word; but *you* have not been offended at the *dirt*, your ſelves have thrown at all the godly in the land that are not of our perſuaſion, in counting them unfit to be communicated with, or to be accompanied with in the houſe of God. *This dirt you never complained of*, nor would, I doubt, to this day, might you be ſtill let alone to throw it. As to my book, it was printed before I ſpake with any of you, or knew whether I might be accepted of you. As to them of reputation among you, I know others not one tittle inferior to them, and have my liberty to conſult with who I like beſt.

Queſt. 3. "Doth your carriage anſwer the law of love or civility, when the brethren uſed means to ſend for you for a conference, and their letter was received by you, that you ſhould go out again from the city after knowledge of their deſires, and not vouchſafe a meeting with them, when the glory of God, and the vindication of ſo many churches is concerned."

Anſw. The reaſon why I came not amongſt you, was partly becauſe I conſulted mine own weakneſs, and counted not my ſelf, being a dull-headed man, able to engage ſo many of the chief of you, as I was then informed intended to meet me. I alſo feared, in perſonal diſputes, heats and bitter contentions might ariſe, a thing my ſpirit hath not pleaſure in: I feared alſo, that both my ſelf and words would be miſrepreſented; and that not without cauſe, for if they that anſwer a book will alter, and ſcrue arguments out of their places, and make my ſentences ſtand in their own words, not mine, when (I ſay) my words are in a book to be ſeen. What would you have done, had I in the leaſt, either in matter or manner, though but ſeemingly miſcarried among you.

As for the many churches which you ſay are concerned, as alſo the glory of God, I doubt not to ſay they are only your wordleſs opinions that are concerned; the glory of God is vindicated: *We receive him that God hath received, and that to the glory of God*, Rom. 15. 16.

Queſt. 4. "Is it not the ſpirit of *Diotrephes* of old, in you, who loved to have the pre-eminence, that you are ſo bold to keep out all the brethren, that are not of your mind in this matter, from having any entertainment in the churches or meetings to which you belong, though you yourſelf have not been denied the like liberty, among them that are contrary minded to you? Is this the way of your retaliation? Or are you afraid leſt the truth ſhould invade your quarters?"

Anſw. I can ſay, I would not have the ſpirit you talk of, what I have of it, God take it from me. But what was the ſpirit of *Diotrephes?* Why, *not to receive the brethren into the church, and to forbid them that would,* (3 John 9, 10.) This do not I; I am for communion with ſaints, becauſe they are ſaints: I ſhut none of the brethren out of the churches, nor forbid them that would receive them. I ſay again, ſhew me the man that is a viſible believer and that walketh with God; and though he differ with me about baptiſm, the doors of the church ſtand open for him, and all our heaven-born privileges he ſhall be admitted to them. But how came *Diotrephes* ſo lately into our parts? Where was he in thoſe days that our brethren of the baptized way, would neither receive into the church, nor pray with men as good as themſelves, becauſe they were not baptized; but would either, like *Quakers,* ſtand with their hats on their heads, or elſe withdraw till we had done.

As to our not ſuffering thoſe you plead for to preach in our aſſemblies, the reaſon is, becauſe we cannot yet prevail with them, to repent of their church-renting principles. As to the retaliation, *mind the hand of God,* and remember *Adonibezek,* Judg. 1. 7.

Let the truth come into our quarters and welcome, but *ſowers of diſcord,* becauſe the Lord hates it, we alſo our ſelves will *avoid them.*

Queſt. 5. " Is there no contempt caſt upon the brethren, who deſired your ſatiſfaction, that at the ſame time, when you had opportunity to ſpeak to them, inſtead of that, you committed the letters to others, by way of reflection upon them."

Anſw. It is no contempt at all to conſult men more wiſe and judicious than him that wrote, or myſelf either. But why not conſult with others, *Is wiſdom to die with you?* Or do you count all that yourſelves have no hand in, *done to your diſparagement?*

Queſt. 6. " Did not your preſumption prompt you to provoke *them* to printing, in your letter to them, when they deſired to be found in no ſuch practice, leſt the enemies of truth ſhould take advantage by it?"

Anſw. What provoked you to print, will be beſt known at the day of judgment, whether your fear of loſing your wordleſs opinion, or my plain anſwer to your letter: The words in my letter are, " As for my book, never defer its anſwer till you ſpeak with me, for I ſtrive not for maſtery but truth." Though you did not deſire to write, yet with us there was continual labour to rend us to pieces, and to prevent that which was in my firſt book written. And let who will take advantage, ſo the truth of God, and the edification of my brother be promoted.

Queſt. 7. " Whether your principle and practice is not equally againſt others as well as us, *viz.* Epiſcopal, Preſbyterians, and Independants, who are alſo of our ſide, for our practice, (though they differ with us about the ſubject of baptiſm) Do you delight to have your hand againſt every man?"

Anſw. I own water-baptiſm to be God's ordinance, but I make no idol of it. Where you call now the *Epiſcopal* to ſide with you, and alſo the Preſbyterian, &c. you will not find them eaſily perſuaded to conclude with you againſt me. They are againſt your manner of dipping, as well as the ſubject of water-baptiſm; neither do you, for all you flatter them, agree together in all but the ſubject. Do you allow their ſprinkling? Do you allow their ſigning with the croſs? Why then have you ſo ſtoutly, an hundred times over, condemned theſe things as antichriſtian. I am not againſt every man, though by your abuſive language you would ſet every one againſt me; but am for union, concord, and communion with ſaints, as ſaints, and for that cauſe I wrote my book.

To conclude,

1. In *all* I have ſaid, I put a difference between my brethren of the baptized way; I know ſome are *more moderate than ſome.*
2. When I plead for the *unbaptized,* I chiefly intend *thoſe* that are not *ſo* baptized as *my* brethren judge right, *according to the firſt pattern.*
3. If any ſhall count my papers worth the ſcribbling againſt, let him deal with mine arguments, and things immediately depending upon them, *and not conclude he hath confuted a book, when he hath only quarrelled at words.*
4. I have done when I have told you, that I ſtrive not for maſtery, nor to ſhew myſelf ſingular; *but, if it might be, for union and communion among the godly.* And count me not as an enemy, *becauſe I tell you the truth.*
5. *And now, diſſenting brethren, I commend you to God, who can pardon your ſin, and give you more grace, and an inheritance among them that are ſanctified by faith in Jeſus Chriſt.* Amen.

Here followeth Mr. Henry Jessey's Judgment upon the ſame Argument.

Rom. XIV. 1.

Such as are weak in the faith receive you, &c.

Whereas ſome ſuppoſe the receiving there mentioned, was but receiving into brotherly affection, ſuch as were in church-fellowſhip ; but not a receiving of ſuch as were weak into the church.

For anſwer unto which conſider,

That in the texts are *two things* to be enquired into.

Firſt, What weakneſs of faith this is, that muſt not hinder receiving.

Secondly, By whom, and to what, he that is weak in the faith is to be received?

To the *firſt*, What weakneſs of faith this is that muſt not hinder receiving, whether was it weakneſs in the graces of faith, or in the doctrine of faith? It's conceived the *firſt* is included, but the *ſecond* principally intended.

Firſt, That ſome of the Lord's people are weak in the graces of faith, will be confeſſed by all; and that the Lord would have his *lambs* fed as well as his *ſheep*, and his *children* as well as *grown* men, and that he hath given the right to goſpel-privileges, not to *degrees* of grace, but to the *truth*; *him that is weak in the faith, receive you:* or *unto* you, as ſome *good* tranſlations read it, *Rom.* 14. 1.

Secondly, It's ſuppoſed, this command of receiving *him* that is weak in the faith, doth principally intend, that is weak in the *doctrine* of faith, and that not ſo much in the doctrine of juſtification, as in goſpel-inſtitutions, as doth appear by the ſecond and ſixth verſes: which ſhews, that it was in matters of practice, wherein ſome were weak, and at which others were offended; notwithſtanding the glorious Lord who bears all his *Iſrael* upon his heart receives verſe 3. and commandeth, *him that is weak in the faith receive you*, or unto you.

Therefore, here we are to enquire of the receiving in the text, *By whom, and to what* he that is weak in the faith, ſhould be received.

In which enquiry there are *two parts*.
Firſt, By whom.
Secondly, To what.

To the *firſt*. The text makes anſwer, *Him that is weak in the faith, receive you*, or unto you; which muſt be the Church at *Rome*, to whom the epiſtle was writ; as alſo to all beloved of God, called to be ſaints, *Rom.* 1. 7. And as to them, ſo unto all churches and ſaints, *Beloved* and *called* throughout the world.

Note, *That epiſtles are as well to direct how churches are to carry things toward ſaints without, as to ſaints within; and alſo toward all men ſo as to give no offence to Jew or Gentile, nor to the church of God*, 1 Cor. 10. 32.

The ſecond part of the enquiry is, to what he that is weak in the faith is to be received? whether only unto mutual affection, as ſome affirm, as if he were in church fellowſhip before, that were weak in the faith? Or whether the text doth as well, if not rather intend, the receiving ſuch as were and are weak in the faith, Not only unto mutual affection if in the church, but unto church-fellowſhip alſo, if they were out. For clearing of which conſider, to whom the epiſtle was written, *Rom.* 1. 7. Not only to the church there, but unto all that were beloved of God, and called to be ſaints in all ages. And as at *Rome* it is like there then were, and in other places now are ſaints weak in the faith, both in and out of church fellowſhip; and it is probable there then were, and elſewhere now are thoſe that will caſt ſuch out of their mutual affection. And if they will caſt ſuch out of their mutual affection that are within, no doubt they will keep out of their church fellowſhip thoſe that are without.

Arg. 1. Whereas the Lord's care extends to all his, and if it were a good argument in the third verſe, for them to receive thoſe within, becauſe God hath received them, it would be as good an argument to receive in thoſe without, *for God hath received them alſo:* unleſs it could be proved, that all that were and are weak in the faith, were and are in church-fellowſhip, which is not likely: for if they would caſt ſuch out of their affection that are within, they would upon the ſame account keep them out of church fellowſhip that were without: therefore as it is a duty to receive thoſe within unto mutual affection, *ſo* it is no leſs a duty, *by the text*, to receive ſuch weak ones as are without, into church fellowſhip.

Arg. 2. Is urged from the words themſelves, which are, *Receive him that is weak in the faith*; wherein the Lord puts *no* limitation in this text or in any other; and *who* is *he* then that *can* reſtrain it, *unleſs he will limit the Holy One of Iſrael?* And how would ſuch an interpretation fooliſhly charge the Lord, as if he took *care* only of thoſe within, but not *like* care of thoſe without; whereas he commandeth them to receive *them*, and uſeth this motive, he had received them, and he receiveth thoſe that are weak in the faith, if without, as well as thoſe within.

From the example, (to wit) *That God had received them*; whereas had he been of the church, they would have been perſuaded of that before the motive was urged: for no true church of Chriſt's would take in, or keep in any, whom they judged the Lord had not received; but thoſe weak ones were ſuch as they queſtioned whether the Lord had received them, elſe the text had not been an anſwer ſufficient for their receiving them: There might have been objected, they hold up *Jewiſh* obſervations of meats and days, which by the death of Chriſt were aboliſhed, and ſo did deny ſome of the effects of his death; yet the Lord who was principally *wronged* could paſs *this* by, and *commandeth* others to receive them alſo. And if it be a good argument to receive ſuch as are weak in any thing, whom the Lord hath received, *then there can be no good argument to reject for any thing for which the Lord will not reject them:* for elſe the command in the firſt verſe, and his example in the third verſe were inſufficient, without ſome other arguments unto the church, *beſides his command and example.*

Some object, chap. 15. 7. *Receive you one another, as Chriſt hath received us unto the glory of God*, and from thence ſuppoſing they were all in church fellowſhip before, whereas the text ſaith not ſo: for if you conſider the 8th and 9th verſes, you may ſee he ſpeaks unto *Jews* and *Gentiles* in *general*, that if the *Jews* had the receiving, *they* ſhould receive *Gentiles*; and if the *Gentiles* had the *receiving*, *they* ſhould receive *Jews:* for had they not been on both ſides commanded, the *Jews* might have ſaid to the *Gentiles*, you are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they ſhould receive the ſtrong; and if the ſtrong had the receiving, they ſhould not keep out the weak; and the text is reinforced with the example of the *Son's receiving us unto the glory of God*, that as he receiveth *Jews* and poor *Gentiles*, weak and ſtrong, in church fellowſhip, or out of church fellowſhip; ſo ſhould they to the glory of God. And as the Lord Jeſus received ſome, though they held ſome things *more* than were commanded, and ſome things *leſs* than were commanded, and as thoſe that were weak and in church fellowſhip, ſo thoſe that were weak and out of church fellowſhip; and that not only into mutual affection, but unto fellowſhip with himſelf; and *ſo* ſhould they, not only receive ſuch as were weak within into mutual affection, but ſuch as were without, both to mutual affection and to church fellowſhip: or elſe ſuch weak ones as were without, had been excluded by the text. Oh! how is the heart of God the father and the ſon ſet upon this, to have his children in his houſe, and in one anothers hearts as they are in his, and are born upon the ſhoulders and breaſts of his ſon their high prieſt? and as if all this will not do it, but the devil will divide them ſtill, whoſe work it properly is; *But the God of peace will come in ſhortly, and bruiſe Satan under their feet*, as in *Rom.* 16. 20. And they will agree to be in one houſe, when they are more of one heart; in the mean time pray as in chap. 15. 5. *Now the God of patience and conſolation grant that we be like-minded one towards another according to Chriſt Jeſus.*

I ſhall endeavour the anſwering of ſome *objections*, and leave it unto conſideration.

Obj. Some ſay this *bearing or receiving, were but in things indifferent.*

Anſw. That eating, or forbearing upon a civil account, are things indifferent, is true: but not when done upon the account of worſhip, as keeping of days, and eſtabliſhing *Jewiſh* obſervations about meats, which by the death of Chriſt are taken away; and it is not fairly to be imagined the ſame church at *Rome* looked ſo upon them as indifferent; nor that the Lord doth; that it were all alike to him to hold up *Jewiſh* obſervations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great miſtake, and no leſs than to make God's grace little in receiving ſuch: for if it were but in things wherein they had not ſinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to ſay the things were indifferent, as to ſay *the Lord had received them.*

Whereas the text is to ſet out the riches of grace to the veſſels of mercy, as *Rom.* 9. 15. That as at firſt he did freely chuſe and accept them; ſo when they fail and miſcarry in many things, yea about his worſhip alſo, although he be moſt injured thereby, yet he is firſt in paſſing it by, and perſuading others to do the like: That as the good *Samaritan* did in the Old Teſtament, ſo our good *Samaritan* doth in the New, when prieſt and levite paſſed by, paſtor and people paſs by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and ſetting it upon his account.

Object. *That this bearing with, and receiving ſuch as are weak in the faith, muſt be limited to meats, and days, and ſuch like things that had been old Jewiſh obſervations, but not unto the being ignorant in, or doubting of any New-Teſtament inſtitution.*

Anſw. Where the Lord puts no limitation, men ſhould be wary how they do it, for they muſt have a command or example, before they can limit this command; for although the Lord took this occaſion from their difference about meats and days to give this command, yet the command is not limited there, no more than *Matt.* 12. 1, 2, 3, 4, 5, 6, 7. That when they made uſe of his good law rigorouſly in the letter, he preſently publiſhed an act of grace in the 7th verſe, and tells them, *Had they known what this meaneth, I will have mercy and not ſacrifice, they would not have condemned the guiltleſs*; as alſo *Matt.* 9. 13. *Go learn what this meaneth, I will have mercy and not ſacrifice*, which is not to be limited unto what was the preſent occaſion of publiſhing the command, but obſerved as a general rule upon all occaſions, wherein mercy and ſacrifice comes in competition, to ſhew the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when ſome would not receive ſuch as were weak in the faith, as to matters of practice, the Lord was pleaſed to publiſh *this* Act *of grace: Him that is weak in the faith receive you, but not to doubtful diſputation.* Now unleſs it be proved, that no ſaint can be weak in the faith in any thing but meats and days, or in ſome old-teſtament obſervations, and that he ought not to be judged a ſaint that is weak in the faith as it relates to goſpel-inſtitutions, in matters of practice, you cannot limit the text, and you muſt alſo prove his weakneſs *ſuch, as that the Lord will not receive him*; elſe the command in the firſt verſe, and the reaſon or motive in the third verſe, will both be in force upon you; to wit, *Him that is weak in the faith receive you, or unto you, for God hath received him.*

Object. *But ſome may object from* 1 Cor. 12. 13. For by one ſpirit are we all baptized into one body, whether we be Jews or Gentiles. *Some there are that affirm this to be meant of water-baptiſm, and that particular churches are formed thereby, and all perſons are to be admitted and joyned unto ſuch churches by water-baptiſm.*

Anſw. That the baptiſm intended in the text is the ſpirit's baptiſm, and not water baptiſm; and that the body the text intends, is not principally the church of *Corinth*, but all believers, both Jews and Gentiles, being baptized into one myſtical body, as *Eph.* 4. 4. *There is one body and one ſpirit,* wherein there is ſet out the *uniter* and the *united*; therefore in the third verſe they are exhorted to keep the *unity* of the *ſpirit* in the bond of peace. The united are all the faithful in one body; into whom? in the fifth verſe, in one Lord Jeſus Chriſt: by what? one faith, one baptiſm, which *cannot* be meant of water baptiſm; for water baptiſm doth not unite all this body, for ſome of them never had water baptiſm, and are yet of this body, and by the ſpirit gathered into one Lord Jeſus Chriſt, *Eph.* 1. 10. both which are in heaven and in earth, Jew and Gentile, *Eph.* 2. 16. that he might reconcile both unto God in one body by his croſs: the inſtrument you have in verſe 18. *by one ſpirit* Eph. 3. 6. That the Gentiles ſhould be fellow heirs of the ſame body, ver. 15. *of whom the whole family in heaven and earth is named.* And the reaſons of their keeping the unity of the ſpirit in *Eph.* 4. 3. is laid down in ver. 4, 5. being one body, one ſpirit, having one hope, one Lord, one faith, one baptiſm, whether they were Jews or Gentiles, ſuch as were in heaven or in earth, which *cannot* be meant of water-baptiſm, for in that ſenſe they had not all one baptiſm, nor admitted and united thereby: So in 1 *Cor.* 12. 13. *For by one ſpirit we are all baptized into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one ſpirit*; which *cannot* be meant of water baptiſm, in regard all the body of Chriſt, Jews and Gentiles, bond and free partook not thereof.

Object. *But* Eph. 4. 5. *ſaith, there is but* one baptiſm; *and by what hath been ſaid, if granted, water baptiſm will be excluded, or elſe there is more baptiſms than one.*

Anſw. It followeth not that becauſe the ſpirit will have no corrival, that therefore other things may not be in their places: That becauſe the ſpirit of God taketh the pre-eminence, therefore other things may not be ſubſervient, 1 *John* 2. 27. The apoſtle tells them, That *the anointing which they have received of him, abideth in them*; *and you need not,* ſaith he, *that any man teach you, but as the ſame anointing teacheth you all things.* By this ſome may think *John* excludes the miniſtry; no ſuch matter, tho' the Holy Ghoſt had confirmed and inſtructed them ſo in the truth of the goſpel, as that they were furniſhed againſt ſeducers in ver. 26. yet you ſee *John* goes on ſtill teaching them in many things: as alſo in *Eph.* 4. 11, 12, 13. he gave ſome apoſtles, ſome evangeliſts, ſome paſtors, and teachers, ver. 12. for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; ver. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt.* So in the Spirit's baptiſm, though it have the pre-eminence, and appropriateth ſome things, as peculiar to itſelf, it doth not thereby deſtroy the uſe and end of water baptiſm, or any other ordinance in its place: for water baptiſm is a means to increaſe grace, and in it and by it ſanctification is forwarded, and remiſſion of ſins more cleared and witneſſed; yet the giving grace, and regenerating and renewing, is the Holy Spirit's peculiar. Conſider *Tit.* 3. 5. *By the waſhing of regeneration, and renewing of the Holy Ghoſt,* Baptiſm being the outward ſign of the inward graces wrought by the ſpirit, a repreſentation or figure, as in 1 *Pet.* 3. 21. *The like figure whereunto baptiſm doth now alſo ſave us, not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt,* not excluding water-baptiſm; but ſhewing, That the ſpiritual part is chiefly to be looked at: though ſuch as ſlight water baptiſm, as the *Phariſees* and *Lawyers* did, *Luke* 7. 30. reject the counſel of God againſt themſelves not being baptized: and ſuch as would ſet water baptiſm in the ſpirit's place, exalt a duty againſt the deity and dignity of the ſpirit, and do give the glory due unto him, as God bleſſed for ever, unto a duty.

By which miſtake of ſetting up water baptiſm in the Spirit's place, and aſſigning it a work which was never appointed unto it; of forming the body of Chriſt, either in general, as in 1 *Cor.* 12. 13. *Eph.* 4. 5. or as to particular churches of Chriſt, we may ſee the fruit, that inſtead of being the means of uniting as the ſpirit doth, that it hath not only rent his ſeamleſs coat, but divided his body which he hath purchaſed with his own blood, and oppoſed that great deſign of father, ſon, and ſpirit, in uniting poor ſaints, thereby pulling in pieces what the ſpirit hath put together. *Him that is weak in the faith receive you, for God hath received him*; being ſuch as the ſpirit had baptized and admitted of the body of Chriſt, he would have his churches receive them alſo: whoſe baptiſm is the *only* baptiſm, and ſo is called the *one* baptiſm: Therefore conſider, whether ſuch a practice hath a command or an example, that perſons muſt be joyned into church fellowſhip by water baptiſm; for *John* baptized many, yet he did not baptize ſome into one church, and ſome into another, nor all into one church (as the church of *Rome* doth): and into what church did *Philip* baptize the eunuch, or the apoſtle the jaylor and his houſe? and all the reſt they baptized, were they not left free to join themſelves for their convenience and edification? All which I leave to conſideration. I might have named ſome inconveniences, if not abſurdities that would follow the aſſertion: as to father the miſtakes of the baptizers on the Spirit's act, who is not miſtaken in any He baptizeth; no falſe brethren creep in unawares into the myſtical body by him; and alſo how this manner of forming churches would ſuit a country, where many are converted, and willing to be baptized; but there being no church to be baptized into, how ſhall ſuch a church-ſtate begin? The firſt muſt be baptized into no church, and the reſt into him as the church, or the work ſtand ſtill for want of a church.

Object. "But God is a God of order, and hath ordained order in all the churches of Chriſt; and for to receive one that holds the baptiſm he had in his infancy, there is no command nor example for, and by the ſame rule children will be brought in to be church members."

Anſ. That God is a God of order, and hath ordained orders in all the churches of Chriſt is true; and that this is one of the orders to receive him that is weak in the faith, is as true. And though there be no example or command, in ſo many words, receive ſuch an one that holds the baptiſm he had in his infancy, nor to reject ſuch a one: but there is a command to receive him that is weak in the faith, without limitation, and it is like this might not be a doubt in thoſe days, and ſo not ſpoken of in particular.

But the Lord provides a remedy for all times in the text, *Him that is weak in the faith, receive you*; for elſe receiving *would not be upon the account of ſaintſhip*; but upon knowing and doing all things according to rule and order, and that muſt be perfectly, elſe for to deny any thing, or to affirm too much is diſorderly, and would hinder receiving: but the Lord deals not ſo with his people, but accounts *love the fulfilling of the law*, though they be ignorant in many things both as to knowing and doing; and receives them into communion and fellowſhip with himſelf, and would have others do the ſame alſo: and if he would have ſo much bearing in the apoſtle's days, when they had infallible helps to expound truths unto them, much more now, the church hath been ſo long in the wilderneſs and in captivity, and not that his people ſhould be *driven away in the dark day*, though they are ſick and weak, *Ezek.* 34. 16. 21. And that it ſhould be ſuppoſed ſuch tenderneſs would bring in children in age to be church-members, yea and welcome, if any body could prove them in the faith, though never ſo weak; for the text is, *Him that is weak in the faith, receive you*: It is not He, and his wife and children, unleſs it can be proved they are in the faith.

Object. "By this, ſome ordinances may be loſt or omitted, and is it to be ſuppoſed the Lord would ſuffer any of his ordinances to be loſt or omitted in the Old or New Teſtament, or the right uſe of them, and yet own ſuch for true churches, and what reaſon can there be for it?"

Anſ. The Lord hath ſuffered ſome ordinances to be omitted and loſt in the old Teſtament, and yet owned the church. Though circumciſion were omitted in the wilderneſs, yet he owned them to be his church, *Acts* 7. 38. and many of the ordinances were loſt in the captivity: See *Ainſworth* upon *Exod.* 28. 30, &c. which ſhewed what the high-prieſt was to put on, and were not to be omitted upon pain of death, as the *Urim* and *Thummin*, yet being loſt, and ſeveral other ordinances, the ark, with the mercy-ſeat and cherubims, the fire from heaven, the majeſty and divine preſence, &c. yet he owns the ſecond temple, though ſhort of the firſt, and filled it with his glory, and honoured it with his ſon, being a member and a miniſter therein, *Mal.* 3. 1. *The Lord whom you ſeek will ſuddenly come to his temple*: So in the New-Teſtament, ſince their wilderneſs condition, and great and long captivity, there is ſome darkneſs and doubts, and want of light in the beſt of the Lord's people, in many of his ordinances, and that for ſeveral ages, and yet how hath the Lord owned them for his churches, wherein he is to have *glory and praiſe throughout all ages*, Eph. 3. 21. And ſo ſhould we own them, *unleſs we will condemn the generation of the juſt:* It muſt be confeſſed, That if exact practice be required, and clearneſs in goſpel inſtitutions before communion; who dare be ſo bold as to ſay his hands are clean, and that he hath done all the Lord's commands, as to inſtitutions in his worſhip? and muſt not confeſs the change of times doth neceſſitate ſome variation, if not alteration, either in the matter or manner of things according to primitive practice; yet owned for true churches, and received as viſible ſaints, though ignorant either wholly, or in great meaſure, in laying on of hands, ſinging, waſhing of feet, and anointing with oil, in the gifts of the ſpirit, which is the *Urim* and *Thummim* of the goſpel: And it cannot be proved, that the churches were ſo ignorant in the primitives times, nor yet that ſuch were received into fellowſhip; yet now herein it is thought meet there ſhould be bearing, and why not in baptiſm, eſpecially in *ſuch as own it for an ordinance*, though in ſome things miſs it, and do yet ſhew their love unto it, and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their blood; which ſheweth, they hold it in conſcience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith, as to clearneſs in goſpel inſtitutions: ſurely the text is on their ſide, or elſe it will exclude all the former, *Him that is weak in the faith receive you, but not to doubtful diſputations*, Rom. 14. 5. Let every man be fully perſuaded in his own mind, and ſuch the Lord hath received.

As to the query, *What reaſon is there, why the Lord ſhould ſuffer any of his ordinances to be loſt?*

Anſ. If there were no reaſon to be ſhewn, it ſhould teach us ſilence, for he doth nothing without the higheſt reaſon; and there doth appear ſome reaſons in the Old Teſtament, why thoſe ordinances of *Urim* and *Thummim*, &c. were ſuffered to be loſt in the captivity, that they might long and look for the Lord Jeſus, the prieſt, that was to ſtand up with *Urim* and *Thummim*, Ezra 2. 63. Neh. 7. 65. which the Lord by this puts them upon the hoping for, and to be in the expectation of ſo great a mercy, which was the promiſe of the Old Teſtament, and all the churches loſſes in the New Teſtament: By all the dark night of ignorance ſhe hath been in, and long captivity ſhe hath been under, and in her wandering wilderneſs ſtate, wherein ſhe hath rather been fed with manna from heaven, than by men upon earth; and after all her croſſes and loſſes, the Lord lets light break in by degrees, and deliverance by little and little; *and ſhe is coming out of the wilderneſs leaning upon her beloved*; and the Lord hath given the valley of *Achor* for a door of hope, that e'er long ſhe may receive the promiſe of the goſpel richly, by the ſpirit, to be poured upon us from on high, *Iſa.* 32. 15. and the wilderneſs be a fruitful field, and the fruitful field become a foreſt, and then the Lord will take away the covering caſt over all people, *Iſa.* 25. 7. and the vail that is ſpread over all nations; *Iſa.* 11. 9. *For the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea*, ver. 13. *Then* Ephraim *ſhall not envy* Judah, *and* Judah *ſhall not vex* Ephraim. Thus will the God of peace bruiſe ſatan under foot ſhortly; and one reaſon why the Lord may ſuffer all this darkneſs and differences that have been, and yet are, is, that we might long and look for this bleſſed promiſe of the goſpel, the pourings out of the ſpirit.

Object. *But many authors do judge, that the weak and ſtrong were all in church-fellowſhip before, and that the receiving*, Rom. 14. 1. *was but into mutual affection.*

Anſ. It ought to be ſeriouſly weighed how any differ from ſo many worthy authors, is confeſſed, to whom the world is ſo much beholden for their help in many things; but it would be of dangerous conſequence to take all for granted they ſay, and unlike the noble *Bereans*, Acts 17. 11. Though they had ſome infallible teachers, yet they took not their words or doctrine upon truſt; and there may be more ground to queſtion expoſitors on this text, in regard their principles neceſſitate them to judge that the ſenſe; for if it be in their judgments a duty to compel all to come in, and to receive all, and their children, they muſt needs judge by that text, they were all of the church, and in fellowſhip, before their ſcrupling meats and days, becauſe that is an act of grown perſons at years of diſcretion; and therefore the receiving is judged by them to be only into mutual affection, for it is impoſſible for them to hold their opinion, and judge otherwiſe of the text; for in baptiſm, they judge infants ſhould be received into church-fellowſhip; and then ſcrupling meats and days muſt needs be after joining. Their judgments might as well be taken, that it is a duty to baptize infants, as that they can judge of this text rightly, and hold their practice.

Object. *But no uncircumciſed perſon was to eat the paſſover*, Exod. 12. *And doth not the Lord as well require the ſign of baptiſm now, as of circumciſion then? and is there not like reaſon for it?*

Anſ. The Lord, in the Old Teſtament, expreſly commanded no uncircumciſed perſon ſhould eat the paſſover, *Exod.* 12. 28. and in *Ezek.* 34. 9. that no ſtranger, uncircumciſed in heart, or uncircumciſed in fleſh, ſhould enter into his ſanctuary: And had the Lord commanded, that no unbaptized perſon ſhould enter into his churches, it had been clear: And no doubt, Chriſt was as faithful as a ſon in all his houſe, as *Moſes* was as a ſervant; and although there had been but little reaſon, if the Lord had commanded it ſo to be, yet in God's worſhip we muſt not make the likeneſs of any thing in our reaſon, but the will of God, the ground of duty; for upon ſuch a foundation ſome would build the baptiſing of infants, becauſe it would be like unto circumciſion, and ſo break the ſecond commandment, in making the likeneſs of things of their own contrivance, of force with inſtitutions in the worſhip of God.

The moſt that I think can be ſaid is, That we have no goſpel example for receiving without baptiſm, or rejecting any for want of it: Therefore it is deſired, what hath been ſaid may be conſidered, leſt while we look for an example, we do not overlook a command upon a miſtake, ſuppoſing that they were all in church-fellowſhip before; whereas the text ſaith not ſo, but, *Him that is weak in the faith receive you*, or unto you.

We may ſee alſo how the Lord proceeds under the law, though he accounts thoſe things that were done contrary to his law, ſinful, though done ignorantly; yet never required the offender to offer ſacrifice till he knew thereof, *Lev.* 5. 5. *comp.* with 15, & 16 verſes. And that may be a man's own ſin through his ignorance; that though it may be another's duty to endeavour to inform him in, yet not thereupon to keep him out of his father's houſe; for ſurely the Lord would not have any of his children kept out, without we have a word for it. And though they ſcruple ſome meats in their father's houſe, yet it may be dangerous for the ſtronger children to deny them all the reſt of the dainties therein, till the weak and ſick can eat ſtrong meat; whereas *Peter* had meat for one, and milk for another; and *Peter* muſt feed the poor lambs as well as the ſheep; and if others will not do it, the great ſhepherd will come ere long and look up what hath been driven away, *Ezek.* 34. 4, 11. *Iſa.* 40. 11. He will feed his flock like a ſhepherd; he ſhall gather the lambs into his boſom, and gently lead thoſe that are with young.

Peaceable Principles and True:

OR,

A brief Anſwer to Mr. Danver's and Mr. Paul's Books againſt my Confeſſion of Faith, and Differences in Judgment about Baptiſm no Bar to Communion.

WHEREIN

Their Scriptureleſs Notions are overthrown, and my peaceable Principles ſtill maintained.

Do ye indeed ſpeak Righteouſneſs, O congregation? do ye judge uprightly, O ye Sons of Men? Pſal. 58. 1.

SIR,

I Have received and conſidered your *ſhort reply* to my *differences in judgment about* water-baptiſm *no bar to communion*; and obſerve, that you *touch* not the argument at all: but rather labour what you can, and beyond what you ought, to throw *odiums* upon your brother for reproving you for your error, viz. *That thoſe believers that have been baptized after confeſſion of Faith made by themſelves, ought and are in duty bound to exclude from their church-fellowſhip, and communion at the table*

table of the Lord, thoſe of their holy brethren that have not been ſo baptized. This is your *error:* error, I call it, becauſe it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptiſm is God's ordinance; yet I have denied, that baptiſm was ever ordained of God *to be a wall of diviſion between the holy and the holy*; the holy that are, and the holy that are not *ſo* baptized with water as we. You, on the contrary, both by doctrine and practice *aſſert that it is*; and therefore do ſeparate yourſelves from all your brethren that in that matter differ from you; accounting them, notwithſtanding their ſaving faith and holy lives, *not fitly qualified for church-communion*, and all becauſe they have not been, as you, baptized: Further, you count their communion among *themſelves unlawful*, and therefore *unwarrantable*; and have concluded, *they are joined to idols, and that they ought not to be ſhewed the pattern of the houſe of God, until they be aſhamed of their ſprinkling in their infancy, and accept of and receive baptiſm as you.* Yea, you count them as they ſtand, not the churches of God; ſaying, *We have no ſuch cuſtom, nor the churches of God.*

At this I have called for your proofs, the which you have attempted to produce; but in concluſion have ſhewed none other, but, *That the primitive churches had thoſe they received, baptized before ſo received.*

I have told you, that this, though it were granted, cometh not up to the queſtion; *for we aſk not, whether they were ſo baptized? But whether you find a word in the Bible that juſtifieth your concluding that it is your duty to exclude thoſe of your holy brethren that have not been* ſo *baptized?* From this you cry out, that I take up the arguments of them that plead for infant-baptiſm: I anſwer, I take up no other argument but your own, viz. *That there being no precept, precedent, nor example in all the ſcripture, for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it*, but contrariwiſe to receive them; becauſe God hath given us ſufficient proof that himſelf hath received them, whoſe example in this caſe he hath commanded us to follow, *Rom.* 14. 15.

This might ſerve for an anſwer to your reply. But becauſe, perhaps, ſhould I thus conclude, ſome might make *an ill uſe* of my brevity; I ſhall therefore briefly ſtep after you, and examine your *ſhort reply*; at leaſt, where ſhew of argument is.

Your firſt five pages are ſpent to prove me either *proud* or a *liar*; for inſerting in the title-page of my *differences*, &c. *that your book was written by the Baptiſt*, or brethren of your way.

In anſwer to which; whoſo readeth your *ſecond*, your *fifth* and *ſixth* queſtions to me, may not perhaps be eaſily perſuaded to the contrary; but the two laſt in your reply, are omitted by you; whether for brevities ſake, or becauſe you were conſcious to yourſelf, that the ſight of them would overthrow your inſinuations, I leave to the ſober to judge. But put the caſe I had failed herein, *doth this warrant your unlawful practice?*

You aſk me next, *How long is it ſince I was a Papiſt?* and then add, *It is an ill bird that bewrays his own neſt.*

Anſ. I muſt tell you (avoiding your *ſlovenly* language) I know none to whom that title is ſo proper *as to the diſciples of* John. And ſince you would know by what name I would be diſtinguiſhed from others; I tell you, I would be, and hope I am, *a Chriſtian*; and chuſe, if God ſhould count me worthy, *to be called a Chriſtian, a Believer*, or other ſuch name which is approved by the Holy Ghoſt. And as for thoſe factious titles of *Anabaptiſts, Independents, Preſbyterians*, or the like, I conclude, that they came neither from *Jeruſalem*, nor *Antioch*, but rather from *Hell* and *Babylon*; for they naturally tend to diviſions, *you may know them by their fruits.*

Next, you tell us of your *goodly harmony in* London; or of the *amicable chriſtian correſpondency betwixt thoſe of divers perſuaſions there, until my turbulent and mutineering ſpirit got up.*

Anſ. The cauſe of my writing, I told you, which you have neither diſapproved in whole, nor in part. And now I aſk *what kind* of chriſtian correſpondency you have with them? *Is it ſuch as relateth to church-communion*; or *ſuch* only as you are commanded to have with every brother that walketh diſorderly, that they may be aſhamed of their church-communion, which you condemn? if ſo, *your great flouriſh will add no praiſe to them*; and why they ſhould glory in a correſpondency with them as chriſtians, who yet count them under ſuch deadly ſin, which will not by any means, as they now ſtand, *ſuffer you to admit them* to their Father's table, to me is not eaſy to believe.

Farther, Your chriſtian correſpondency (as you call it) will not keep you *now* and *then*, from *fingering* ſome of their members from them; nor from teaching them that you *ſo* take away, to judge and condemn them that are left behind: *Now who boaſteth in this beſides your ſelf, I know not.*

Touching Mr. *Jeſſe*'s judgment in the caſe in hand, *you know it condemneth your practice*; and ſince in your firſt, you have called for an author's teſtimony, I have preſented you with one, whoſe arguments you have not condemned.

For your inſinuating my abuſive and unworthy behaviour, as the cauſe of the brethrens attempting to break our chriſtian communion; it is not only falſe, but ridiculous: *falſe*; for they have attempted to make *me* alſo one of their diſciples, and ſent *to* me, and *for* me for that purpoſe. Beſides, it is *ridiculous*: ſurely their *pretended* order, and as they call it, our *diſorder*, was the cauſe; or they muſt render themſelves very malicious, to ſeek the overthrow of a whole congregation, for (if it had been ſo) the unworthy behaviour of one.

Now, ſince you tell me, p. 9. *That Mr.* Kiffin *hath no need of my forgiveneſs for the wrong he hath done me in his epiſtle.*

I aſk, did he tell you ſo? But let it lie as it doth; I will at this time turn his argument upon him, and deſire his direct anſwer: *There being no precept, precedent or example for Mr.* Kiffin *to exclude his holy brethren from chriſtian communion that differ with him about baptiſm, he ought not to do it*; *but there is neither precept, precedent, nor example*; *therefore*, &c.

You blame me for writing his name at length: but I know he is not aſhamed of his name: and for you, though at the remoteſt rate, to inſinuate it, *muſt needs be damage to him.*

Your artificial ſquibbling ſuggeſtions to the world about myſelf, impriſonment, and the like, I freely *bind* unto me as an *ornament* among the reſt of my *reproaches*, till the Lord ſhall wipe them off at his coming. *But they are no argument that you have a word that binds you to exclude the holy brethren communion.*

Now what if (as you ſuggeſt) the ſober Dr. *Owen*, though he told me and others at firſt, he would write an epiſtle to my book, yet waved it afterwards; *this is alſo to my advantage*; becauſe it was through the earneſt ſolicitations of ſeveral of you that at that time ſtopped his hand: *And perhaps 'twas more for the glory of God, that truth ſhould go naked into the world, than as ſeconded by ſo mighty an armour-bearer as he.*

You tell me alſo, that ſome of the ſober Independents have ſhewed diſlike to my writing on this ſubject: What then? If I ſhould alſo ſay, as I can without lying, *that ſeveral of the baptiſts have wiſhed yours burnt before it had come to light*; is your book ever the worſe for that?

In p. 13. *You tell us, you meddle not with Preſbyterians, Independents, mix'd communioniſts* (a new name) *but are for liberty for all according to their light.*

Anſ. I aſk then, ſuppoſe an holy man of God, that differeth from you, as thoſe above-named do, in the manner of water-baptiſm; I ſay, ſuppoſe ſuch an one ſhould deſire communion with you, yet abiding by his own light, as to the thing in queſtion, Would you receive him to fellowſhip? If no, do you not diſſemble?

But you add, "If unbaptized believers do not walk with us, they may walk with them with whom they are better agreed."

Anſ. Then it ſeems you do but flatter them. You are not, for all you pretend to give them their liberty, *agreed they ſhould have it with you.* Thus do the Papiſts give the Proteſtants their liberty, becauſe they can neither will nor chuſe.

Again, But do you not follow them with clamours and out-cries, that their communion even amongſt themſelves, is unwarrantable? Now how then do you give them their liberty? Nay, do not even theſe things declare that you would take it away if you could?

"For the time that I have been a Baptiſt (ſay you) I do not remember that ever I knew that one unbaptized perſon did ſo much as offer themſelves to us for church-fellowſhip."

Anſ. This is no proof of your love to your brethren; but rather an argument that your *rigidneſs* was from that day to this ſo apparent, that thoſe good ſouls deſpaired to make ſuch attempts; we know they have done it elſewhere, where they hoped to meet with encouragement.

In p. 14. You ſeem to retract your denial of baptiſm to be the initiating ordinance. And indeed Mr. *Danvers* told me, that you muſt retract that opinion, and that he had or would ſpeak to you to do it; yet by ſome it is ſtill ſo acknowledged to be; and in particular, by your great helper Mr. *Denne*, who ſtrives to maintain it by ſeveral arguments; but your denial may be a ſufficient confutation to him; ſo I leave you together to agree about it, and conclude you have overthrown him.

But it ſeems though you do not now own it to be the inlet into a particular church; yet (as you tell us in page 14. of your laſt) "you never denied that baptiſm doth not make a believer a member of the univerſal, orderly, church-viſible And in this Mr. *Danvers* and you agree." "Perſons enter into the viſible church thereby," ſaith he.

Anſ. Univerſal, that is the *whole* church: This word now comprehendeth all the parts of it, even from *Adam* to the very world's end, whether in heaven or earth, *&c.* Now that baptiſm makes a man a member of this church, I do not yet believe, nor can you ſhew me why I ſhould.

2. The *univerſal, orderly church*: What church this ſhould be (if by orderly, you mean harmony or agreement in the outward parts of worſhip) I do not underſtand neither.

And yet thus you ſhould mean, becauſe

you add the word *viſible* to all at the laſt; *the univerſal, orderly, viſible church.* Now I would yet learn of this brother where this church is; for if it be *viſible*, he can *tell* and alſo *ſhew* it. But to be ſhort, there is no ſuch church: the univerſal church cannot be viſible; a great part of that vaſt body being already in heaven, and a great part as yet (perhaps) unborn.

But if he ſhould mean by *univerſal*, the whole of that part of this church that is on earth, then neither is it *viſible* nor *orderly.* 1. Not *viſible*; for the part remains always to the beſt man's eye utterly inviſible.

2. This church is not *orderly*; that is, hath not harmony in its outward and viſible parts of worſhip; ſome parts oppoſing and contradicting the other moſt *ſeverely.* Yea, would it be uncharitable to believe, that ſome of the members of this body could willingly die in oppoſing that which others of the members hold to be a truth of Chriſt? As for inſtance at home; could not ſome of thoſe called *Baptiſts*, die in oppoſing infant baptiſm? And again, ſome of them that are for infant baptiſm, *die for that as a truth?* Here therefore is no order, but an evident contradiction: and that *too* in *ſuch* parts of worſhip, as both count viſible parts of worſhip indeed.

So then by *univerſal, orderly, viſible church*, this brother muſt mean thoſe of the ſaints only, that have been, or are baptized as we; this is clear, becauſe baptiſm (ſaith he) maketh a believer a member of *this church*; his meaning then is, that there is an *univerſal, orderly, viſible church*, and they *alone* are the *Baptiſts*; and that every one that is baptized, is by that made a member of the *univerſal, orderly, viſible church of Baptiſts*, and that the whole number of the reſt of ſaints are utterly excluded.

But now if other men ſhould do as this man, how many univerſal churches ſhould we have? An *univerſal, orderly, viſible church of Independants*; an *univerſal, orderly, viſible church of Preſbyterians*, and the like. And who of them, if as much confuſed in their notions as this brother, might not (they judging by their own light) contend for *their univerſal church*, as *he* for *his?* But they have more wit.

But ſuppoſe that this *unheard* of fictitinns church were the only true univerſal church; yet *whoever they baptize*, muſt be a viſible ſaint firſt; and *if* a viſible ſaint, *then* a viſible member of Chriſt; and if *ſo*, then a *viſible member* of his body, which is the church, before they be baptized; now he which is a viſible member of the church already, that which hath ſo made him, hath prevented all thoſe claims that by any may be made or imputed to this or that ordinance to make him ſo. His viſibility is already; he is already a viſible member of the body of Chriſt, and after that baptized. His baptiſm then neither makes him a member, nor viſible member, of the body of Jeſus Chriſt.

You go on, "That I ſaid it was conſent that makes perſons members of particular churches is true."

Anſ. But that it is conſent and *nothing* elſe, conſent *without* faith, *&c.* is falſe. Your after-endeavour to heal your unſound ſaying, will do you no good: "Faith gives being to, as well as probation for memberſhip."

What you ſay *now* of the epiſtles, that they were written to particular ſaints, and thoſe *too* out of churches as well as in, I always believed: but in your firſt you were pleaſed to ſay, "You were one of them that objected againſt our proofs out of the epiſtles, becauſe they were written to particular churches *(intending theſe baptized)* and that they were written to other ſaints, would be hard for me to prove:" but you do well to give way to the truth.

What I ſaid about baptiſm's being a *peſt*, take my words as they lie, and I ſtand ſtill thereto: "Knowing that ſatan can make any of God's ordinances a *peſt* and plague to his people, even baptiſm, the Lord's table, and the holy ſcriptures; yea, the miniſters alſo of Jeſus Chriſt may be ſuffered to abuſe them, and wrench them out of their place." Wherefore I pray, if you write again, either conſent to, or deny this poſition, before you proceed in your outcry.

But I muſt ſtill continue to tell you, though you love not to hear thereof; That ſuppoſing your opinion hath hold of your conſcience, if you might have your will, you would make inroads and outroads too, in all the churches that are not as you in the land You reckon that church-privileges belong not to them who are not baptized as we, ſaying, "How can we take theſe privileges from them before they have them, we keep them from a diſorderly practice of ordinances, *eſpecially* among ourſelves;" intimating you do what you can alſo among others: and he that ſhall judge thoſe he walketh not with, or, ſay as you, that they like *Ephraim*, are "joined to an idol, and ought to repent and be aſhamed of that idol before they be *ſhewed* the pattern of the houſe;" and then ſhall back all with the citation of a text; doth it either in *jeſt* or in *earneſt*; if in *jeſt*, it is *abominable*; if in *earneſt*, his conſcience is *engaged*; and being *engaged*, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable, out of the churches abroad, as well as that he ſtands in relation unto. This being thus, it is reaſonable to conclude, you want not an heart, but opportunity for your inroads and outroads among them.

Touching thoſe five things I mentioned in my ſecond; *you ſhould not have counted* they were found *no where*, becauſe not found under that head which I mention: and now leſt you ſhould miſs them again, I will preſent you with them here.

1. *Baptiſm is not the initiating ordinance.*
2. *That though it was, the caſe may ſo fall out, that members might be received without it.*
3. *That baptiſm makes no man a viſible ſaint.*
4. *That faith, and a life becoming the ten commandments, ſhould be the chief and moſt ſolid argument with churches to receive to fellowſhip.*
5. *That circumciſion in the fleſh was a type of circumciſion in the heart, and not of water-baptiſm.*

To theſe you ſhould have given fair anſwers, then you had done like a workman.

Now we are come to p. 22. and 23 of yours; where you labour to inſinuate, *that a tranſgreſſion againſt a poſitive precept, reſpecting inſtituted worſhip, hath been puniſhed with the utmoſt ſeverity that God hath executed againſt men, on record, on this ſide hell.*

Anſ. Mr. *Danvers* ſays, "That to tranſgreſs a poſitive precept reſpecting worſhip, is a breach of the firſt and ſecond commandment." If ſo, then it is for the breach of *them*, that theſe ſevere rebukes befal the ſons of men.

2. But you inſtance the caſe of *Adam his eating the forbidden fruit*; yet to no great purpoſe. *Adam*'s firſt tranſgreſſion was, that he violated the law that was written in his heart; in that he hearkened to the tempting voice of his wife; and after, becauſe he did eat of the tree: he was bad then before he did eat of the tree; which badneſs was infuſed over his whole nature; and then he bare this evil fruit of eating things that God hath forbidden. *Either make the tree good, and his fruit good; or the tree bad, and his fruit bad:* men muſt be bad, ere they do evil; and good, ere they do good.

Again, which was the greateſt judgment, to be *defiled* and *depraved*, or to be put out of paradiſe, do you in your next determine.

But as to the matter in hand, *What poſitive precept do they tranſgreſs that will not reject him that God bids us receive,* if he want light in baptiſm?

As for my calling for ſcripture to prove it lawful thus to exclude them; blame me for it no more; verily I ſtill muſt do it; and had you but *one* to *give*, I had *had it* long before this. *But you wonder I ſhould aſk for a ſcripture to prove a negative.*

Anſ. Are you at that door, my brother? If a drunkard, a ſwearer, or whoremonger ſhould deſire communion with you, and upon your refuſal, demand your grounds; would you think his demands ſuch you ought not to anſwer? would you not readily give him by *ſcores?* So doubtleſs would you deal with us, *but that in this you are without the lids of the bible.*

2. But again, you have acted as thoſe that muſt produce a poſitive rule. *You count it your duty, a part of your obedience to God, to keep thoſe out of church-fellowſhip that are not baptized as you.* I then demand what precept bids you do this? where are you commanded to do it?

You object, That in *Eph.* 4. and 1 *Cor.* 12. is not meant of ſpirit-baptiſm: but Mr. *Jeſſe* ſays it is not, cannot be the baptiſm with water; and you have not at all refuted him.

And now for the church in the wilderneſs; *you thought, as you ſay, I would have anſwered myſelf in the thing*; but as yet I have not, neither have you. But let us ſee what you urge for an anſwer.

1. (Say you) *though God diſpenſed with their obedience to circumciſion in that time, it follows not that you or I ſhould diſpenſe with the ordinance of water baptiſm now.*

Anſ. God commanded it, and made it the initiating ordinance to church communion. But *Moſes* and *Aaron*, and *Joſhua* and the elders of *Iſrael* diſpenſed with it for forty years; therefore the diſpenſing with it *was miniſterial*, and that with God's allowance, *as you affirm.* Now if they might diſpenſe with circumciſion, though the initiating ordinance; why may not we receive God's holy ones into fellowſhip, ſince we are not forbidden it, but commanded; yea, why ſhould we make water baptiſm, which God never ordained to that end, a bar to ſhut out and let in to church-communion?

2. You aſk, *Was circumciſion diſpenſed with for want of light, it being plainly commanded?*

Anſ. Whatever was the cauſe, want of light is as great a cauſe: and that it muſt neceſſarily follow, they muſt needs ſee it, becauſe commanded, ſavours too much of a tang of free-will, or of the ſufficiency of our underſtanding, and intrencheth too hard on the glory of the Holy Ghoſt; whoſe work it is *to bring all things to our remembrance, whatſoever Chriſt hath ſaid to us*, John 14. 26.

3. You aſk, *Cannot you give your ſelf a reaſon, that their moving, travelling ſtate, made them incapable, and that God was merciful? Can the ſame reaſon, or any thing like it, for refuſing baptiſm, be given now?*

Anſ. I cannot give myſelf this reaſon, nor can you by it give me any ſatisfaction.

Firſt, Becauſe their travelling ſtate could not hinder; if you conſider, that they might, and doubtleſs did lie ſtill in one place years together.

1. They were forty years going from *Egypt* to *Canaan*: and they had but forty-two journies thither.

2. They at times went ſeveral of theſe journies in one and the ſame year. They went (as I take it) eleven of them by the end of the third month after they came out of the land of *Egypt*. Compare *Exod.* 19. 1. with *Numb.* 33. 15.

3. Again, in the fortieth year, we find them in mount *Hor*, where *Aaron* died, and was buried. Now that was the year they went into *Canaan*; and in that year they had nine journies more, or ten, by that they got over *Jordan*, *Numb.* 33. 38, &c. Here then were twenty journies in leſs than an year and an half. Divide then the reſt of the time to the reſt of the journies, and they had above thirty-eight years to go their two and twenty journies in. And how this ſhould be ſuch a travelling moving ſtate, as that it ſhould hinder their keeping this ordinance in its ſeaſon, to wit, *to circumciſe their children the eighth day*; eſpecially conſidering to circumciſe them in their childhood, as they were born, might be with more ſecurity, than to let them live while they were men, I ſee not.

If you ſhould think that their wars in the wilderneſs might hinder them; I anſwer, They had, for ought I can diſcern, ten times as much fighting in the land of *Canaan*, where they were circumciſed, as in the wilderneſs where they were not. And if carnal or outward ſafety had been the argument, doubtleſs they would not have circumciſed themſelves in the ſight (as it were) of one and thirty kings; I ſay, they would not have circumciſed their *ſix hundred thouſand warriors*, and have laid them open to the attempts and dangers of their enemies. No ſuch thing therefore, as you are pleaſed to ſuggeſt, was the cauſe of their not being as yet circumciſed.

Fourthly, "An extraordinary inſtance to be brought into a ſtanding rule, are no parallels:" That is the ſum of your fourth.

Anſ. The rule was ordinary; which was circumciſion; the laying aſide of this rule became as ordinary, ſo long a time as forty years, and *in the* whole *church alſo*. But this is a poor ſhift, to have nothing to ſay, but that the caſe was extraordinary, when it was not.

But you aſk, "Might they do ſo when they came into *Canaan*?"

Anſ. No, no. No more ſhall we do as we do now, "when that which is perfect is come."

You add, "Becauſe the church in the wilderneſs, *Rev.* 12. could not come by ordinances, &c. therefore when they may be come at, we need not practiſe them."

Anſ. No body told you ſo. But are you out of that wilderneſs mentioned, *Rev.* 12? Is antichriſt down and dead to ought but your faith? Or are we only out of that *Egyptian* darkneſs, that in baptiſm have got the ſtart of our brethren? For ſhame be ſilent: yourſelves are yet under ſo great a cloud, as to imagine to yourſelves a *Rule of Practice* not found in the bible; that is, to count it a ſin to receive your holy brethren, though not forbidden but commanded to do it.

Your great flouriſh againſt my fourth argument, I leave to them that can judge of the weight of your words; as alſo what you ſay of the fifth or ſixth.

For the inſtance I give you of *Aaron*, *David* and *Hezekiah*, who did things not commanded, and that about holy matters, and yet were held excuſable; you, nor yet your abettors for you, can by any means overthrow. "*Aaron* tranſgreſſed the commandment; *David* did what was not lawful;" and they in *Hezekiah*'s time, "did eat the paſſover otherwiſe than it was written," 2 *Chr.* 30. 18. But here I perceive the ſhoe pincheth; which makes you glad of Mr. *Denne*'s evaſion for help. At this alſo Mr. *Danvers* (but yet to no purpoſe) cries out, charging me with aſſerting, that ignorance abſolves from ſin of omiſſion and commiſſion. But, Sirs, fairly take from me the texts, with others that I can urge; and then begin to accuſe.

You have healed your ſuggeſtion of unwritten verities poorly. But any ſhift to ſhift off the force of truth. After the ſame manner alſo, you have helped your aſſerting, "that you neither keep out, nor caſt out from the church, if baptized, ſuch as come unprepared to the ſupper, and other ſolemn appointments." Let us leave yours and mine to the pondering of wiſer men.

My ſeventh argument (as I ſaid) you have not ſo much as touched; nor the ten in that one, but only derided at the ten. But we will ſhew them to the reader.

1. *Love, which above all other things we are commanded to put on, is much more worth, than to break about baptiſm*, Col. 3. 14.

2. *Love, is more diſcovered, when we receive for the ſake of Chriſt and grace, than when we refuſe for want of water.*

3. *The church at* Coloſſe, *was charged to receive, and forbear the ſaints, becauſe they were new creatures.*

4. *Some ſaints were in the church at* Jeruſalem, *that oppoſed the preaching of ſalvation to the gentiles; and yet retain their memberſhip.*

5. *Diviſions, and Diſtinctions among ſaints*

ſaints are of later date, than election, and the ſigns of that; and therefore ſhould give place.

6. *It is love, not baptiſm, that diſcovereth us to the world to be Chriſt's diſciples,* John 13. 35.

7. *It is love that is the undoubted character of our intereſt in, and fellowſhip with Chriſt.*

8. *Fellowſhip with Chriſt is ſufficient to invite to, and the new creature the great rule of our fellowſhip with, Chriſt.*

9. *Love is the fulfilling of the law, wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils it not, who judgeth and ſetteth at nought his brother.*

10. *Love is ſometimes more ſeen, and ſhewed in forbearing to urge and preſs what we know, than in publiſhing and impoſing,* John 16. 12. 1 Cor. 3. 1, 2.

11. *When we attempt to force our brother beyond his light, or to break his heart with grief, to truſt him beyond his faith, or bar him from his privileges, how can we ſay I love?*

12. *To make that the door to communion which God hath not; to make that the including, excluding charter, the bar, bounds and rule of communion, is for want of love.* Here are two into the bargain.

If any of theſe, ſir, pleaſe you not in this dreſs; give me a word; and I ſhall as well as my wit will ſerve, give you them in a ſyllogiſtical mode.

Now that you ſay (practically) *for ſome ſpeak with their feet* (their walking *Prov.* 6. 13.) *that water is above love*; and all other things is evident; becauſe have they all but water, you refuſe them for want of that; yea, and will be ſo hardy, though without God's word, to refuſe communion with them.

In our diſcourſe about the carnality that was the cauſe of the diviſions that were at Corinth, you aſk, *who muſt the charge of carnality fall upon, them that defend, or them that oppoſe the truth?*

Anſ. Perhaps on both; but beſure upon them that oppoſe, wherefore look you to yourſelves, "who without any command of God to warrant you, exclude your brother from communion; your brother whom God hath commanded you to receive."

My ninth argument, you make yourſelf merry with in the beginning; but why do you by and by ſo cut, and hack, and caſt it as it were in the fire. Thoſe ſeventeen abſurdities you can by no means avoid. *For if you have not,* as indeed you have not (though you mock me for ſpeaking a word in Latin) one word of God that commands you to ſhut out your brethren for want of water-baptiſm, from your communion; I ſay, if you have not one word of God to make this a duty to you, then unavoidably,

1. *You do it by a ſpirit of perſecution.*
2. *With more reſpect to a form, than the ſpirit and power of godlineſs.*
3. *This alſo, makes laws, where God makes none; and is to be wiſe above what is written.*
4. *It is a directing the ſpirit of the Lord.*
5. *And bindeth all mens conſciences to our light and opinion.*
6. *It taketh away the childrens bread.*
7. *And with-holdeth from them the increaſe of faith.*
8. *It tendeth to make wicked the hearts of weak chriſtians.*
9. *It tendeth to harden the hearts of the wicked.*
10. *It ſetteth open a door to all temptations.*
11. *It tempteth the devil to fall upon them that are alone.*
12. *It is the nurſery of all vain janglings.*
13. *It occaſioneth the world to reproach us.*
14. *It holdeth ſtaggering conſciences in doubt, of the right ways of the Lord.*
15. *It abuſeth the holy ſcriptures.*
16. *It is a prop to antichriſt.*
17. *And giveth occaſion to many to turn aſide to moſt dangerous errors.*

And though the laſt is ſo abhorred by you, that you cannot contain yourſelves when you read it; yet do I affirm, as I did in my firſt (p. 116.) "That to exclude chriſtians from church-communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of diviſion between us; did, and doth, and will prevail with God to ſend thoſe judgments we have, or may hereafter feel." Like me yet as you will.

I come next to what you have ſaid in juſtification of your fourteen arguments. "Such as they were (*ſay you*) I am willing to ſtand by them: What I have offered, I have offered modeſtly; according to the utmoſt light I had into thoſe ſcriptures upon which they are bottomed; having not arrived unto ſuch a peremptory way of dictatorſhip, as what I render muſt be taken for laws binding to others in faith and practice; and therefore expreſs myſelf by ſuppoſitions, ſtrong preſumptions, and fair ſeeming concluſions from the premiſes."

Anſ. Your arguments, as you truly ſay, are builded upon, or drawn from ſuppoſitions and preſumptions; and all becauſe you want for your help the words of the holy ſcripture. *And let the reader note.* For as I have often called for the word, but as yet could never get it, becauſe you have it not, *neither in precept, precedent, nor*

nor example, therefore come you forth with your ſeeming imports and preſumptions.

The judicious reader will ſee in this laſt, that not only here, but in other places, what poor ſhifts you are driven to, to keep your pen going.

But, ſir, ſince you are not peremptory in your proof; *how came you to be ſo abſote in your practice?* For notwithſtanding all your ſeeming modeſty, you will neither grant theſe communion with you; nor allow their communion among themſelves, that turn aſide from your *ſeeming imports*; and that go not with you in your ſtrong preſumptions. You muſt not; you dare not, leſt you countenance their idolatry; *and nouriſh them up in ſin*; they live in the breach of goſpel-order; and *Ephraim-like are joined to an idol.* And as for your love, it amounts to this, you deal with them, and withdraw from them, and all becauſe of ſome ſtrong preſumptions and ſuppoſitions.

But you tell me, "I uſe the arguments of the pædo-baptiſt, viz. But where are infants forbidden to be baptized?"

But I ingenuouſly tell you, I know not what *Pædo* means; and how then ſhould I know his arguments.

2. I take no man's argument but Mr. *K*'s. (I muſt not name him farther) I ſay I take no man's argument but his, now, viz. "That there being no precept, precedent or example, for you to ſhut your holy brethren out of church-communion; therefore you ſhould not do it." That you have no command to do it, is clear, and you muſt of neceſſity grant it. Now where there is no precept for a foundation; 'tis not what you by all your reaſonings can ſuggeſt; can deliver you from the guilt of adding to his word.

Are you commanded to reject them? If yea, where is it? If nay, for ſhame be ſilent.

"Let us ſay what we will (ſay you) for our own practice; unleſs we bring poſitive ſcriptures that yours is forbidden, though no where written; you will be as a man in a rage without it; and would have it thought you go away with the garland."

Anſ. 1. I am not in a rage, but contend with you earneſtly for the truth. And ſay what you will or can, though with much more ſquibbling, frumps and taunts than hitherto you have mixed your writing with, ſcripture, ſcripture we cry ſtill. And it is a bad ſign that your cauſe is naught; when you ſnap and ſnarl becauſe I call for ſcripture.

2. Had you a ſcripture for this practice, that you ought to keep your brethren out of communion for want of water-baptiſm I had done; but you are left of the word of God, and confeſs it!

3. And as you have not a text that juſtifies your own; ſo neither that condemns our holy and chriſtian communion: we are commanded alſo *to receive him that is weak in the faith, for God hath received him.* I read not of garlands, but thoſe in the *Acts*; take you them. And I ſay moreover, that honeſt and holy Mr. *Jeſſe* hath juſtified our practice, and you have not condemned his arguments. They therefore ſtand all upon their feet againſt you.

I leave your 2, 3, 4, 5 and 6 arguments under my anſwers where they are ſuppreſſed. In your ſeventh you again complain, for that I touch your *ſeeming imports*; *ſaying*, "I do not uſe to ſay as *John Bunyan*, this I ſay, and I dare to ſay. I pleaſe myſelf by commending my apprehenſions ſoberly, and ſubmiſſively to others much above me."

Anſ. 1. Seeming imports are a baſe and unworthy foundation for a practice in religion; and therefore I ſpeak againſt them.

2. Where you ſay, you ſubmit your apprehenſions ſoberly to thoſe much above you: 'Tis falſe; unleſs you conclude none are above you, but thoſe of your own opinion. Have you ſoberly, and ſubmiſſively commended your apprehenſions to thoſe congregations in *London*, that are not of your perſuaſion in the caſe in hand? and have you conſented to ſtand by their opinion? Have you commended your appreſions *ſoberly and ſubmiſſively* to thoſe you call independants, and preſbyters? And are you willing to ſtand by their judgment in the caſe? Do you not reſerve to yourſelf the liberty of judging what they ſay? and of chooſing what you judge is right, whether they conclude with you or no? If ſo; why do you ſo much diſſemble with all the world in print; to pretend you ſubmit to others judgment, and yet abide to condemn their judgments? you have but one help: perhaps you think they are not above you; and by that *proviſo*, ſecure yourſelf; but it will not do.

For the offence you take at my comment upon your calling baptiſm, *a livery*: and *for your calling it the ſpirit's metaphorical deſcription of baptiſm*: both phraſes are boldneſs without the word. Neither do I find it called a liſting ordinance, nor the ſolemnization of the marriage betwixt Chriſt and a believer. But perhaps you had this from Mr. *Danvers*, who pleaſeth himſelf with this kind of wording it: and ſays moreover in juſtification of you, "That perſons entered into the viſible church thereby *(by baptiſm, which is untrue, though Mr.* Baxter *alſo ſaith it)* are by conſent admitted into particular congregations, where they may claim the privileges due to baptized believers, being orderly put into the body, and put on Chriſt by their baptiſmal vow and covenant: for by that publick declaration of conſent, is the marriage and ſolemn contract made betwixt Chriſt and a believer in baptiſm. And (*ſaith he*) if it be prepoſterous and wicked for a man and woman to cohabit together, and to enjoy the privileges of a married eſtate without the paſſing of that publick ſolemnity: So it is *no* leſs diſorderly upon a ſpiritual account, for any to claim the privileges of a church, or be admitted to the ſame, till the paſſing of this ſolemnity by them."

Anſ. But theſe words are very black.

Firſt, Here he hath not only implicitly forbidden Jeſus Chriſt to hold communion with the ſaints that are not yet his by baptiſm; but is bold to charge him with being as prepoſterous and wicked if he do, as a man that liveth with a woman in the privileges of a married ſtate, without paſſing that publick ſolemnity.

Secondly, He here alſo chargeth him as guilty of the ſame wickedneſs, that ſhall but dare to claim church-communion without it; yea, and the whole church too, if they ſhall admit ſuch members to their fellowſhip.

And now ſince cleaving to Chriſt by vow and covenant, will not do without baptiſm, after perſonal confeſſion of faith; what a ſtate are all thoſe poor ſaints of Jeſus in, that have avowed themſelves to be his a thouſand times without *this* baptiſm? yea, and what a caſe is Jeſus Chriſt in too, by your argument, to hold that communion with them, that belongeth only unto them that are married to him by this ſolemnity!

Brother, God give him repentance. I wot that through ignorance, and a prepoſterous zeal he ſaid it: unſay it again with tears, and by a publick renunciation of ſo wicked and horrible words; but I thus ſparingly paſs you by.

I ſhall not trouble the world any farther with an anſwer to the reſt of your books: The books are publick to the world: let men read and judge. And had it not been for your endeavouring to ſtigmatize me with reproach and ſcandal (a thing that doth not become you) I needed not have given you two lines in anſwer.

And now my angry brother, if you ſhall write again, pray keep to the queſtion, namely, "What precept, precedent, or example have you in God's word to exclude your holy brethren from church-communion for want of water-baptiſm."

Mr. *Denn*'s great meaſure, pleaſe yourſelf with it, and when you ſhall make his arguments your own, and tell me ſo, you perhaps may have an anſwer, but conſidering him, and comparing his notions with his converſation, I count it will be better for him to be better in morals, before he be worthy of an anſwer.

The CONCLUSION.

READER, when *Moſes* ſought to ſet the *brethren* that ſtrove againſt each other, at one, *he* that did the wrong *thruſt him away*, as unwilling to be hindered in his ungodly attempts; but *Moſes* continuing to make peace betwixt them, the ſame perſon attempted to charge him with a murderous and bloody deſign, ſaying, "Wilt thou kill me as thou didſt the *Egyptian* yeſterday?" a thing too commonly thrown upon thoſe that ſeek peace, and inſue it. "My ſoul, ſaith *David*, hath long dwelt with him that hateth peace. I am for peace, ſaid he, but when I ſpeak, they are for war." One would think that even nature itſelf ſhould count *peace and concord* a thing of greateſt worth among ſaints, eſpecially ſince they above all men, know themſelves; for he that beſt knoweth himſelf, *is beſt able to pity and bear with another*; yet even amongſt theſe, ſuch will ariſe, as will make diviſions among their brethren, *and ſeek to draw away diſciples after them*; Crying ſtill that they, even they are in the *right*, and all that hold not with them in the *wrong*, and to be withdrawn from.

But when every *he* hath ſaid all that he can, it is one of the things which the Lord hateth, *to ſow diſcord among brethren*.

Yet many years experience we have had of theſe miſchievous attempts, as alſo have others in other places, as may be inſtanced if occaſion requireth it, and that eſpecially by thoſe of the rigid way of our brethren, the baptiſts *ſo called*, whoſe principles will neither allow them to admit *to* communion, *The ſaint that differeth from them* about baptiſm, nor conſent they ſhould communicate in a church-ſtate among themſelves; but take occaſion ſtill ever as they can, both to reproach their church-ſtate, and to finger from amongſt them who they can to themſelves. Theſe things being grievous to thoſe concerned (as we are, though perhaps thoſe at quiet are too little concerned in the matter) *therefore when I could no longer forbear*, I thought good to preſent to publick view the *warrantableneſs* of our holy communion, and the *unreaſonableneſs* of their ſeeking to break us to pieces. At this Mr. *William K.* Mr. *Thomas Paul*, and Mr. *Henry Danvers*, and Mr. *Denn*, fell with might and main upon me; ſome comparing me to the devil, others to a bedlam, others to a ſot, and the like, for my ſeeking peace and truth among the godly. Nay, further, they began to cry out *murder*, as if I intended nothing leſs than to accuſe them to the magiſtrate, and to render them uncapable of a ſhare in the commonwealth, when I only ſtruck at their heart-breaking, church-renting principles and practice, in their excluding their holy brethren's communion from them, and their condemning of it among themſelves. They alſo follow me with ſlanders and reproaches, counting (it ſeems) ſuch things arguments to defend themſelves.

But I in the mean time call for proof, ſcripture-proof to convince me, 'tis a duty to refuſe communion with thoſe of the ſaints that differ from them about baptiſm; at this Mr. *P.* takes offence, calling my demanding of proof for their rejecting the unbaptized believer, *how excellent ſoever in faith and holineſs*, a clamorous calling for proof, with high and ſwelling words, which he counteth not worthy of anſwer; but I know the reaſon, he by this demand is ſhut out of the Bible, as himſelf alſo ſuggeſteth: wherefore, when coming to aſſault me with arguments, he can do it but by ſeeming imports, ſuppoſitions, and ſtrong preſumptions, and tells you farther in his reply, "That this is the utmoſt of his light in the ſcriptures urged for his practice;" of which light thou mayſt eaſily judge, good reader, that haſt but the common underſtanding of the mind of God, concerning brotherly love. Strange! that the ſcripture that every where commandeth and preſſeth to love, to forbearance, and bearing the burden of our brother; ſhould yet imply, or implicitly import that we ſhould ſhut them out of our Father's houſe; or that thoſe ſcriptures that command us to receive the weak, ſhould yet command us to ſhut out the ſtrong! Thinkeſt thou, reader, that the ſcripture hath two faces, and ſpeaketh with two mouths? yet it muſt do ſo, by theſe mens doctrine. It ſaith expreſly, *Receive one another, as Chriſt alſo received us to the glory of God.* But theſe men ſay, it is not duty, it is prepoſterous, and idolatrous; concluding that to receive this brother, is not a cuſtom of them, not yet of the churches of God: conſequently telling thee, that thoſe that receive ſuch a brother are not (let them talk while they will) any of the churches of God: ſee their charity, their candor and love, in the midſt of their great pretenſions of love.

But be thou aſſured, chriſtian reader, that *for theſe* their uncharitable words and actions, they have not footing in the word of God, neither can they heal themſelves with ſuggeſting their amicable correſpondence to the world; church-communion I plead for, church-communion they deny them, yet church-communion is ſcripture-communion, and we read of none other among the ſaints. True, we are commanded to withdraw from every brother that walks diſorderly, that they may be aſhamed, yet not to count him as an enemy, but to admoniſh him as a brother. If this be that they intend, for I know not of another communion, that we ought to to have with thoſe, to whom we deny church-communion; then what ground of rejoicing thoſe have that are thus reſpected by their brethren, I leave it to themſelves to conſider of.

In the mean while, I affirm, that baptiſm with water, is neither a bar nor bolt to communion of ſaints, nor a door nor inlet to communion of ſaints. The ſame which is the argument of my books; and as ſome of the moderate among themſelves have affirmed, that neither Mr. *K.* Mr. *P.* nor Mr. *Danvers*, have made invalid, though ſufficiently they have made their aſſault.

For Mr. *Denn*, I ſuppoſe they count him none of themſelves, though both *he*, and Mr. *Lamb* (like to like) are brought for authors and abetters of their practice, and to refel my peaceable principle. For Mr. *Denn*, if either of the three will make his arguments their own, they may ſee what their ſervant can do: but I ſhall not beſtow paper and ink upon *him*, nor yet upon Mr. *Lamb*; the one already, having given his profeſſion the lie, and for the other perhaps they that know his life, will ſee little of conſcience in the whole of his religion, and conclude him not worth the taking notice of. Beſides Mr. *P.* hath alſo concluded againſt Mr. *Denn*, That baptiſm is not the initiating ordinance, and that his utmoſt ſtrength for the juſtification of his own practice is, ſuppoſitions, imports, and ſtrong preſumptions, things that they laugh at, deſpiſe and deride, when brought by their brethren to prove infant baptiſm.

Railing for railing, I will not render, though one of theſe oppoſers (Mr. *Dan.* by name) did tell me, that Mr. *Paul*'s reply when it came out, would ſufficiently provoke me to ſo beaſtly a work: but what is the reaſon of his ſo writing, if not the peeviſhneſs of his own ſpirit, or the want of better matter.

This I thank God for, that ſome of the brethren of this way, are of late more moderate than formerly, and that thoſe that retain their former ſowerneſs ſtill, are left by their brethren, to the vinegar of their own ſpirits, their brethren ingeniouſly confeſſing, that could theſe of their company bear it, they have liberty in their own ſouls to communicate with ſaints as ſaints, tho' they differ about water-baptiſm.

Well, God baniſh bitterneſs out of the churches, and pardon them that are the maintainers of ſchiſms and diviſions among the godly. *Behold how good and how pleaſant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even* Aaron's *beard, and that went down to the ſkirts*

ſkirts of his garment: (farther) it is *as the dew of* Hermon, *that deſcended on the mountains of* Sion. Mark, *for there the Lord commanded the bleſſing, even life for evermore*, Pſal. 133.

I was adviſed by ſome, who conſidered the wiſe man's proverb, not to let Mr. *Paul* paſs with all his bitter invectives, but I conſider that the wrath of man worketh not the righteouſneſs of God; therefore I ſhall leave him to the cenſure and rebuke of the ſober, where I doubt not but his unſavoury ways with me will be ſeaſonably brought to his remembrance.

FAREWELL.

I am thine to ſerve thee, Chriſtian, ſo long as I can look out at thoſe Eyes, that have had ſo much dirt thrown at them by many.

J. BUNYAN.

Of the Love of CHRIST.

THE love of Chriſt, poor I may touch upon:
But 'tis unſearchable. Oh! There is none
It's large dimenſions can comprehend,
Should they dilate thereon, world without end.
When we had ſinned, in his zeal he ſware,
That he upon his back our ſins would bear.
And ſince unto ſin is entailed death,
He vowed, for our ſins he'd loſe his breath.
He did not only ſay, vow, or reſolve,
But to aſtoniſhment did ſo involve
Himſelf in man's diſtreſs and miſery,
As for, and with him, both to live and die.
To his eternal fame in ſacred ſtory,
We find that he did lay aſide his glory,
Stept from the throne of higheſt dignity;
Became poor man, did in a manger lie;
Yea was beholden upon his for bread,
Had of his own, not where to lay his head:
Tho' rich, he did, for us, become thus poor,
That he might make us rich for evermore.
Nor was this but the leaſt of what he did;
But the outſide of what he ſuffered.
God made his bleſſed ſon under the law;
Under the curſe, which, like the lion's paw,
Did rent and tear his ſoul, for mankind's ſin,
More than if we for it in hell had been.
His cries, his tears, and bloody agony,
The nature of his death doth teſtify.
Nor did he of conſtraint himſelf thus give,
For ſin, to death, that man might with him live.
He did do what he did moſt willingly,
He ſung, and gave God thanks, that he muſt die.
But do kings uſe to die for captive ſlaves?
Yet we were ſuch, when Jeſus dy'd to ſave's.
Yea, when he made himſelf a ſacrifice,
It was that he might ſave his enemies.
And, tho' he was provoked to retract,
His bleſt reſolves, for ſuch, ſo good an act,
By the abuſive carriages of thoſe,
That did both him, his love, and grace oppoſe;
Yet he, as unconcerned with ſuch things,
Goes on, determines to make captives kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes.

THE DOCTRINE OF THE LAW and GRACE UNFOLDED:

OR, A

Diſcourſe touching the LAW and GRACE.

The Nature of the One, and the Nature of the Other: Shewing what they are, as they are the Two Covenants: And likewiſe, Who they be, and what their Conditions are, that be under either of theſe Two Covenants.

WHEREIN

For the better Underſtanding of the Reader, there are ſeveral Queſtions anſwered, touching the Law and Grace, very eaſy to be read, and as eaſy to be underſtood, by thoſe that are the Sons of Wiſdom, the Children of the Second Covenant.

ALSO

Several TITLES ſet over the ſeveral Truths contained in this Book, for thy ſooner finding of them.

The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God, Heb. 7. 19.

Therefore we conclude, That a man is juſtified by faith, without the deeds of the law Rom. 3. 28.

To him therefore that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs, Rom. 4. 5.

The Epiſtle to the Reader.

READER,

IF at any time there be held forth by the preacher, the freeneſs and fulneſs of the goſpel, together with the readineſs of the Lord of peace to receive thoſe that have any deſire thereto; preſently it is the ſpirit of the world to cry out, Sure this man diſdains the law, ſlights the law, and counts that of none effect; and all becauſe there is not, together with the goſpel, mingled the doctrine of the law, (which is not a right diſpenſing of the word, according to truth and knowledge.) Again, if there be the terror, horror, and ſeverity of the law, diſcovered to a people by the ſervants of Jeſus Chriſt, (though they do not ſpeak of it, to the end people ſhould truſt to it, by relying on it as it is a covenant of works; but rather that they ſhould be driven further from that covenant, even to embrace the tenders and privileges of the ſecond) yet, poor ſouls becauſe they are unacquainted with the natures of theſe two covenants, or either of them, therefore, ſay they, here is nothing but preaching of the law, thundering of the law; when alas if theſe two be not held forth, (to wit) the covenant of works, and the covenant of grace, together with the nature of the one, and the nature of the other; ſouls will never be able neither to know what they are by nature, nor what they lie under. Alſo, neither can they underſtand what grace is, nor how to come from under the law to meet God, in and through that other moſt glorious covenant; through which, and only through which, God can communicate of himſelf grace, glory, yea, even all the good things of another world.

I having conſidered theſe things, together with others, have made bold to preſent yet once more to thy view, my friend, ſomething of the mind of God, to the end, if it ſhall be but bleſſed to thee, thou mayeſt be benefited thereby. For verily theſe things are not ſuch as are ordinary, and of ſmall concernment, but do abſolutely concern thee to know, and that experimentally too, if ever thou do partake of the glory of God through Jeſus Chriſt, and ſo eſcape the terror and inſupportable vengeance, that will otherwiſe come upon thee through his juſtice, becauſe of thy living and dying in thy tranſgreſſions againſt the law of God. And therefore while thou liveſt here below, it is thy duty (if thou wiſh thyſelf happy for the time to come) to give up thyſelf to the ſtudying of theſe two covenants, treated of in the enſuing diſcourſe; and ſo to ſtudy them, until thou, through grace, do not only get the notion of the one and the other in thy head; but until thou do feel the very power, life, and glory of the one and of the other. For take this for granted, he that is dark as touching the ſcope, intent, and nature of the law, is alſo dark as to the ſcope, nature, and glory of the goſpel: And alſo he that hath but a notion of the one, will hardly have any more than a notion of the other.

And the reaſon is this, becauſe ſo long as people are ignorant of the nature of the law, and of their being under it, that is, under the curſe and condemning power of it, by reaſon of their ſin againſt it; ſo long they will be careleſs, and negligent as to the enquiring after the true knowledge of the goſpel. Before the commandment came (that is in the ſpirituality of it) *Paul* was alive (that is) thought himſelf ſafe, which is clear, *Rom.* 7. 9, 10. compared with the third of *Philippians*, 5, 6, 7, 8, 9, 10, 11. ver. *&c.* But when that came, and was indeed diſcovered unto him by the ſpirit of the Lord, then *Paul* dies (*Rom.* 7.) to all his former life (*Phil.* 3.) and that man which before could content himſelf to live, though ignorant of the goſpel, cries out now, *I count all things but loſs, for the excellency of the knowledge of Jeſus Chriſt my Lord, ver.* 8. Therefore, I ſay, ſo long they will be ignorant of the nature of the goſpel, and how glorious a thing it is to be found within the bounds of it; for we uſe to ſay, That man that knoweth not himſelf to be ſick, that man will not look out for himſelf a phyſician; and this Chriſt knew full well, where he ſaith, *The whole have no need of a phyſician, but them that are ſick*; that is, none will in truth deſire the phyſician, unleſs they know they be ſick. That man alſo, that hath got but a notion of the law (a notion, that is, the knowledge of it in the head, ſo as to diſcourſe and talk of it,) if he hath not felt the power of it, and that effectually too, it is to be feared, will at the beſt be but a notioniſt in the goſpel; he will not have the experimental knowledge of the ſame in his heart: Nay, he will not ſeek, nor heartily deſire after it, and all, becauſe, as I ſaid before, he hath not experience of the wounding, cutting, killing nature of the other.

I ſay, therefore, if thou wouldeſt know the authority and power of the goſpel, labour firſt to know the power and authority of the law; for I am verily perſuaded, that the want of this one thing, namely, the knowledge of the law, is one cauſe why ſo many are ignorant of the other. That man that doth not know the law, doth not know in deed and in truth, that he is a ſinner; and that man that doth not know he is a ſinner, doth not know ſavingly that there is a Saviour.

Again, That man that doth not know the nature of the law, that man doth not know the nature of ſin; and that man that knoweth not the nature of ſin, will not regard to know the nature of a Saviour; this is proved, *John* 8. 31, 32, 33, 34, 35, 36. ver. This people were profeſſors, and yet did not know the truth (the goſpel) and the reaſon was, becauſe they did not know themſelves, and ſo not the law. I would not have thee miſtake me, chriſtian reader, I do not ſay, that the law of itſelf would lead any ſoul to Jeſus Chriſt; but the ſoul, being killed by the law, through the operation of its ſeverity ſeizing on the ſoul, then the man, if he be enlightened by the ſpirit of Chriſt, to ſee where remedy is to be had, will not, through grace, be contented without the real and ſaving knowledge through faith of him.

If thou wouldeſt then waſh thy face clean, firſt take a glaſs and ſee where it is dirty; that is, if thou wouldeſt indeed have thy ſins waſhed away by the blood of Chriſt, labour firſt to ſee them in the glaſs of the law (*Jam.* 1.) and do not be afraid to ſee thy beſmeared condition, but look on every ſpot thou haſt: for he that looks on the foulneſs of his face by the halfs, will waſh by the halfs: Even ſo, he that looks on his ſins by the halfs, he will ſeek for Chriſt by the halfs. Reckon thyſelf therefore, I ſay, the biggeſt ſinner in the world, and be perſuaded, that there is none worſe than thyſelf; then let the guilt of it ſeize on thy heart, then alſo go in that caſe and condition to Jeſus Chriſt, and plunge thyſelf into his merits, and the vertue of his blood; and after that thou ſhalt ſpeak of the things of the law, and of the goſpel, experimentally; and the very language of the children of God ſhall feelingly drop from thy lips, and not till then.

Let this therefore learn thee thus much. He that hath not ſeen his loſt condition, hath not ſeen a ſafe condition: he that did never ſee himſelf in the devil's ſnare, did never ſee himſelf in Chriſt's boſom. *This my ſon was dead, and is alive again, was loſt and is found*; *with whom we all had our converſation in time paſt. But now are* (ſo many of us as believe) *returned to Jeſus Chriſt, the chief ſhepherd and biſhop of our ſouls.*

I ſay therefore, If thou do find in this treatiſe, in the firſt place, ſomething touching the nature, end and extent of the law, do not thou cry out therefore all on a ſudden, ſaying, Here is nothing but the terror, horror, and thundering ſentences of the law.

Again, if thou do find in the ſecond part of this diſcourſe, ſomething of the freeneſs and fulneſs of the goſpel; do not thou ſay then neither, here is nothing but grace, therefore ſurely an undervaluing of the law. No, but read it quite through, and ſo conſider of it; and, I hope, thou ſhalt find the two covenants (which all men are under either the one or the other) diſcovered, and held forth in their natures, ends, bounds, together with the ſtate and condition of them that are under the one, and of them that are under the other.

There be ſome that through ignorance do ſay, how that ſuch men as preach terror and amazement to ſinners, are beſides the book, and are miniſters of the letter, the law, and not of the Spirit, the goſpel; but I would anſwer them, citing to them the 16th of *Luke*, from the 19th verſe to the end; and the 1 *Cor.* 6. 9, 10. *and* Gal. 3. 10. *Rom.* 3. from the 9th verſe to the 19th: only this caution I would give by the way, how that they which preach terror, to drive ſouls to the obtaining of ſalvation, by the works of the law, that preaching is not the right goſpel-preaching. Yet when ſaints ſpeak of the ſad ſtate that men are in by nature, to diſcover to ſouls their need of the goſpel, this is honeſt preaching, (ſee *Rom.* 3. the 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, *&c.* and he that doth do ſo, he doth the work of a goſpel-miniſter.

Again, There are others that ſay, becauſe we do preach the free, full, and exceeding grace diſcovered in the goſpel, therefore we make void the law; which indeed, unleſs the goſpel he held forth in the glory thereof without confuſion, by mingling the covenant of works therewith; the law cannot be eſtabliſhed. *Do we through faith*, or preaching of the goſpel, *make void the law?* Nay, ſtay, ſaith Paul, *God forbid: We do thereby eſtabliſh the law*, Rom. 3. 31.

And verily, he that will indeed eſtabliſh the law, or ſet it in its own place, (for ſo I underſtand the words) muſt be ſure to hold forth the goſpel in its right colour and nature; for if a man be ignorant of the nature of the goſpel, and the covenant of grace, they, or he, will be very apt to remove the law out of its place, and that becauſe *they are ignorant, not knowing what they ſay, nor whereof they affirm.*

And let me tell you, if a man be ignorant of the covenant of grace, and the bounds and boundleſſneſs of the goſpel, though he ſpeaks and makes mention of the name of the Father, and of the Son, and alſo of the name of the new covenant, and the blood of Chriſt; yet at this very time, and in thoſe very words, he will preach nothing but the law, and that as a covenant of works.

Readers, I muſt confeſs it is a wonderful myſterious thing, and he had need have a wiſer ſpirit than his own, that can rightly ſet theſe two covenants in their right places, that when he ſpeaks of the one, he doth not joſtle the other out of its place. O, to be ſo well enlightened, as to ſpeak of the one, that is the law, for to magnify the goſpel; and alſo to ſpeak of the goſpel, ſo as to eſtabliſh (and yet not to idolize) the law, nor any particulars thereof, it is rare! and to be heard and found but in very few mens breaſts.

If thou ſhouldſt ſay, What is it to ſpeak to each of theſe two covenants, ſo as to ſet them in their right places, and alſo to uſe the terror of the one, ſo as to magnify and advance the glory of the other?

To this I ſhall anſwer alſo, Read the enſuing diſcourſe but with an underſtanding heart, and it is like thou wilt find a reply therein to the ſame purpoſe, which may be to thy ſatisfaction.

Reader, If thou do find this book empty of fantaſtical expreſſions, and without light, vain, whimſical ſcholar-like terms, thou muſt underſtand, it is becauſe I never went to ſchool to *Ariſtotle* or *Plato*, but was brought up at my father's houſe, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet ſound, true, and home ſayings, attribute that to the Lord Jeſus his gifts and abilities, which he hath beſtowed upon ſuch a poor creature as I am, and have been. And if thou, being a ſeeing chriſtian, doſt find me coming ſhort, though rightly touching at ſome things, attribute that either to my brevity, or, if thou wilt, to my weakneſſes (for I am full of them.) A word or two more, and ſo I ſhall have done with this.

And the firſt is, friend, if thou do not deſire the ſalvation of thy ſoul, yet I pray thee to read this book over with ſerious conſideration; it may be it will ſtir up in thee ſome deſires to look out after it, which at preſent thou mayeſt be without.

Secondly, If thou do find any ſtirrings in thy heart, by thy reading ſuch an unworthy man's works as mine are; be ſure that in the firſt place thou give glory to God, and give way to thy convictions, and be not too haſty in getting them off from thy conſcience; but let them ſo work till thou do ſee thyſelf by nature, void of all grace, as faith, hope, knowledge of God, Chriſt, and the covenant of grace.

Thirdly, Then in the next place, fly in all haſte to Jeſus Chriſt, thou being ſenſible of thy loſt condition without him, ſecretly perſuading of the ſoul, that Jeſus Chriſt ſtandeth open armed to receive thee, to waſh away thy ſins, to cloath thee with his righteouſneſs; and is willing to preſent thee before the preſence of the glory of God, and among the innumerable company of angels with exceeding joy. This being thus, in the next place, do not ſatisfy thy ſelf with theſe ſecret and firſt perſuaſions, which do, or may encourage thee to come to Jeſus Chriſt; but be reſtleſs till thou do find by bleſſed experience, the glorious glory of this the ſecond covenant extended unto thee, and ſealed upon thy ſoul with the very ſpirit of the Lord Jeſus Chriſt. And that thou mayſt not ſlight this my counſel, I beſeech thee in the ſecond place, conſider theſe following things.

Firſt, If thou do get off thy convictions, and not the right way, (which is by ſeeing thy ſins waſhed away by the blood of Jeſus Chriſt) it is a queſtion whether ever God will knock at thy heart again or no; but rather ſay, Such a one *is joined to idols*; *let him alone*, Hoſ. 4. 17. Though he be in a natural ſtate, *let him alone*. Though he be in, or under the curſe of the law, *let him alone*. Though he be in the very hand of the devil, *let him alone*. Though he be a going poſt-haſte to hell, *let him alone*. Though his damnation will not only be damnation for ſins againſt the law, but alſo for ſlighting the goſpel, yet, *let him alone*. My ſpirit, my miniſters, my word, my grace, my mercy, my love, my pity, my common providences, ſhall no more ſtrive with him, *let him alone*. O ſad! O miſerable! who would ſlight convictions that are on their ſouls, which tend ſo much for their good?

Secondly, If thou ſhalt not regard how thou do put off convictions, but put them off without the precious blood of Chriſt being ſavingly applied to thy ſoul; thou art ſure to have the miſpending of that conviction to prove the hardening of thy heart againſt the next time thou art to hear the word preached or read. This is commonly ſeen, that thoſe ſouls that have not regarded thoſe convictions that are at firſt ſet upon their ſpirits, do commonly (and that by the juſt judgments of God upon them) grow more hard, more ſenſleſs, more ſeared and ſottiſh in their ſpirits; for ſome, who formerly would quake and weep, and relent under the hearing of the word, do now for the preſent ſit ſo ſenſleſs, ſo ſeared, and hardened in their conſciences, that certainly if they ſhould have hell fire thrown in their faces, as it is ſometimes cried up in their ears, they would ſcarce be moved; and this comes upon them as a juſt judgment of God, 2 *Theſſ.* 2. 11, 12.

Thirdly, If thou do ſlight theſe, or thoſe convictions that may be ſet upon thy heart, by reading of this diſcourſe, or hearing of any other good man preach the word of God ſincerely; thou wilt have the ſtifling of theſe or thoſe convictions to account and anſwer for at the day of Judgment! Not only thy ſins that are commonly committed by thee in thy calling and common diſcourſe, but thou ſhalt be called to a reckoning for ſlighting convictions, diſregarding of convictions, which God uſeth as a ſpecial means to make poor ſinners ſee their loſt condition, and the need of a Saviour. Now here I might add many more conſiderations beſides theſe, to the end thou mayeſt be willing to tend, and liſten to convictions; as,

Firſt, Conſider thou haſt a precious ſoul, more worth than the whole world; and this is commonly worked upon (if ever it be ſaved) by convictions.

Secondly, This ſoul is (for certain) to go to hell, if thou ſhalt be a ſlighter of convictions.

Thirdly, If thou go to hell, thy body muſt go thither too, and thence never to come out again. *Now conſider this, you that* (are apt to) *forget God* (and his convictions) *leaſt he tear you in pieces, and there be none to deliver*, Pſal. 50. 22.

But if thou ſhalt be ſuch a one, that ſhall, notwithſtanding thy reading of thy miſery, and alſo of God's mercy ſtill perſiſt to go on in thy ſins; know in the firſt place that here thou ſhalt be left, by things that thou readeſt, without excuſe; and in the world to come thy damnation will be exceedingly aggravated, for thy not regarding of them, and turning from thy ſins; which was not only reproved by them, but alſo for rejecting of

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that word of grace that did inſtruct thee how, and which way, thou ſhouldeſt be ſaved from them. And ſo farewel, I ſhall leave thee, and alſo this diſcourſe, to God, who I know will paſs a righteous judgment both upon that and thee. I am yours, though not to ſerve your luſts and filthy minds, yet to reprove, inſtruct, and according to that proportion of faith and knowledge which God hath given me, to declare unto you the way of life and ſalvation. Your judgings, railings, ſurmiſings, and diſdaining of me, that I ſhall leave till the fiery judgement comes, in which the offender ſhall not go unpuniſhed, be he you or me; yet I ſhall pray for you, wiſh well to you, and do you what good I can. And that I might not write or ſpeak in vain, Chriſtian, pray for me to our God, with much earneſtneſs, fervency, and frequently, in all your knocking at your father's door, becauſe I do very much ſtand in need thereof; for my work is great, my heart is vile, the Devil lieth at watch, the world would fain be ſaying, *Aha, aha, thus we would have it*; and of myſelf, keep myſelf I cannot; truſt myſelf I dare not; if God do not help me, I am ſure it will not be long before my heart deceive me, and the world have their advantage of me; and ſo God be diſhonoured by me, and thou alſo aſhamed to own me. O therefore be much in prayer for me, thy fellow. I truſt in that glorious grace that is conveyed from heaven to ſinners, by which they are not only ſanctified here in this world, but ſhall be glorified in that which is to come: unto which, the Lord of his mercy bring us all.

John Bunyan.

THE DOCTRINE OF THE Law and Grace unfolded, &c.

ROM. vi. 14.

But ye are not under the Law, but under Grace.

IN the three former chapters, the *apoſtle* is pleading for the ſalvation of ſinners by grace, without the works of the law, to the end he might confirm the ſaints, and alſo that he might win over all thoſe that did oppoſe the truth of this doctrine, or elſe leave them the more without excuſe: and that he might ſo do, he taketh in hand, Firſt, To ſhew the ſtate of all men naturally, or as they come into the world by generation, ſaying in the third chapter, *There is none righteous, no not one*; *there is none that underſtandeth, there is none that doth good*, &c. As if he had ſaid, It ſeems there is a generation of men that think to be ſaved by the righteouſneſs of the law; but, let me tell them, that they are much deceived, in that they have already ſinned againſt the law; *For by the diſobedience of the one, many, yea all, were brought into a ſtate of condemnation*, Rom. 5. 12 to 20. Now, in the ſixth chapter, he doth, as if he had turned him round to the brethren, and ſaid, My brethren, you ſee now that it is clear and evident, that it is freely by the grace of Chriſt, that we do inherit eternal life. And again, for your comfort, my brethren, let me tell you, that your condition is wondrous ſafe, in that you are under grace, for ſaith he, *Sin ſhall not have dominion over you*, that is, neither the damning power, neither the filthy power, ſo as to deſtroy your ſouls; *For you are not* *under the law*, that is, you are not under that, that will damn you for ſin; *but* (you are) *under grace*, or ſtand thus in relation to God, that though you have ſinned, yet you ſhall be pardoned. *For you are not under the law*, &c. If any ſhould aſk, What is the meaning of the word [*under?*] I anſwer, It ſignifieth, you are not held, kept, or ſhut up by it, ſo as to appear before God under that adminiſtration, and none but that; or thus, You are not now bound by the authority of the law, to fulfil it, and obey it, ſo as to have no ſalvation without you ſo do; or thus, If you tranſgreſs againſt any one tittle of it, you by the power of it muſt be condemned: No, no, for you are not ſo under it, that is, not thus under the Law. Again, *For you are not under the law*; What is meant by this word [*Law?*] The word law, in ſcripture, may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of ſin, the law of men, the law of works, otherwiſe called the covenant of works, or the firſt, or old covenant, *Heb.* 8. 13. *In that he ſaith a new covenant*, (which is the grace of God, or commonly called the covenant of grace) *he hath made the firſt old*; that is, the covenant of works, or the law. I ſay therefore, the word [*Law*] and the word [*Grace*] in this ſixth of the *Romans*, do hold forth the two covenants, which all men are under, that is, either the one or the other. *For ye are not under the law*; that is, you to whom I do now write theſe words, who are and have been effectually brought into the faith of Jeſus: you are not under the law, or under the covenant of works. He doth not therefore apply theſe words to all, but to ſome, of whom he ſaith, *But ye* mark, [*ye*] *ye* believers, *ye* converted perſons, *ye* ſaints, *ye* that have been born again. *(Ye) for* ye *are not under the law*, implying others are, that are in their natural ſtate, that have not been brought into the covenant of grace, by faith in Jeſus Chriſt. The words therefore being thus underſtood, there is diſcovered theſe two truths in them:

Doct. 1. Firſt, That thete are ſome in goſpel times, that are under the covenant of works.

Doct. 2. Secondly, That there is never a believer under the law, (as it is the covenant of work) but under grace, through Chriſt. *For ye* (you believers, you converted perſons, *ye) are not under the law, but under grace*; or, for you are delivered and brought into, or under the covenant of grace.

For the firſt, That there are ſome that are under the law, or under the covenant of works, ſee I pray you that ſcripture in the third of the *Romans*, where the apoſtle ſpeaking before of ſins againſt the Law, and of the denunciations thereof, againſt thoſe that are in that condition, he ſaith, *What things ſoever the law ſaith, it ſaith to them that are under it*; Mark, *it ſaith to them that are under the Law, That every mouth may be ſtopped, and all the world become guilty before God*, Rom. 3. 19. that is, all thoſe that are under the law, as a covenant of works, that are yet in their ſins and unconverted, as I told you before. Again, *Gal.* 5. 18. he ſaith, *But if you are led by the ſpirit, you are under the law*, implying again, that thoſe which are for ſinning againſt the law, or the works of the law, either as it is the old covenant; theſe are under the law, and not under the covenant of grace. Again, *Gal.* the 3d. the 10th verſe, there he ſaith, *For as many as are of the works of the law, are under the curſe*; that is, they that are under the law, are under the curſe; for mark, they that are under the covenant of grace are not under the curſe. Now there are but two covenants; therefore it muſt needs be that they that are under the curſe are under the law: ſeeing thoſe that are under the other covenant, are not under the curſe, but under the bleſſing. *So then, they which be of faith, are bleſſed with faithful Abraham*, but the reſt are under the law, *Gal.* 3. 9. Now I ſhall proceed to what I do intend to ſpeak unto.

Firſt, I ſhall ſhew you what the covenant of works, or the law is, and when it was firſt given, together with the nature of it.

Secondly, I ſhall ſhew you what it is to be under the law, or covenant of works, and the miſerable ſtate of all thoſe that are under it.

Thirdly, I ſhall ſhew you who they are that are under this covenant or law.

Fourthly, I ſhall ſhew you how far a man may go, and yet be under this covenant, or law.

For the firſt, What this covenant of works is, and when it was given.

The covenant of works, or the law here ſpoken of, is the law delivered upon mount *Sinai* to *Moſes*, in two tables of ſtone, in ten particular branches, or heads; for this ſee *Gal.* 4. The apoſtle ſpeaking there of the law, and of ſome alſo that through deluſions of falſe doctrine, were brought again, as it were under it, or at leaſt were leaning that way, verſe 21, he ſaith, As for you that deſire to be under the law, I will ſhew you the myſtery of *Abraham's* two ſons, which he had by *Hagar* and *Sarah*; theſe two do ſignify the two covenants, the one nam'd *Hagar*, ſignifies mount *Sinai*, where the law was delivered to *Moſes* on two tables of ſtone, *Exod.* 24. 12. chap. 34. 1. *Deut.* 10. 1. Which is that, that whoſoever is under, he is deſtitute of, and altogether without the grace of Chriſt, in his heart at the preſent. Gal. 5. 3, 4. *For I teſtify again to every man* (ſaith he, ſpeaking to the ſame people) *that Chriſt is become of none effect unto you, whoſoever of you are juſtified by the law*, namely, that given on mount Sinai, *Ye are fallen from grace.* That is, not that any can be juſtified by the law, but his meaning is, all thoſe that ſeek juſtification by the works of the law, they are not ſuch as ſeek to be under the ſecond covenant, the covenant of grace. Alſo the 2 Cor. 3. 7, 8. The apoſtle ſpeaking again of theſe two covenants, he ſaith, *For if the miniſtration of death* (or the law, for it is all one) *written and engraven in ſtones* (mark that) *was glorious, how ſhall not the miniſtration of the ſpirit* (or the covenant of grace) *be rather glorious?* As if he had ſaid, It is true, there was a glory in the covenant of works, and a very great excellency did appear in it; namely, in that given in the ſtones on Sinai, yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory.

But ſecondly, Though this law was delivered to *Moſes* from the hands of angels on two tables of ſtone, on mount Sinai; yet this was not the firſt appearing of this law to man: but even this in ſubſtance (though poſſibly not ſo openly) was given to the firſt man Adam, in the garden of Eden, in theſe words, *And the Lord God commanded the man, ſaying, Of every tree in the garden thou mayſt freely eat: But of the tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof thou ſhalt ſurely die*, Gen. 2. 16, 17. Which commandment then given to Adam, did contain in it, a forbidding to do any one of thoſe things, that was and is accounted evil, although at that time it did not appear ſo plainly, in ſo many particular heads, as it did when it was delivered on mount Sinai; but yet the very ſame: and that I ſhall prove thus:

God commanded Adam in Paradiſe, to abſtain from all evil againſt the firſt covenant, and not from ſome ſins only: but if God had not commanded Adam to abſtain from the ſins ſpoken againſt in the ten commandments, he had not commanded to abſtain from all, but from ſome; therefore it muſt needs be, that he then commanded to abſtain from all ſins forbidden in the law given on mount Sinai. Now that God commanded to abſtain from all evil, or ſin, againſt any of the ten commandments, when he gave Adam the command in the garden, it is evident, in that he did puniſh the ſins that were committed againſt thoſe commands, that were then delivered on mount Sinai, before they were delivered on mount Sinai, which will appear as followeth:

The firſt, ſecond and third commandments, were broken by Pharoah and his men; for they had falſe gods which the Lord executed judgment againſt; (as in Exod. 12. 12.) and blaſphemed their true God; (Exod. 7. 17. to the end.) for their gods could neither deliver themſelves nor their people from the hand of God; but in the things wherein they dealt proudly, he was above them, *Exod.* 18. 11.

Again, Some judge that the Lord puniſhed the ſin againſt the ſecond commandment, which *Jacob* was in ſome meaſure guilty of, in not purging his houſe from falſe gods, with the defiling of his daughter Dinah, Gen. 34. 2.

Again, We find that Abimelech thought the ſin againſt the third commandment, ſo great, that he required no other ſecurity of Abraham, againſt the fear of miſchief, that might be done to him by Abraham, his ſon, and his ſon's ſon, but only Abraham's oath; (Gen. 21. 23.) the like we ſee between Abimelech and Iſaac, (Gen. 31. 53.) the like we find in Moſes and the Iſraelites, who durſt not leave the bones of Joſeph in Egypt, becauſe of the oath of the Lord, whoſe name, by ſo doing, would have been abuſed, Exod. 13. 19.

And we find the Lord rebuking his people for the breach of the fourth commandment, Exod. 16. 27, 28, 29.

And for the breach of the fifth, the curſe came upon Ham, Gen. 9. 25, 26, 27. And Iſhmael diſhonouring his father, in mocking Iſaac, was caſt out, as we read, Gen. 21. 9, 10. The ſons-in-law of Lot, for ſlighting their father, periſhed in the overthrow of *Sodom*, Gen. 19. 14, *&c.*

The ſixth commandment was broken by Cain, and ſo dreadful a curſe and puniſhment came upon him, that it made him cry out, *my puniſhment is greater than I can bear*, Gen. 4. 13.

Again, When Eſau threaten'd to ſlay his brother, Rebecca ſent him away, ſaying, *Why ſhould I be deprived of both of you in one day?* hinting unto us, that ſhe knew murther was to be puniſhed with death, Gen. 27. 34. Which the Lord himſelf declared likewiſe to Noah, Gen. 9. 6.

Again, A notable example of the Lord's juſtice in puniſhing murther, we ſee in the Egyptians and Pharoah, who drowned the Iſraelites children in the river, Exod. 1. 22. And they themſelves were drowned in the ſea, Exod. 14. 27.

The ſin againſt the ſeventh commandment was puniſhed in the Sodomites, &c. with the utter deſtruction of their city, and themſelves, Gen. 19. 24, 25. Yea, they ſuffer the vengeance of eternal fire, Jude 7. Alſo the male Sechemites, for the ſin committed by Hamor's ſon, were all put to the ſword, Gen. 34. 25, 26.

Our firſt parents ſinned againſt the eighth commandment, in taking the forbidden fruit, and ſo brought the curſe on themſelves, and their poſterity, Gen. 3. 16.

Again, the puniſhment due to the breach of this commandment, was by Jacob accounted death, Gen. 31. 30, 32. and alſo by Jacob's ſons, Gen. 44. 9, 10.

Cain ſinning againſt the ninth commandment, as in Gen. 4. 9. was therefore curſed as to the earth, ver. 11.

And Abraham, though the friend of God, was blamed for falſe witneſs by Pharoah, and ſent out of Egypt, Gen. 12. 18, 19, 20. And both he and Sarah reproved by Abimelech, Gen. 20. 9, 10, 16.

Pharaoh ſinned againſt the tenth commandment, Gen. 12. 15. and was therefore plagu'd with great plagues, ver. 17. Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he reſtored her again, Gen. 20. 3. yea, though he had not come near her, yet for coveting and taking her, the Lord faſt cloſed up the wombs of his houſe. ver. 18.

I could have ſpoken more fully to this, but that I would not be too tedious, but ſpeak what I have to ſay with as much brevity as I can. But before I paſs it, I will beſides this, give you an argument or two more for the further clearing of this; that the ſubſtance of the law delivered on mount Sinai, was before that delivered by the Lord to man in the garden. As firſt, death reigned over them that had not ſinned, after the ſimilitude of Adam's tranſgreſſion (that is, though they did not take the forbidden fruit, as Adam did) but had the tranſgreſſion been no other, or had their ſin been laid to the charge of none but thoſe that did eat of that fruit, then thoſe that were born to Adam, after he was ſhut out of the garden, had not had ſin; in that they did not actually eat of that fruit, and ſo had not been ſlaves to death. But in that death did reign from Adam to Moſes, or from the time of his tranſgreſſion againſt the firſt giving of the law, till the time the law was given on mount Sinai, it is evident, that the ſubſtance of the ten commandments was given to Adam and his poſterity under that command, *Eat not of the tree that is in the midſt of the garden.* But yet if any ſhall ſay, that it was becauſe of the ſin of their father that death reigned over them; to that I ſhall anſwer, that although original ſin be laid to the charge of his poſterity, yet it is alſo for their ſins, that they actually committed, that they were plagued: And again ſaith the apoſtle, *For where there is no law, there is no tranſgreſſion*, Rom. 4. 15. *For ſin is not imputed where there is no law; nevertheleſs death reigned from Adam to Moſes*, ſaith he, Rom. 5. 13, 14. But if there had been no law, then there had been no tranſgreſſion, and ſo no death to follow after as the wages thereof; for death is the wages of ſin, Rom. 6. 23. and ſin is the breach of the law; an actual breach in our particular perſons, as well as an actual breach in our publick perſon, 1 John 3. 4.

Again, They are no other ſins than thoſe againſt that law given on Sinai, for the which thoſe ſins before-mentioned were puniſhed; therefore the law given before by the Lord to Adam and his poſterity, is the ſame with that afterwards given on mount Sinai.

Again, The conditions of that on Sinai, and of that in the garden, are all one, the one ſaying, *Do this and live*, the other ſaying the ſame. Alſo judgment denounced againſt men in both kinds alike; therefore this law, it appeareth to be the very ſame that was given on mount Sinai.

Again, the apoſtle ſpeaketh but of two covenants, (to wit, grace and works) under which two covenants all are; ſome under one, and ſome under the other: now this to Adam is one, therefore that on Sinai is one; and all one with this; and that this is a truth, I ſay, I know that the ſins againſt that on Sinai was publiſhed by God for the breach thereof, before it was given there: ſo it doth plainly appear to be a truth; for it would be unrighteous with God for to puniſh for that law that was not broken; therefore it was all one with that on Sinai.

Now the law given on Sinai, was for the more clear diſcovery of thoſe ſins that were before committed againſt it; for tho' the very ſubſtance of the ten commandments were given in the garden, before they were received from Sinai; yet they lay ſo darkly in the heart of man, that his ſins were not ſo clearly diſcovered, as afterwards they were; therefore, ſaith the apoſtle, the law was added, Gal. 3. 19. (or more plainly, given on Sinai, on tables of ſtone) *that the offence might abound*; that is, that it might the more clearly be made manifeſt and appear, Rom. 5. 20.

Again, We have a notable reſemblance of this at Sinai, even in giving the law; for, firſt, the law was given twice on Sinai, to ſignify, that indeed the ſubſtance of it was given before. And ſecondly, the firſt tables that were given on Sinai, were broken at the foot of the mount, and the others were preſerved whole; to ſignify, that though it was the true law that was given before with that given on Sinai, yet it was not ſo eaſy to be read, and to be taken notice of, in that the ſtones were not whole, but broken, and ſo the law written

ten thereon ſomewhat defaced and disfigured.

But if any object and ſay, though the ſins againſt the one be the ſins againſt the other, and ſo in that they do agree; yet it doth not appear, that the ſame is therefore the ſame covenant of works with the other.

Anſ. That which was given to Adam in paradiſe, you will grant was the covenant of works; for it runs thus, *Do thus and live*, Do it not and die; nay, *Thou ſhalt ſurely die.* Now there is but one covenant of works: if therefore I prove, that that which was delivered on mount *Sinai*, is the covenant of works, then all will be put out of doubt. Now that this is ſo, it is evident:

Firſt, Conſider the Two Covenants are thus called in Scripture, the one the adminiſtration of death, and the other the adminiſtration of life; the one the covenant of works, the other of grace; but that delivered on Sinai, is called the miniſtration of death; that therefore is the covenant of works, 2 *Cor.* 3. *For if* (ſaith he) *the miniſtration of death, written and engraven in ſtones, was glorious*, &c.

Secondly, The apoſtle writing to the Galatians, doth labour to beat them off from truſting in the covenant of works; but when he comes to give a diſcovery of that law or covenant (he labouring to take them off from truſting in it) he doth plainly tell them, it is that which was given on Sinai, Gal. 4. 24, 25. Therefore that which was delivered in two tables of ſtone on mount Sinai, is the very ſame that was given before to *Adam* in paradiſe, they running both alike; that in the garden, ſaying, *Do this and live; but in the day thou eateſt thereof* (or doeſt not do this) *thou ſhalt ſurely die.*

And ſo is this on Sinai, as is evident when he ſaith, *The man that doth theſe things ſhall live by them*, Rom. 10. 5. and in caſe, they break them, even any of them, it ſaith *Curſed is every one that continueth not in all things, that are written in the* (whole) *book of the law to do them*, Gal. 3. 10. Now this being thus cleared, I ſhall proceed.

A ſecond thing to be ſpoken to is this, to ſhew what it is to be under the law, as it is a covenant of works; to which I ſhall ſpeak, and that thus:

To be under the law, as it is a covenant of works, it is, *To be bound, upon pain of eternal damnation, to fulfil, and that compleatly and continually, every particular point of the ten commandments, by doing them; do this, and then thou ſhalt live*; otherwiſe, *Curſed is every one that continueth not in all* (in every particular thing or) *things, that are written in the book of the law to do them*, Gal. 3. 10. That man that is under the firſt covenant, ſtands thus, and only thus, as he is under that covenant or law. Poor ſouls, through ignorance of the nature of that covenant of works, the law that they are under they do not think their ſtate to be half ſo bad as it is; when, alas! there is none in the world in ſuch a ſad condition again beſides themſelves; for, indeed, they do not underſtand theſe things. He that is under the law, as it is a covenant of works, is like the man that is bound by the law of his king, upon pain of baniſhment, or of being hanged, drawn, and quartered, not to tranſgreſs any of the commandments of the king: ſo here, they that are under the covenant of works, they are bound, upon pain of eternal baniſhment and condemnation, to keep within the compaſs of the law of the God of heaven. The covenant of works, may, in this caſe, be compared to the laws of the Medes and Perſians, which being once made, cannot be alter'd, Dan. 6. 8. You find, that when there was a law made and given forth, that none ſhould ask a petition of any, God or man, but of the king only; this law being eſtabliſhed by the king (verſe 9.) Daniel breaking of it, let all do whatever they can, Daniel muſt into the lions den (ver. 16.) So here, I ſay, there being a law given, and ſealed with the truth, and the word of God, (how that the ſoul that ſinneth ſhall die, Ezek. 18. 4.) whoſoever doth abide under this covenant, and dieth under the ſame, they muſt and ſhall into the lions den: nay, worſe that that, for they ſhall be thrown into hell, to the very devils.

But to ſpeak in a few particulars for thy better underſtanding herein: know, firſt, That the law of God, or covenant of works, doth not contain itſelf in one particular branch of the law, but doth extend itſelf into many, even into all the *Ten Commandments*, and thoſe ten into very many more, as might be ſhewed: So that the danger doth not lie in the breaking of one or two of theſe ten only, but it doth lie even in the tranſgreſſion of any one of them. As you know, if a king ſhould give forth ten particular commands to be obeyed by his ſubjects, upon pain of death: Now if any man doth tranſgreſs againſt any one of theſe Ten, he doth commit treaſon, as if he had broke them all, and lieth liable to have the ſentence of the law as certainly paſſed on him, as if he had broken every particular of them.

2. Again, you know that the laws being given forth by the king, which if a man keep and obey a long time; yet if at the laſt he ſlips and breaks thoſe laws, he is preſently apprehended, and condemned by that law. Theſe things are clear as touching the law of God, as it is a covenant of works: If a man do fulfil nine

of the commandments, and yet breaketh but one, that being broken will as ſurely deſtroy him, and ſhut him out from the joys of heaven, as if he had actually tranſgreſſed againſt them all; for indeed, in effect, ſo he hath: there is a notable ſcripture for this in the epiſtle of *James*, 2 chap. at the 10th ver. *For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all*; that is, he hath in effect broken them all; and ſhall have the voice of them all cry out againſt him: and it muſt needs be ſo, ſaith *James*, becauſe *he that ſaid* (or that law which ſaid) *Do not commit adultery*, *ſaid alſo*, *Do not kill. Now if thou commit no adultery, yet if thou killeſt, thou art become a tranſgreſſor of the law.* As thus, It may be thou didſt never make to thyſelf a god of ſtone or wood, or at leaſt, not to worſhip them ſo really and ſo openly as the heathen do; yet if thou haſt ſtolen, born falſe witneſs, or luſted after a woman in thy heart, *Matt.* 5. 28. thou haſt tranſgreſſed the law; and muſt for certain, living and dying under that covenant, periſh for ever by the law: for the law hath reſolved on that before-hand, ſaying, *Curſed is every one that continueth not in* all *things*; mark, I pray you, *in* all *things*, that's the word, and that ſeals the doctrine.

3. Again, Though a man do not covet, ſteal, murder, worſhip gods of wood and ſtone, *&c.* yet if they do take the Lord's name in vain, they are for ever gone, living and dying under that covenant. *Thou ſhalt not take the name of the Lord thy God in vain:* there is the command; but how if we do? Then he ſaith, *The Lord will not hold him guiltleſs that taketh his name in vain:* No, though thou live as holy as ever thou canſt, and walk as circumſpectly as ever any did; yet if thou doſt take the Lord's name in vain, thou art gone by that covenant: *For I will not*, mark, *I will not* (let him be in never ſo much danger) *I will not hold him guiltleſs that taketh my name in vain*, Exod. 20. 7. and ſo likewiſe for any other of the ten, do but break them, and thy ſtate is irrecoverable, if thou live and die under that covenant.

4. Though thou ſhouldeſt fulfil this covenant, or law, even all of it, for a long time, ten, twenty, forty, fifty or threeſcore years, yet if thou do chance to ſlip, and break one of them but once before thou die, thou art alſo gone and loſt by that covenant; for mark, *Curſed is every one that continueth not in* all *things*; (that is, continueth not in *all things*, mark that) *which are written in the book of the law to do them:* but if a man do keep all the law of God his whole life-time, only ſin one time before he dies, that one ſin is a breach of the law, and he hath not continued in doing the things contained therein; (For, to continue according to the ſenſe of this ſcripture, is to hold on without any failing, either in thought, word, or deed) therefore, I ſay, though a man do walk up to the law all his life-time, but only at the very laſt, ſin one time before he die, he is ſure to periſh for ever, dying under that covenant. For, my friends, you muſt underſtand, that the law of God is (*yea*) as well as the goſpel; and as they that are under the covenant of grace ſhall ſurely be ſaved by it, ſo, even ſo, they that are under the covenant of works and the law, they ſhall ſurely be damned by it, if continuing therein. This is the covenant of works, and the nature of it; namely, not to abate any thing, no, not a mite, to him that lives and dies under it: *I tell thee* (ſaith Chriſt) *thou ſhalt not depart thence* (that is, from under the curſe) *till thou haſt paid the very laſt mite*, Luke 12. 59.

5. Again, You muſt conſider, That this law doth not only condemn words and actions, as I ſaid before, but it hath authority to condemn the moſt ſecret thoughts of the heart, being evil; ſo that if thou do not ſpeak any word that is evil, as ſwearing, lying, jeſting, diſſembling, or any other word that tendeth to, or ſavoureth of ſin, yet if there ſhould chance to paſs but one vain thought through thy heart, but one in all thy life-time, the law taketh hold of it, accuſeth, and alſo will condemn thee for it. You may ſee one inſtance for all in the 5th of *Matt.* at the 27th, and 28th *verſes*, where Chriſt ſaith, That though a man do not lie with a woman carnally, yet if he do but look on her, and in his heart luſt after her, he is counted by the law, being rightly expounded, ſuch a one that hath committed the ſin, and thereby hath laid himſelf under the condemnation of the law. And ſo likewiſe of all the reſt of the commands, if there be any thought that is evil, do but paſs thorough thy heart, whether it be againſt God, or againſt man in the leaſt meaſure, though poſſibly not diſcerned of thee, or by thee, yet the law takes hold of thee therefore, and doth by its authority, both caſt, condemn and execute thee for thy ſo doing. *The thought of wickedneſs is ſin*, Prov.

6. Again, The law is of that nature and ſeverity, that it doth not only enquire into the generality of thy life, as touching ſeveral things, whether thou art upright there or no, but the law doth alſo follow thee into all thy holy duties, and watcheth over thee there, to ſee whether thou doeſt do all things aright there; that is to ſay, whether, when thou doeſt pray, thy heart hath no wandring thoughts in it; whether thou do every holy duty thou doeſt perfectly, without the leaſt mixture of ſin; and if it doth find thee to

ſlip, or in the leaſt meaſure to fail in any holy duty that thou doeſt perform, the law taketh hold on that, and findeth fault with that, ſo as to render all the holy duties that ever thou didſt, unavailable becauſe of that: I ſay, if when thou art a hearing, there is but one vain thought, or in praying, but one vain thought, or any other thing whatſoever, let it be civil or ſpiritual, one vain thought once in all thy life-time, will cauſe the law to take ſuch hold on it, that for that one thing, it doth even ſet open all the flood-gates of God's wrath againſt thee, and irrecoverably, by that covenant, it doth bring eternal vengeance upon thee: So that, I ſay, look which way thou wilt, fail wherein thou wilt, and do it as ſeldom as ever thou canſt, either in civil or ſpiritual things, as aforeſaid; that is, either in the ſervice of God, or in thy employments of the world, as thy trade or calling, either in buying or ſelling any way, in any thing whatſoever: I ſay, if in any particular it findeth thee tardy, or in the leaſt meaſure guilty, it calleth thee an offender, it accuſeth thee to God, it puts a ſtop to all the promiſes thereof, that are joined to the law, and leaves thee there as a curſed tranſgreſſor againſt God and a deſtroyer of thy own ſoul.

Here I would have thee, by the way, for to take notice, that it is not my intent, at this time, to enlarge on the ſeveral commands in particular; for that would be very tedious both for me to write, and thee to read: only thus much I would have thee to do at the reading hereof; make a pauſe, and ſit ſtill one quarter of an hour, and muſe a little in thy mind thus with thyſelf, and ſay, Did I ever break the law, yea, or no? Had I ever in all my life-time one ſinful thought paſſed through my heart ſince I was born, yea or no? And if thou findeſt thyſelf guilty, as I am ſure thou canſt not otherwiſe chuſe but do, unleſs thou ſhut thy eyes againſt thy every day's practice; then, I ſay, conclude thyſelf guilty of the breach of the firſt covenant. And when that this is done, be ſure in the next place, thou do not ſtraitway forget it, and put it out of thy mind, that thou art condemned by the ſame covenant; and then do not content thyſelf until thou do find, that God hath ſent thee a pardon from heaven, through the merits of our Lord Jeſus Chriſt, the mediator of the ſecond covenant. And if God ſhall but give thee a heart to take this my counſel, I do make no queſtion but theſe words ſpoken by me, will prove an inſtrument for the directing of thy heart, to the right remedy, for the ſalvation of thy ſoul.

Thus much now touching the law and the ſeverity of it, upon the perſon that is found under it, having offended or broken any one particular of it, either in thought, word, or action; and now, before I do proceed to the next thing, I ſhall anſwer four objections that do lie in my way; and alſo, ſuch as do ſtumble moſt part of the world.

The firſt objection. And firſt, but, you will ſay, methinks you ſpeak very harſh; it is enough to daunt a body: ſet the caſe therefore, That a man after he hath ſinned, and broken the law, repenteth of his wickedneſs, and promiſeth to do ſo no more; will not God have mercy then, and ſave a poor ſinner then?

1. *Anſ.* I told you before, That the covenant once broken, will execute upon the offender, that which it doth threaten to lay upon him; and as for your ſuppoſing that your repenting, and promiſing to do ſo no more, may help well, and put you in a condition to attain the mercy of God by the law: Theſe thoughts do flow from groſs ignorance, both of the nature of ſin, and alſo of the nature of the juſtice of God. And if I was to give you a deſcription of one in a loſt condition for the preſent, I would brand him out with ſuch a mark of ignorance as this is.

2. *Anſ.* The law, as it is a covenant of works, doth not allow of any repentance unto life, to thoſe that live and die under it; for the law being once broken by thee, never ſpeaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithſtanding all thy repentings, and alſo promiſes, to do ſo no more. No, ſaith the law, thou haſt ſinned, therefore I muſt curſe thee; for it is my nature to curſe, even, and nothing elſe but curſe every one that doth in any point tranſgreſs againſt me, *Gal.* 3. 10. *They brake my covenant, and I regarded them not, ſaith the Lord*, Heb. 8. Let them cry, I will not regard them: let them repent, I will not regard them; they have broken my covenant, and done that in which I delighted not; therefore by that covenant I do curſe, and not bleſs; damn, and not ſave; frown, and not ſmile; reject, and not embrace; charge ſin, and not forgive it. *They brake my covenant, and I regarded them not:* So that I ſay, If thou break the law, the firſt covenant; and thou being found there, God looking on thee thorough that, he hath no regard on thee, no pity for thee, no delight in thee.

Object. 2. But hath not the law promiſes as well as threatenings? ſaying, *The man that doth theſe things ſhall live* (mark, he *ſhall live*) *by them*, or in them.

Anſ. Firſt, To break the commandments, is not to keep or fulfil the ſame; but thou haſt broken them, therefore the promiſe doth not belong to thee by that covenant. Secondly, The promiſes that are of the law, are conditional, and ſo not performed, unleſs there be a full and continual obedience to every particular of it, and that without the leaſt ſin. Do this, mark, do this, and afterwards thou ſhalt live; but if thou break one point of it once in all thy life, thou haſt not done the law; therefore the promiſes following the law, do not belong unto thee, if one ſin hath been committed by thee. As thus, (I will give you a plain inſtance) "Set "the caſe there be a law made by the "king, that if any man ſpeak a word "againſt him, he muſt be put to death, "and this muſt not be revoked, but muſt "for certain be expected on the offender; "though there be a promiſe made to "them that do not ſpeak a word againſt "him, that they ſhould have great love "from him; yet this promiſe is nothing "to the offender, he is like to have no "ſhare in it, or to be ever the better for "it; but contrariwiſe, the law that he "hath offended muſt be executed on him; "for his ſin ſhutteth him out from a ſhare "of, or in the promiſes." So it is here, there is a promiſe made indeed, but to whom? Why, it is to none but thoſe that live without ſinning againſt the law: but if thou (I ſay) ſin one time againſt it in all thy life-time, thou art gone, and not one promiſe belongs to thee, if thou continue under this covenant. Methinks the priſoners at the bar, having offended the law (and the charge of a juſt judge towards them) do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The priſoner having offended, cries out for mercy; good my lord mercy (ſaith he) pray my lord pity me; the judge ſaith, what canſt thou ſay for thyſelf, that ſentence of death ſhould not be paſſed upon thee? Why, nothing but this, I pray my lord be merciful: But he anſwers again, friend, the law muſt take place, the law muſt not be broken: The priſoner ſaith, good my lord ſpare me, and I will never do ſo any more: The judge notwithſtanding the man's out-cries, and ſad condition, muſt according to the tenor of the law, paſs judgment upon him, and the ſentence of the condemnation, muſt be read to the priſoner, though it makes them fall down dead to hear it, if he executes the law, as he ought to do. And juſt thus it is concerning the law of God.

Object. 3. I, but ſometimes (for all your haſte) the judge doth alſo give ſome pardons, and forgive ſome offenders, notwithſtanding their offences, though he be a judge.

Anſ. It is not becauſe the law is merciful, but becauſe there is manifeſted the love of the judge, (not the love of the law) I beſeech you to mark this diſtinction; for if a man that hath deſerved death by the law, be notwithſtanding this, forgiven his offence, it is not becauſe the law ſaith, ſpare him; but it is the love of the judge (or chief magiſtrate) that doth ſet the man free from the condemnation of the law: But mark, here the law of men and the law of God do differ; the law of man is not ſo irrevocable, but if the ſupream pleaſe, he may ſometimes grant a pardon, without ſatisfaction given for the offence; but the law of God is of this nature, that if the man be found under it, and a tranſgreſſor, or one that hath tranſgreſſed againſt it, before that priſoner can be releaſed, there muſt be a full and compleat ſatisfaction given to it, either by the man's own life, or by the blood of ſome other man; *For without ſhedding of blood there is no remiſſion*, Heb. 9. 22. that is, there is no deliverance from under the curſe of the law of God; and therefore, however the law of man may be made of none effect, ſometimes by ſhewing mercy without giving of a full ſatisfaction, yet the law of God cannot be ſo contented, nor at the leaſt give way, that the perſon offending that, ſhould eſcape the curſe, and not be damned, except ſome one do give a full and compleat ſatisfaction to it for him, and bring the priſoner into another covenant, (to wit) the covenant of grace, which is more eaſy, and ſoul-refreſhing, and ſin-pardoning.

I ſay therefore, you muſt underſtand, that if there be a law made that reaches the life, to take it away for the offence given by the offender againſt it; then it is clear, that if the man be ſpared and ſaved, it is not the law that doth give the man this advantage, but it is the mere mercy of the king, either becauſe he hath a ranſom or ſatisfaction ſome other way, or being provoked thereto out of his own love to the perſon whom he ſaveth. Now thou alſo having tranſgreſſed and broken the law of God, if the law be not executed upon thee, it is not becauſe the law is merciful, or can paſs by the leaſt offence done by thee, but thy deliverance comes another way: therefore, I ſay, however it be by the laws of men, where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own blood, or the blood of ſome other man (for it calls for no leſs) for to ranſom thee from the curſe of it, being due to thee for thy tranſgreſſion, and to ſatisfy the cries, the doleful cries thereof, and ever for to preſent thee pure and ſpotleſs before God (notwithſtanding this fiery law) thou art gone if thou hadſt a thouſand ſouls; *For without ſhedding of blood there is no remiſſion*, Heb. 9. 22. No forgiveneſs of the leaſt ſin againſt the law.

Object. 4. But, you will ſay, I do not only ly repent me of my former life, and alſo promiſe to do ſo no more, but now I do labour to be righteous, and to live a holy life; and now inſtead of being a breaker of the law, I do labour to fulfil the ſame; what ſay you to that?

Anſ. Set the caſe thou couldeſt walk like an angel of God; ſet the caſe thou couldeſt fulfil the whole law, and live from this day to thy life's end, without ſinning in thought, word, or deed, which is impoſſible; but, I ſay, ſet the caſe it ſhould be ſo, why, thy ſtate is as bad (if thou be under the firſt covenant) as ever it was. For, firſt, I know thou dareſt not ſay but thou haſt, at one time or other, ſinned; and, if ſo, then the law hath condemned thee; and, if ſo, then I am ſure, that thou, with all thy actions and works of righteouſneſs, canſt not remove the dreadful and unreſiſtible curſe that is already laid upon thee by that law which thou art under, and which thou haſt ſinned againſt; tho' thou liveſt the holieſt life that any man can live in this world, being under the law of works, and ſo not under the covenant of grace, thou muſt be cut off without remedy; for thou haſt ſinned, though afterwards thou live never ſo well.

The reaſons for this that hath been ſpoken, are theſe:

Firſt, the nature of God's juſtice calls for it, that is, it calls for irrecoverable ruin on them that tranſgreſs againſt this law: for juſtice gave it, and juſtice looks to have it compleatly, and continually obeyed, or elſe juſtice is reſolved to take place, and execute its office, which is to puniſh the tranſgreſſor againſt it; you muſt underſtand that the juſtice of God is as unchangeable as his love; his juſtice cannot change its nature, juſtice it is, if it be pleaſed, and juſtice it is, if it be diſpleaſed. The juſtice of God in this place, may be compared to fire; there is a great fire made in ſome place, if thou do keep out of it, it is fire; if thou do fall into it, thou wilt find it fire; and therefore the apoſtle uſeth this as an argument to ſtir up the *Hebrews* to ſtick cloſe to Jeſus Chriſt, leſt they fall under the juſtice of God, by theſe words, *Heb.* 12. 29. *For our God is a conſuming fire:* into which if thou fall, it is not for thee to get out again, as it is with ſome that fall into a material fire; no, but he that falls into this, he muſt lie there for ever; as it is clear where he ſaith, *Iſa.* 33. 14. *Who among us can dwell with everlaſting burnings, and with devouring fire?* For juſtice once offended, knoweth not how to ſhew any pity or compaſſion to the offender; but runs on him like a lion, takes him by the throat, throws him into priſon, and there he is ſure to lie, and that to all eternity, unleſs infinite ſatisfaction be given to it, which is impoſſible to be given by any of (us) the ſons of Adam.

Secondly, the faithfulneſs of God calls for irrecoverable ruin, to be poured out on thoſe that ſhall live and die under this covenant. If thou having ſinned but one ſin againſt this covenant, and ſhouldeſt afterwards eſcape damning, God muſt be unfaithful to himſelf, and to his word; which both agree as one. Firſt, he would be unfaithful to himſelf; to himſelf, that is, to his juſtice, holineſs, righteouſneſs, wiſdom and power, if he ſhould offer to ſtop the runnings out of his juſtice, for the damning of them that have offended it. And ſecondly, he would be unfaithful to his word (his written word) and deny, diſown and break that, of which he hath ſaid, *Luke* 16. 7. *It is eaſier for heaven and earth to paſs away, than for one tittle of the law to fail,* or be made of none effect; now if he ſhould not according to his certain declarations therein, take vengeance on thoſe that fall and die within the threat, and ſad curſes denounced, in that his word could not be fulfilled.

Thirdly, Becauſe otherwiſe he would diſown the ſayings of his prophets, and gratify the ſayings of his enemies; his prophets ſay he will take vengeance, his enemies ſay he will not; his prophets ſay he will remember their iniquities, and recompence them into their boſom; but his enemies ſay they ſhall do well, and they *ſhall have peace though they walk after the imagination of their own heart,* Deut. 29. 19, 20. and be not ſo ſtrict as the word commands, and do not as it ſaith: But let me tell thee, hadſt thou a thouſand ſouls, and each of them was worth a thouſand worlds, God would ſet them all on a light fire, if they fall within the condemnings of his word, and thou die without a Jeſus, even the right Jeſus; for the ſcriptures cannot be broken. What doſt thou think that God, Chriſt, prophets, and ſcriptures, will all lye for thee? And falſify their words for thee? It will be but ill venturing thy ſoul upon that.

And the reaſons for it are theſe, Firſt, Becauſe God is God; and ſecondly, Becauſe man is man.

Firſt, Becauſe God is perfectly juſt, and eternally juſt; perfectly holy, and eternally holy; perfectly faithful, and eternally faithful; that is, without any variableneſs or ſhadow of turning, but perfectly continueth the ſame, and can as well ceaſe to be God, as to alter or change the nature of his God-head. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal juſtice, and ſo muſt drink of his irrecoverable wrath, which is the execution of the ſame juſtice. I ſay, this being thus, the law being broken, juſtice takes place, and ſo faithfulneſs followeth, to ſee that execution be done, and alſo to teſtify that he is true, and doth denounce his unſpeakable, unſupportable, and unchangeable vengeance on the party offending.

Secondly, Becauſe thou art not as infinite as God, but a poor created weed, that is here to day and gone to morrow; and not able to anſwer God in his eſſence, being and attributes; thou art bound to fall under him, for that thy ſoul or body can do nothing that is infinite in ſuch a way, as to ſatisfy this which is an infinite God in all his attributes.

But to declare unto you the miſery of man by this law to purpoſe, I do beſeech you to take notice of theſe following particulars, beſides what hath been already ſpoken. Firſt, I ſhall ſhew the danger of them by reaſon of the law, as they come from Adam; Secondly, as they are in their own perſons particularly under it.

1. Firſt, as they come from Adam, they are in a ſad condition; becauſe he left them a broken covenant: or, take it thus, becauſe they, while they were in him, did with him break that covenant. Oh! this was the treaſure that Adam left to his poſterity, it was a broken covenant, inſomuch that death reigned over all his children, and doth ſtill to this day, as they come from him, both natural and eternal death, Rom. 5. It may be, drunkard, ſwearer, liar, thief, thou doſt not think of this.

2. Secondly, He did not only leave them a broken covenant, but alſo made them (himſelf) ſinners againſt it: He made them ſinners: *By one man's diſobedience many were made ſinners*, Rom. 5. 19. And this is worſe than the firſt.

3. Thirdly, Not only ſo, but he deprived them of their ſtrength, by which at firſt they were enabled to ſtand, and left them no more than dead men. O helpleſs ſtate! Oh how beggarly and miſerable are the ſons of Adam!

4. Fourthly, Not only ſo, but alſo before he left them, he was the conduit-pipe through which the devil did convey off his poiſon'd ſpawn and venomous nature in the hearts of Adam's ſons and daughters, by which they are at this day ſo ſtrongly and ſo violently carried away, that they fly as faſt to hell and the devil, by reaſon of ſin, as chaff before a mighty wind.

5. Fifthly in a word, Adam led them out of their paradiſe, that is one more; and put out their eyes, that is another; and left them to the leading of the devil; O ſad! Canſt thou hear this, and not have thy ears to tingle and burn on thy head! Canſt thou read this, and not feel this, and not feel thy conſcience begin to throb and dagg? If ſo, ſurely it is becauſe thou art either poſſeſſed with the devil, or beſide thy ſelf. But I paſs this, and come to the ſecond thing, which is the cauſe of their being in a ſad condition, which is by reaſon of their being in their particular perſons under it.

Firſt, therefore they that are under the law, they are in a ſad condition; becauſe they are under that which is more ready (through our infirmity) to curſe than to bleſs; they are under that called the miniſtration of condemnation, 2 Cor. 3. that is, they are under that diſpenſation, or adminiſtration, whoſe proper work is to curſe, and condemn, and nothing elſe.

Secondly, their condition is ſad, who are under the law; becauſe they are not only under that miniſtration that doth condemn, but alſo that which doth wait an opportunity to condemn: the law doth not wait that it might be gracious, but it doth wait to curſe and condemn; it came on purpoſe to diſcover ſin, Rom. 5. 20. *The law entered*, ſaith the apoſtle, *that the offence might abound*; or appear indeed to be that which God doth hate; and alſo to curſe for that which hath been committed, as he ſaith, *Curſed is every one that continueth not in all things that are written in the book of the law to do them*, Gal. 3. 10.

Thirdly, they are in a ſad condition; becauſe that adminiſtration they are under, that are under the law, doth always find fault with the ſinner's obedience, as well as his diſobedience; (if it be not done in a right ſpirit, which they that are under that covenant cannot do, by reaſon of their being deſtitute of faith) therefore, I ſay, it doth controle them, ſaying, This was not well done; this was done by halves; this was not done freely, and that was not done perfectly, and out of love to God: And hence it is that ſome men, notwithſtanding they labour to live as holy as ever they can, according to the law, yet they do not live a peaceable life, but are full of condemnings, full of guilt and torment of conſcience; finding themſelves to fail here, and fall ſhort there, omitting this good which the law commands, and doing that evil which the law forbids, but never giveth them one good word for all their pains.

Fourthly, they that are under the law are in a ſad condition; becauſe they are under that adminiſtration that will never be contented with what is done by the ſinner: if thou be under this covenant, work as hard as thou can'ſt, the law will never ſay, *Well done*; never ſay, *My good ſervant*: no, but always it will be driving of thee faſter, haſtening of thee harder, giving of thee freſh commands, which thou muſt do, and upon pain of damnation not to be left undone. Nay, it is ſuch a maſter that will curſe thee, not only for thy ſins, but alſo becauſe thy good works were not ſo well done, as they ought to be.

Fifthly, they that are under this covenant or law, their ſtate is very ſad; becauſe this law doth command impoſſible things of him that is under it; and yet doth but right in it, ſeeing man at the firſt, had in *Adam* ſtrength to ſtand, if he would have uſed it, and the law was given them, (as I ſaid before) when man was in his full ſtrength; and therefore no unequality, if it commands the ſame ſtill, ſeeing God that gave thee ſtrength, did not take it away. I will give you a ſimilitude for the clearing of it; ſet the caſe that I give to my ſervant ten pounds, with this charge, lay it out for my beſt advantage, that I may have my own again with profit; now if my ſervant contrary to my command, goeth and ſpendeth my money in a diſobedient way, is it any unequality in me to demand of my ſervant what I gave him at firſt? nay, and though he have nothing to pay, I may lawfully caſt him into priſon, and keep him there until I have ſatisfaction. So here, the law was delivered to man, at the firſt when he was in a poſſibility to have fulfilled it; now then, though man may have loſt his ſtrength, yet God is juſt in commanding the ſame work to be done. I, and if they do not do the ſame things, I ſay, that are impoſſible for them to do, it is juſt with God to damn them, ſeeing it was they themſelves that brought themſelves in this condition; therefore ſaith the apoſtle, *What things ſoever the law, or commands ſaith, it ſaith to them that are under the law*; *that every mouth may be ſtopped, and all the world may become guilty before God*, Rom. 3. 19. And this is thy ſad condition that art under the law, Gal. 3. 10.

But if any ſhould object and ſay, but the law doth not command unpoſſible things of natural man.

I ſhould anſwer in this caſe as the apoſtle did in another, very much like unto it, ſaying, *They know not what they ſay, nor whereof they affirm.* For doth not the law command thee to love the Lord thy God, with all thy ſoul, with all thy ſtrength, with all thy might? &c. and can the natural man do this? Jer. 13. 23. *How can thoſe that are accuſtomed to do evil, do that which is commanded in this particular? Can the Æthiopian change his ſkin, or the Leopard his ſpots?*

Doth not the law command thee to do good and nothing but good? And that with all thy ſoul, heart, and delight, (which the law as a covenant of works called for) and can'ſt thou being carnal do that? But there is no man that hath underſtanding, if he ſhould hear thee ſay ſo, but would ſay that thou waſt either bewitched or ſtark mad.

Sixthly, they that are under the law, are in a ſad condition; becauſe, that tho' they follow the law, or covenant of works; I ſay, though they follow it, it will not lead them to heaven; no, but contrariwiſe, it will lead them under the curſe. *It is not poſſible*, ſaith *Paul*, *that any ſhould be juſtified by the law*, (or by our following of it) *for by that is the knowledge of ſin*, and by it we are condemned for the ſame, which is far from leading us to life, being the miniſtration of death, 2 Cor. 3. and again, *Iſrael that followeth after the law of righteouſneſs, hath not attained to the law of righteouſneſs: wherefore? becauſe they ſought it not by faith, but by the law, and by the works thereof*, Rom. 9. 30, 31, 32.

Seventhly, they that are under the law are in a ſad condition; becauſe they do not know whether ever they ſhall have any wages for their work or no; they have no aſſurance of the pardon of their ſins, neither any hopes of eternal life: but poor hearts as they are, they work for they do not know what, even like a poor horſe that works hard all day, and at night hath a dirty ſtable for his pains; ſo thou mayeſt work hard all the days of thy life, and at the day of death, inſtead of having a glorious reſt in the kingdom of heaven, thou mayeſt, nay, thou ſhalt have for thy ſins, the damnation of thy ſoul and body in hell to all eternity; forasmuch as I ſay before, that the law, if thou ſinneſt, it doth not take notice of any good work done by thee; but takes its advantage to deſtroy and cut off thy ſoul for the ſin thou haſt committed.

Eighthly they that are under the law, are in a ſad condition, becauſe they are under that adminiſtration, upon whoſe ſouls God doth not ſmile (they dying there) for the adminiſtration that God doth ſmile upon his children through, is the covenant of grace, they being in Jeſus Chriſt, the Lord of life and conſolation: but contrariwiſe to thoſe that are under the law; for they have his frowns, his rebukes, his threatenings, and with much ſeverity they muſt be dealt withal. *For they break my covenant, and I regarded them not, ſaith the Lord*, Heb. 8. 9.

Ninthly, they are in a ſad condition; becauſe they are out of the faith of Chriſt: they that are under the law, have not the faith of Chriſt in them; for that diſpenſation which they are under, is not the adminiſtration of faith, *The law is not of faith*, ſaith the apoſtle, Gal. 3. 2.

Tenthly, becauſe they have not receiv'd the Spirit; for that is received *by the hearing of faith*, and not by the law, nor the works thereof, *Gal.* 3. 2.

Eleventhly, in a word, if thou live and

die under that covenant, Jeſus Chriſt will neither pray for thee, neither let thee have one drop of his blood to waſh away thy ſins; neither ſhalt thou be ſo much as one of the leaſt in the kingdom of heaven; for all theſe privileges come to ſouls under another covenant, as the apoſtle ſaith, *For ſuch are not under the law, but under grace*; that is, ſuch as have a ſhare in the benefits of Jeſus Chriſt, or ſuch as are brought from under the firſt covenant, into the ſecond; or from under the law, into the grace of Chriſt's goſpel, without which covenant of grace, and being found in that, there is no ſoul can have the leaſt hope of eternal life, no joy in the Holy Ghoſt, no ſhare in privileges of ſaints, becauſe they are tied up from them by the limits and bonds of the covenant of works. For you muſt underſtand, that theſe two covenants have their ſeveral bounds and limitations, for the ruling and keeping in ſubjection, or giving of freedom to the parties under the ſaid covenants: now they that are under the law, are within the compaſs and juriſdiction of that, and are bound to be in ſubjection to that; and living and dying under that, they muſt ſtand and fall to that, as Paul ſaith, *To his own maſter he ſhall ſtand or fall.* The covenant of grace doth admit to thoſe that are under it, alſo liberty, and freedom, together with commanding of ſubjection to the things contained in it, which I ſhall ſpeak to further hereafter.

But now, that the former things may be further made to appear, that is, what the ſad condition of all them that are under the law is; as I have ſhewn you ſomething of the nature of the law, ſo alſo ſhall I ſhew, that the law was added and given for that purpoſe, that it might be ſo with thoſe that are out of the covenant of grace.

Firſt, God did give the law, that ſin might abound, Rom. 5. 20. not that it ſhould take away ſin in any, but to diſcover the ſin which is already begotten, or that may hereafter be begotten, by luſt and Satan: I ſay, this is one proper work of the law, to make manifeſt ſin; it is ſent to find fault with the ſinner, and it doth alſo watch that it may do ſo, and it doth take all advantages, for the accompliſhing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. I ſay, it is like a man that is ſent by his Lord to ſee and pry into the labours and works of other men, taking every advantage to diſcover their infirmities and failings, and to chide them; yea, to throw them out of the Lord's favour for the ſame.

Secondly, Another great end why the Lord did add or give the law, it was that no man might have any thing to lay to the charge of the Lord, for his condemning of them that do tranſgreſs againſt the ſame. You know that if a man ſhould be had before an officer or judge, and there be condemned, and yet by no law; he that condemns him, might be very well reprehended, or reproved for paſſing the judgment; yea, the party himſelf might have better ground to plead for his liberty, than the other to plead for the condemning of him: but this ſhall not be ſo in the judgment-day, but contrariwiſe; for then every man ſhall be forced to lay his hand on his mouth, and hold his tongue at the judgment of God, when it is paſſed upon them; therefore ſaith the apoſtle, *What things ſoever the law ſaith, it ſaith to them that are under the law* (that is, all the commands, all the curſings and threatenings that are ſpoken by it, are ſpoken, ſaith he) *that every mouth may be ſtopped*; mark, I beſeech you, it ſaith, ſaith he, *that every mouth might be ſtopped, and that all the world might become guilty before God*, Rom. 3. 19. So that now in caſe any in the judgment day, ſhould object againſt the judgment of God, as thoſe in the 25th of Matthew do, ſaying, Lord when ſaw we thee thus and thus? And why doſt thou paſs ſuch a ſad ſentence of condemnation upon us? Surely this is injuſtice and not equity: Now for the preventing of this, the law was given; I, and that it might prevent thee to purpoſe, God gave it betimes, before either thy firſt father had ſinned, or thou wert born. So that again, if there ſhould be theſe objections offered againſt the proceedings of the Lord in juſtice and judgment, ſaying, Lord, why am I thus condemned, I did not know it was ſin? Now againſt theſe two was the law given, and that betimes, ſo that both theſe are anſwered. If the firſt come in and ſay, Why am I judged? Why am I damned? Then will the law come in, even all the ten commandments, with every one of their cries againſt thy ſoul, the firſt ſaying, He hath ſinned againſt me, damn him: the ſecond ſaying alſo, He hath tranſgreſſed againſt me, damn him; the third alſo ſaying the ſame, together with the 4, 5, 6, 7, 8, 9, 10. even all of them will diſcharge themſelves againſt thy ſoul, if thou die under the firſt covenant, ſaying, he, or they, have trangreſſed againſt us, damn them, damn them; and I tell thee alſo, that theſe ten great guns, the ten commandments, will with diſcharging themſelves in juſtice againſt thy ſoul, ſo rattle in thy conſcience, that thou wilt in ſpight of thy teeth, be immediately put to ſilence, and have thy mouth ſtopped; and let me tell thee further, that if thou ſhalt appear before God, to have the ten commandments diſcharge themſelves againſt thee, thou hadſt better be tied to a tree, and have ten, yea ten thouſand of the biggeſt pieces of ordnance in the world, to be ſhot off againſt thee; for theſe could go no further, but only to kill the body; but they, both body and ſoul, to be tormented in hell with the devil to all eternity.

3. Again, if the ſecond thing ſhould be objected, ſaying, But Lord, I did not think this had been ſin, or the other had been ſin, for no body told me ſo: Then alſo will the giving of the law take off that ſaying, Nay, but I was given to thy father Adam before he had ſinned, or before thou waſt born, and have ever ſince been in thy ſoul to convince thee of thy ſins, and to controul thee for doing the thing that was not right. Did not I ſecretly tell thee at ſuch a time, in ſuch a place, when thou waſt doing of ſuch a thing with ſuch a one, or when thou waſt all alone, that this was a ſin, and that God did forbid it, therefore if thou didſt commit it, God would be diſpleaſed with thee for it: And when thou waſt thinking to do ſuch a thing, at ſuch a time, did not I ſay forbear, do not ſo? God will ſmite thee, and puniſh thee for it, if thou doſt do it? And beſides God did ſo order it, that you had me in your houſes, in your bibles, and alſo you could ſpeak and talk of me; thus pleading the truth, thou ſhalt be forc'd to confeſs it is ſo; nay, it ſhall be ſo in ſome ſort with the very gentiles, and barbarous people, that fall far ſhort of that light we have in theſe parts of the world (for ſaith the apoſtle) *The Gentiles which have not the law, theſe do by nature the things contained in the law; theſe having not the law* (that is, not written as we have, yet they) *are a law unto themſelves, which ſheweth the works of the law is written in their hearts*, Rom. 2. 14, 15. that is, they have the law of works in them by nature, and therefore they ſhall be left without excuſe; for their own conſcience ſhall ſtand up for the truth of this, where he ſaith, *Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.* I but when? *Why, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my goſpel*, Rom. 2. 15, 16. So this I ſay is another end for which the Lord did give the law, namely, that God might paſs a ſentence in righteouſneſs, without being charged with any injuſtice, by thoſe that ſhall fall under it in the judgment.

4. A fourth end, why the Lord did give the law, was, becauſe they that die out of Jeſus Chriſt, might not only have their mouths ſtopped; but alſo that their perſons might become guilty before God, (*Rom.* 3. 19.) and indeed this will be the ground of ſilencing, (as I ſaid before) they finding themſelves guilty, their conſciences backing the truth of the judgment of God, paſſed upon them, *they ſhall become guilty*; that is, they ſhall be fit veſſels for the wrath of God to be poured out into, being filled with guilt by reaſon of tranſgreſſions againſt the commandments: thus therefore ſhall the parties under the firſt covenant *be fitted to deſtruction*, (Rom. 9. 22.) even as wood, or ſtraw, being well dried, is fitted for the fire, and the law was added and given, and ſpeaks to this very end, that ſins might be ſhewn, mouths might be ſtopped from quarrelling: And that all the world, *mark*, the world might become guilty before God, and ſo be in juſtice for ever and ever overthrown, becauſe of their ſins.

And this will be ſo, for theſe reaſons.

Firſt, Becauſe God hath a time to magnify his juſtice and holineſs, as well as to ſhew his forbearance and mercy. We read in ſcripture, that his eyes are too pure to behold iniquity, *Heb.* 1. 13. and then we ſhall find it true. We read in ſcripture, that he will magnify the law, and make it honourable, and then he will do it indeed.

Now becauſe the Lord doth not ſtrike ſo ſoon as he is provoked by ſin, therefore poor ſouls will not know nor regard the juſtice of God; neither do they conſider the time in which it muſt be advanced (which will be) when men drop under the *Wrath of God* as faſt as *hail in a mighty ſtorm*, 2 Pet. 3. 9. Pſal. 50. 21, 22. Now therefore look to it all you that count the long ſuffering and forbearance of God ſlackneſs; and becauſe for the preſent he keepeth ſilence, therefore think that he is like unto yourſelves. No, no, but know that God hath his ſet time for every purpoſe of his, and in its time, it ſhall be advanced moſt marvellouſly, to the everlaſting aſtoniſhment and overthrow of that ſoul, that ſhall be dealt withal by juſtice and the law. O! how will God advance his juſtice? O! how will God advance his holineſs? Firſt, by ſhewing men that he in juſtice cannot, will not regard them, becauſe they have ſinned: and ſecondly, in that his holineſs will not give way for ſuch unclean wretches to abide in his ſight, his eyes are ſo pure.

Secondly, Becauſe God will make it appear that he will be as good as his word to ſinners; ſinners muſt not look to eſcape always, though they may eſcape a while, yet they ſhall not go for all ado unpuniſhed; no, but they ſhall have their due to a farthing, when every threatening and curſe ſhall be accompliſhed, and fulfilled on the head of the tranſgreſſor. Friend, there is never an idle word that thou ſpeakeſt, but God will account with thee for it; there is never a lye thou telleſt, but God will reckon with thee for it; nay, there ſhall not paſs ſo much as one paſſage in all thy life-time, but God, the righteous God, will have it in the *trial*, by his law (if thou die under it) in the judgment-day.

But you will ſay: but who are thoſe that are thus under the law?

Anſ. Thoſe that are under the law, may be branched out into three ranks of men: either, firſt, ſuch as are groſly prophane, or ſuch as are more refined; which may be two ways, ſome in a lower ſort, and ſome in a more eminent way.

Firſt, Then they are under the law, as a covenant of works, who are open, prophane, and ungodly wretches, ſuch as delight not only in ſin, but alſo make their boaſt of the ſame, and brag at the thoughts of committing of it: now as for ſuch as theſe are, there is a ſcripture in the firſt epiſtle of Paul to Timothy, 1 chap. at the 9th and 10th verſes, which is a notable one to this purpoſe, *The law* (ſaith he) *is not made for a righteous man* (not as it is a covenant of works) *but for the* (unrighteous or) *lawleſs and diſobedient*; *for the ungodly, and for ſinners, for unholy, and prophane, for murderers of fathers, and murderers of mothers, for man-ſlayers: for whoremongers, for them that defile themſelves with mankind, for men-ſtealers, liars* (look to it liars) *for perjured perſons, and* (in a word) *if there be any other thing that is not according to ſound doctrine.* Theſe are one ſort of people that are under the law, and ſo under the curſe of the ſame, whoſe due is to drink up the brimful cup of God's eternal vengeance, and therefore I beſeech you not to deceive yourſelves. *For know you not that the unrighteous ſhall not inherit the kingdom of God? Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of heaven*, 1 Cor. 6. 9, 10. Poor ſouls, you think that you may have your ſins, your luſts and pleaſures, and yet you ſhall do pretty well and be let to go free in the judgment day: but ſee what God ſaith of ſuch in the 9th of *Deuteronomy*, ver. 19, 20. *Which ſhall bleſs themſelves in their heart, ſaying, we ſhall have peace, we ſhall be ſaved, we ſhall do as well as others, in the day when God ſhall judge the world by Jeſus Chriſt* (but ſaith God) *I will not ſpare them, no, but my anger and my jealouſy ſhall ſmoke againſt them. How far? even to the executing all the curſes that are written in the law of God upon them*; Nay, ſaith God, I will be even with them; *For I will blot out their names from under heaven.* And indeed it muſt of neceſſity be ſo, becauſe ſuch ſouls are unbelievers, in their ſins, and under the law, which cannot, will not ſhew any mercy on them; for it is not the *adminiſtration* of *mercy* and *life*, but the *adminiſtration* of *death* and *deſtruction* (as you have it, 2 *Cor.* the 3 *chap.* the 7, 9. *verſes*) and all thoſe, every one of them, that are open, prophane, and ſcandalous wretches, are under it, and have been ſo ever ſince they came into the world to this day; and they will for certain live and die under the ſame diſpenſation, and then be damned to all eternity, if they be not converted from under that covenant, into and under the covenant of grace (of which I ſhall ſpeak in its place) and yet for all this, how brag and crank are our poor wantons, and wicked ones, in this day of forbearance? as if God would never have a reckoning with them, as if there was no law to condemn them, as if there was no hell-fire to put them into: But Oh! How will they be deceived? when they ſhall ſee Chriſt ſitting upon the judgment-ſeat, having laid aſide his prieſtly and prophetical office, and appearing only as a judge to the wicked? When they ſhall ſee all the records of heaven unfolded and laid open; when they ſhall ſee each man his name out of the book of life, and in the book of the law; when they ſhall ſee God in his majeſty, Chriſt in his majeſty, the ſaints in their dignity; but themſelves in their impurity, What will they ſay then? whither will they fly then? where will they leave their glory? *Iſa.* 10. 3. O ſad ſtate!

Secondly, They are under the law alſo, who do not only ſo break and diſobey the law, but follow after the law, as hard as ever they can, ſeeking juſtification thereby? that is, though a man ſhould abſtain from the ſins againſt the law, and labour to fulfil the law, and give up himſelf to the law; yet if he look no further than the law, he is ſtill under the law, and for all his obedience to the law, the righteous law of God, he ſhall be deſtroyed by that law. Friend, you muſt not underſtand that none but prophane perſons are under the law: No, but you muſt underſtand that a man may be turned from a vain, looſe, open, prophane converſation, and ſinning againſt the law, to a holy righteous life, and yet be in the ſame ſtate, under the ſame law, and as ſure to be damned as the other that are more prophane and looſe. And though you may ſay this is very ſtrange, yet I ſhall both ſay it, and prove it to be true. Read with underſtanding that ſcripture in *Rom.* 9, at the 30, 31. verſes, where the apoſtle ſpeaking of the very ſame thing, ſaith, *But Iſrael which followed after the law of righteouſneſs*; mark, that followed after the law of righteouſneſs; they notwithſtanding their earneſt purſuit, or hunting after the *law of righteouſneſs, fell ſhort of the law of righteouſneſs.* It ſignifies thus much to us, that let a man be never ſo earneſt, ſo fervent, ſo reſtleſs, ſo ſerious, ſo ready, ſo apt and willing to follow the *law*, and the *righteouſneſs* thereof, if he be under that covenant he is gone, he is loſt, he is deprived of eternal life; becauſe he is not under the miniſtration of life (if he die there;) read alſo that ſcripture, Gal. 3. 10. which ſaith, *For as many as are of the works of the law, are under the curſe*; mark, they that are of the *works* of the *law:* now for to be of the *works* of the *law*, it is to be of the *works* of the *righteouſneſs* thereof; that is, to abſtain from *ſins* againſt the *law*, and to do the commands thereof, as near as ever they can for their lives, or with all the might they have; and therefore I beſeech you to conſider it, for mens being ignorant of this, is the cauſe why ſo many go on, ſuppoſing they have a ſhare in Chriſt: becauſe they are reformed and abſtain from the *ſins* againſt the *law*, who, when all comes to all, will be damned notwithſtanding, becauſe they are not brought out from under the *covenant* of *works*, and put under the *covenant* of *grace*.

Object. But (can you in very deed make theſe things manifeſtly evident from the *word* of *God?*) methinks to reaſon thus is very ſtrange, that a man ſhould labour to walk up according to the *law* of *God*, as much as ever he can, and yet that man notwithſtanding this, ſhould be ſtill under the curſe. Pray clear it.

Anſ. Truly this doth ſeem very ſtrange, I do know full well, to the natural man, to him that is yet in his unbelief: becauſe he goeth by beguiled reaſon: but for my part, I do know it is ſo, and ſhall labour alſo to convince thee of the truth of the ſame.

Firſt then, the *law* is thus ſtrict and ſevere, that if a man do ſin but once againſt it, he (I ſay) is gone for ever by the *law*, living and dying under that *covenant:* If you would be ſatisfied, as touching the truth of this, do but read the third of the Galatians, at the 10th verſe, where it ſaith, *Curſed is every one* (that is, not a man ſhall miſs by that covenant) *that continueth not in all* (mark in all) *things that are written in the book of the law to do them:* pray mark, here is a curſe in the firſt place; if all things written in the book of the law be not done, and that is, continually too, that is without any failing, or one ſlip, as I ſaid before. Now there is never a one in the world but before they did begin to yield obedience to the leaſt command, they in their own perſons did ſin againſt it, by breaking of it: the apoſtle methinks is very notable for the clearing of this in that third of the Romans, and alſo in the fifth; in the one he endeavours for to prove that all had tranſgreſſed in the firſt Adam, as he ſtood a common perſon repreſenting both himſelf and us in his ſtanding and falling, Rom. 5. 12. *Wherefore,* (ſaith he) *as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men*; mark that, but why? *for that all have ſinned*; that is, foraſmuch as all naturally are guilty of *original ſin*, the *ſin* that was committed by us in Adam: ſo this is one cauſe why none can be juſtified by their *obedience* to the law, becauſe they have in the firſt place broken it in their firſt parents. But ſecondly, in caſe this ſhould be oppoſed and rejected by quarrelſome perſons, though there be no ground for it, Paul hath another argument to back his doctrine, ſaying, *For we have proved* (already) *that both Jews and Gentiles are all under ſin.* Firſt, *As it is written, There is none righteous, no not one.* Secondly, *They are all gone out of the way, they are together* (mark, together) *become unprofitable, there is none that doth good, no not one.* Thirdly, *their throat is an open ſepulchre, with their tongues they have uſed deceit, the poiſon of aſps is under their lips.* Fourthly, *Their mouths are full of curſing and bitterneſs.* Fifthly, *Their feet are ſwift to ſhed blood.* In a word, *Deſtruction and miſery are in their ways. And the way of peace they have not known.* Now then, ſaith he, having proved theſe things ſo clearly, the concluſion of the whole is this, *That what things ſoever the law ſaith* (in both ſhewing of ſin and curſing for the ſame) *it ſaith to* (All) *them that are under the law, that every mouth may be ſtopped, and all the world may become guilty before God*, Rom. 3. 9 to 20. So that here I ſay lieth the ground of our being *juſtified* by the *law*, even becauſe in the firſt place we have ſinned againſt it; for know this for certain, that if the law doth take the leaſt advantage of thee, by thy ſinning againſt it, all that ever thou ſhalt afterwards hear from it, is nothing but curſe, curſe, curſe him, *For not continuing in all things that are written in the book of the law to do them.*

Secondly, Thou canſt not be ſaved by the righteous *law of God*, the firſt *covenant*, becauſe that (together with this thy miſerable ſtate, by original and actual ſins, before thou didſt follow the law) ſince thy turning to the law, thou haſt committed ſeveral ſins againſt the law. *In many things we offend all.* So that now thy righteouſneſs to the law, being mixed with ſometimes the luſt of concupiſcence, fornication, covetouſneſs, pride, heart-riſings againſt God, coldneſs of affection towards him, backwardneſs to good duties, ſpeaking idle words, having ſtrife in your hearts, and ſuch like: I ſay, theſe things being thus, the righteouſneſs of the law is become too weak through this our fleſh, (Rom. 8. 3.) and ſo notwithſtanding all our obedience to the law, we are yet thro' our weakneſs under the curſe of the law; for, as I ſaid before, the law is ſo holy, ſo juſt, and ſo good, that it cannot allow that any failing or ſlip ſhould be done by them that look for life by the ſame. *Curſed is every one that continueth not in every thing*, Gal. 3. 10. and this Paul knew full well, which made him throw away all his righteouſneſs. But you will ſay, that was his own. *Anſwer.* But it was even that which while he calls it his own, he alſo calls it the righteouſneſs of the law, (ſee Phil. 3. 7, 8, 9, 10.) and accounts it but dung, but as dirt on his ſhoes, that he might be found in Chriſt, and ſo be ſaved by him without the deeds of the law, Rom. 3. 28.

But thirdly, Set the caſe of righteouſneſs of the law, which thou haſt, was pure and perfect without the leaſt flaw or fault, without the leaſt mixture of the leaſt ſinful thought; yet this would fall far ſhort of preſenting of thee blameleſs in the ſight of God. And that I prove by theſe arguments.

The firſt argument is, That that which is not Chriſt, cannot redeem ſouls from the curſe, it cannot compleatly preſent them before the Lord: Now the law is not Chriſt; therefore the moral law cannot (by all our obedience to it) deliver us from the curſe that is due to us, Acts 4. 12.

The ſecond argument is, That that righteouſneſs that is not the righteouſneſs of faith (that is by believing in Jeſus Chriſt) cannot pleaſe God. Now the righteouſneſs of the law, as a covenant of works, is not the righteouſneſs of faith; therefore the righteouſneſs of the law, as acted by us, being under that covenant, cannot pleaſe God. The firſt is proved in Heb. 11. 6. *But without faith it is impoſſible to pleaſe him*, mark, it is impoſſible. The ſecond thus; *The law is not of faith*, Gal. 3. 12. Rom. 10. 5, 6. compared with Gal. 3. 11. *But that no man is juſtified in the ſight of the Lord by the law, it is evident; for the juſt ſhall live by faith, and the law is not of faith.* But for the better underſtanding of thoſe that are weak of apprehenſion, I ſhall prove it thus:

Firſt, That ſoul who hath eternal life, he muſt have it by right of purchaſe, or redemption, *Heb.* 9. 22. *Eph.* 1. 7. Secondly, this purchaſe or redemption, muſt be thro' the blood of Chriſt. *We have redemption through his blood. Without ſhedding of blood there is no remiſſion.* Now the law is not in a capacity to die, and ſo to redeem ſinners by the purchaſe of blood, which ſatisfaction juſtice calls for (read the ſame ſcriptures, Heb. 9. 22.) Juſtice calls for ſatisfaction, becauſe thou haſt tranſgreſſed, and ſinned againſt it, and that muſt have ſatisfaction; therefore, all that ever thou canſt do, cannot bring in redemption; though thou follow the law up to the nail head, (as I may ſay) becauſe all this is not ſhedding of blood: for believe it, and know it for certain, that though thou haſt ſinned but one ſin, before thou didſt turn to the law; that one ſin will murder thy ſoul, if it be not waſhed away by blood, even by the precious blood of Jeſus Chriſt, that was ſhed when he did hang upon the croſs on mount Calvary.

Object. But you will ſay, methinks that giving up ourſelves to live a righteous life, ſhould make God like better on us, and ſo let us be ſaved by Chriſt, becauſe we are ſo willing to obey his law.

Anſ. The motive that moveth God to have mercy upon ſinners, is not becauſe they are willing to follow the law, but becauſe he is willing to ſave them. *Not for thy righteouſneſs, or for thy uprightneſs of heart doſt thou poſſeſs the land*, Deut. 9. 4, 5, 6. Now underſtand this; if thy will to do righteouſneſs was the firſt moving cauſe why God had mercy on thee thro' Chriſt, then it muſt not be freely by grace. (I ſay freely) but the Lord loves thee and ſaves thee upon free terms, having nothing before-hand to make him accept of thy ſoul, but only the blood of Chriſt; therefore to allow of ſuch a principle, it is to allow, that grace is to be obtained by the works of the law, which is ſo groſs darkneſs, as lies in the darkeſt dungeon in popery, and is alſo directly oppoſite to ſcripture. *For we are juſtified freely by his grace, through the redemption that is in Chriſt*; not through the good that is in ourſelves, or done by us (Rom. 3. 24.) No, *But by faith, without*; mark that, *without the deeds of the law*, verſe 28. Again, *not of works, leaſt any man ſhould boaſt*, Eph. 2. 9. No, no (ſaith he) *Not according to our works*, (or righteouſneſs) *but according to his own purpoſe*; mark, *according to his own purpoſe and grace which was* (a free gift) *given us in Chriſt Jeſus* (not lately, but) *before the world began*, 2 Tim. 1. 9.

Object. But you will ſay, then why did God give the law, if we cannot have ſalvation by following of it?

Anſ. I told you before, that the law was given for theſe following reaſons.

Firſt, That thou mighteſt be convinced by it of thy ſins, and that thy ſins might indeed appear very ſinful unto thee; which is done by the law theſe ways: Firſt, by ſhewing of thee what a holy God he is that gave the law: and ſecondly, by ſhewing thee thy vileneſs and wickedneſs, in that thou, contrary to this holy God, haſt tranſgreſſed againſt, and broken this his holy law; therefore ſaith Paul, *The law* *was added, that the offence might abound*, Rom. 5. 20. that is, by ſhewing the creature the holineſs of God, and alſo its own vileneſs.

Secondly, That thou mayeſt know, that God will not damn thee for nothing in the judgment-day.

Thirdly, Becauſe he would have no quarrelling at his juſt condemning of them at that day.

Fourthly, Becauſe he will make thee to know, that he is a holy God, and pure.

Queſt. But ſeeing you have ſpoken thus far, I wiſh you would do ſo much as to ſhew in ſome particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the miniſtration of condemnation.

Anſ. This is ſomething a difficult queſtion, and had need be not only warily, but alſo home and ſoundly anſwered. The queſtion conſiſts of three particulars. Firſt, What men have done. Secondly, How far men have gone. Thirdly, What they have received, and yet to be under the law or covenant of works; and ſo in a ſtate of condemnation.

As for the firſt, I have ſpoken ſomething in general to that already; but for thy better underſtanding, I ſhall ſpeak yet more particularly. Firſt, a man hath, and may be convinced and troubled for his ſins, and yet be under this covenant, and that in a very heavy and dreadful manner; inſomuch that he may find the weight of them to be intolerable and too heavy for him to bear, as it was with *Cain*, *Gen.* 4. 13. *My puniſhment* (ſaith he) *is greater than I can bear.*

Secondly, A man living thus under a ſenſe of his ſins, may repent and be ſorry for them, and yet be under this covenant, and yet be in a damned ſtate, Matt. 27. 3. *And when he* (Judas) *ſaw what was done, he repented.*

Thirdly, Men may not only be convinced, and alſo repent for their ſins, but they may alſo deſire the prayers of the children of God for them too, and yet be under this covenant and curſe, Exod. 10. 16, 17. *And Pharoah called for Moſes and Aaron, and ſaid, I have ſinned; intreat the Lord your God that he may take away from me theſe plagues.*

Fourthly, A man may alſo humble himſelf for his offences and diſobedience againſt his God, and yet be under this covenant, ſee 1 Kings 21. 24 to 29.

Fifthly, A man may make a reſtitution unto men for the offence he hath done unto them, and yet be under this covenant.

Sixthly, A man may do much work for God in his generation, and yet be under this firſt covenant; as Jehu, who did do that which God bid him, 2 Kings 9. 25, 26. and yet God threateneth even Jehu, becauſe though he did do the thing that the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have ſaid, *Yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu*, Hoſea 1. 4.

Seventhly, Men may hear and fear the ſervants of the Lord, and reverence them very highly; yea, and when they hear, they may not only hear, but hear and do, and that gladly too, not one or two things, but many; mark, *many things gladly*, and yet be loſt, and yet be damned (ſee Mark 6. 20.) *For Herod feared John* (Why? not becauſe he had any civil power over him, but) *becauſe he was a juſt man, and holy, and obſerv'd him, and when he heard him, he did many things, and heard him gladly.* It may be, that thou thinkeſt, that becauſe thou heareſt ſuch and ſuch, therefore thou art better than thy neighbours: but know for certain, that thou mayſt not only hear, but thou mayſt hear and do, and that not with a backward will, but gladly; mark, *gladly*, and yet be *Herod ſtill*, an enemy to the Lord Jeſus *ſtill*; conſider this I pray you.

2. But, ſecondly, to the ſecond thing, which is this, How far may ſuch a one go? To what may ſuch a one attain? Whither may he arrive, and yet be an undone man, under this covenant?

Anſ. Firſt, Such a one may be received into fellowſhip with the ſaints, as they are in a viſible way of walking one with another; they may walk hand in hand together (ſee Matt. 25. 1. where he ſaith) *The kingdom of heaven* (that is, a viſible company of profeſſors of Chriſt) *is likened to ten virgins, which took their lamps, and went forth to meet the bridegroom, five of them were wiſe, and five were fooliſh.* Theſe in the firſt place are called virgins; that is, ſuch as are clear from the pollutions of the world: Secondly, They are ſaid to go forth; that is, from the rudiments and traditions of men: Thirdly, They do agree to take their lamps with them; that is, to profeſs themſelves the ſervants of Jeſus Chriſt, that wait upon him; and for him; and yet when he came, he found half of them (even them virgins) that had lamps, that alſo went forth from the pollutions of the world, and the cuſtoms of men, to be ſuch as loſt their precious ſouls (ſee verſe 10.) which they ſhould not have done, had they been under the covenant of grace, and ſo, not under the law.

Secondly, they may attain to a great deal of honour in the ſaid company of profeſſors (that which may be accounted honour) inſomuch, that they may be put in truſt with church affairs, and bear the bag, as Judas did. I ſpeak not this to ſhame the ſaints, but being beloved I warn them; yet I ſpeak this on purpoſe, that it might (if the Lord will) knock at the door of the ſouls of profeſſors; conſider Demas.

Thirdly, They may attain to ſpeak of the word as miniſters, and become preachers of the goſpel of Jeſus Chriſt, inſomuch, that the people where they dwell, may even take up a proverb concerning them, ſaying, *Is he among the prophets?* his gifts may be ſo rare, his tongue may be ſo fluent, and his matter may be ſo fit, that he may ſpeak with a tongue like an angel, and ſpeak of the hidden myſteries, yea, of them all; mark that, (1 *Cor.* 13. 1, 2, 3, 4.) and yet be nothing, and yet be none of the Lord's anointed ones, with the ſpirit of grace ſavingly, but may live and die under the curſe of the law.

Fourthly, They may go yet further; they may have the gifts of the ſpirit of God, which may enable them to caſt out devils, to remove the biggeſt hills or mountains in the world; nay, thou mayeſt be ſo gifted, as to propheſy of things to come, the moſt glorious things, even the coming of the Lord Jeſus Chriſt to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet, ſee 2 *Pet.* 2. 16. *Num.* 24. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

Fifthly, They may not only ſtand thus for a while, for a little ſeaſon; but they may ſtand thus *till the coming of our Lord Jeſus Chriſt with his holy angels,* ay, and not be diſcovered of the ſaints till that very day. *Then all thoſe virgins aroſe* (the wiſe and the fooliſh) then! when? why, when this voice was heard, *Behold the bridegroom cometh, go you out to meet him* (*Mat.* 25. 1, 2, 3, 4, 5, 6.) and yet was out of the Lord Jeſus Chriſt, and yet was under the law.

Sixthly, Nay, further, They may not only continue in a profeſſion till then (ſuppoſing themſelves to be under the grace of the goſpel, when indeed they are under the curſe of the law) but even when the bridegroom *is come*, they may ſtill be ſo confident of their ſtate to be good, that they will even reaſon out the caſe with Chriſt, why they are not let into the kingdom of glory, ſaying, *Lord, Lord, have we not eaten and drank in thy preſence? and haſt not thou taught in our ſtreets?* Nay, further, *Have not we taught in thy name? and in thy name caſt out devils?* Nay not only thus, but, done many; mark, we have done many wonderful works: Nay, further, they were ſo confident, that they commanded, in a commanding way, ſaying, *Lord open to us.* See here I beſeech you, how far theſe went; they thought they had had intimate acquaintance with Jeſus Chriſt; they thought he could not chuſe but ſave them; they had eat and drank with him, ſat at the table with him, received power from him, executed the ſame power. In thy *name have we done thus and thus;* even wrought many wonderful works, ſee *Mat.* 7. 22. *Luke* 13. 25, 26. And yet theſe poor creatures were ſhut out of the kingdom. O conſider this (I beſeech you) before it be too late, leſt you ſay, Lord, let us come in, when Chriſt ſaith, Thruſt him out, *ver.* 28. And hearing you cry, *Lord open to us,* ſay, *depart, I know you not;* leſt though you think of having joy, you have *weeping and gnaſhing of teeth.*

3. But, Thirdly, the third thing touched in the queſtion, was this; What may ſuch a one receive of God, who is under the curſe of the law?

Firſt, They may receive an anſwer to their prayers from God, at ſometimes, for ſome things as they do ſtand in need of. I find in ſcripture, that God did hear theſe perſons, that the apoſtle ſaith was caſt out ſee *Gen.* 21. 17. *And God heard the voice of the lad* (even of caſt out *Iſhmael*) *And the angel of the Lord called to Hagar,* (which was the bond-woman, and under the law, *Gal.* 4. 30.) *out of heaven, and ſaid unto her, Fear not; for God hath heard the voice of the lad where he is.* Friends, it may be you may think, becauſe you have your prayers anſwered in ſome particular things, therefore you may ſuppoſe, that as to your eternal ſtate, your condition is very good: But you muſt know, that God doth hear the cry of a company of Iſhmaelites, the ſons of the bondwoman, who are under the law as a covenant of works. I do not ſay he hears them as to their eternal ſtate, but he heareth them as to ſeveral ſtreights, that they go through in this life, ay, and gives them eaſe and liberty from their trouble. Here this poor wretch was almoſt periſhed for a little water, and he cried, and God heard him, yea, he heard him out of heaven. Read alſo the 107th *Pſal.* 23, 24, 25, 26, 27, 28, 29. *Pſal.* 106. 15. *He gave them their deſire, and ſent leanneſs to their ſouls.*

But ſome may ſay, methinks this is yet more ſtrange, that God ſhould hear the prayers, the cries of thoſe that are under the law, and anſwer them.

Anſ. I told you before, he doth not hear them as to their eternal ſtate, but as to their temporal ſtate; For God as their creator hath a care of them, and cauſeth the ſun to ſhine upon them, and the rain to diſtil upon their ſubſtance, *Mat.* 5. 45. Nay, he doth give the beaſts in the field their appointed food, and doth hear the young ravens when they cry, *Pſal.* 147. 9. which are far inferior to man. I ſay therefore, that God doth hear the cries of his creatures, and doth anſwer them too, though not as to their eternal ſtate; but may damn them nevertheleſs when they die, for all that.

Secondly, They may receive promiſes from the mouth of the Lord. There are many that have had promiſes made to them by the Lord, in a moſt eminent manner, and yet (as I ſaid before) are ſuch as are caſt out and called the children of the bond-woman (which is the law) ſee *Gen.* 21. 17, 18. *And the angel of the Lord called out from heaven to Hagar* (that was the bond-woman) *ſaying, Fear not; for God hath heard the voice of the lad where he is. Ariſe, lift up the lad, and hold him in thine hand:* For I will make of him; mark there is the promiſe. *For I will make of him* (of the ſon of the bond-woman) *a great nation.*

Thirdly, Nay, they may go further; for they may receive another heart than they had before, and yet be under the law. There is no man, I think, but thoſe that do not know what they ſay, that will think or ſay, that Saul was under the covenant of grace, yet after he had talked with Samuel, and had turned his back to go from him, ſaith the ſcripture; *God gave him another heart* (1 *Sam.* 10. 9.) *another heart*, mark that, and yet an out-caſt, a rejected perſon, 1 *Sam.* 15.26,29. Friends, I beſeech you, let not theſe things offend you; but let them rather beget in your hearts an enquiring into the truth of your condition, and be willing to be ſearched to the bottom; and alſo, that every thing which hath not been planted by the Lord's right-hand, may be rejected, and that there may be a reaching after better things, even the things that will not only make thy ſoul think thy ſtate is good now, but that thou mayeſt be able to look ſin, death, hell, the curſe of the law, together with the judge, in the face with comfort, having ſuch a real, ſound, effectual work of God's grace in thy ſoul, that when thou heareſt the trumpet ſound, ſeeſt the graves fly open, and the dead come creeping forth out of their holes; when thou ſhalt ſee the judgment ſet, the books opened, and all the world ſtanding before the judgment-ſeat; I ſay, that then thou mayeſt ſtand, and have that bleſſed ſentence ſpoken to thy ſoul, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from before the foundation of the world*, Mat. 25. 34.

Object. But, you will ſay, for all this, we cannot believe that we are under the law; for theſe reaſons: As, firſt, becauſe we have found a change in our hearts. Secondly, Becauſe we do deny that the covenant of works will ſave any. Thirdly, becauſe for our parts, we judge ourſelves far from legal principles; for we are got up into as perfect a goſpel order, as to matter of practice and diſcipline in church affairs, as any this day in England, as we judge.

Anſ. Firſt, That man's belief that is grounded upon any thing done in him, or by him only, that man's belief is not grounded upon the death, burial, reſurrection, aſcenſion, and interceſſion of Jeſus Chriſt; for that man that hath indeed good ground of his eternal ſalvation, his faith is ſettled upon that object which God is well pleaſed, or ſatisfied withal, which is that man which was born of Mary, even her firſt-born ſon; that is, he doth apply by faith to his ſoul the virtues of his death, blood, righteouſneſs, *&c.* and doth look for ſatisfaction of ſoul no where elſe, than from that, neither doth the ſoul ſeek to give God any ſatisfaction, as to juſtification any other ways; but doth willingly and chearfully accept of, and embrace the virtues of Chriſt's death, together with the reſt of his things, done by himſelf on the croſs as a ſacrifice, and ſince alſo as a prieſt, advocate, mediator, *&c.* And doth ſo really and effectually receive the glories of the ſame. *That thereby*, mark that, *thereby he is changed into the ſame image from glory to glory*, 2 Cor. 3. 18. Thus in general, but yet more particular.

Firſt, To think that your condition is good becauſe there is ſome change in you from a looſe prophane life, to a more cloſe, honeſt, and civil life and converſation; I ſay, to think this teſtimony ſufficient for to ground the ſtreſs of thy ſalvation upon, is very dangerous. Firſt, Becauſe ſuch a ſoul doth not only lay the ſtreſs of its ſalvation beſides the man Chriſt Jeſus that died upon the croſs: But, Secondly, becauſe that his confidence is not grounded upon the Saviour of ſinners; but upon his turning from groſs ſins, to a more refined life (and it may be to the performance of ſome good duties) which is no Saviour: I ſay, this is very dangerous; therefore read it, and the Lord help you to underſtand it; for unleſs you lay the whole ſtreſs of the ſalvation of your ſouls upon the merits of another man (namely Jeſus;) and that by what he did do, and is a doing without you; for certain, as ſure as God is in heaven, your ſouls will periſh: And this muſt not be notionally neither, as with an aſſenting of the underſtanding only: but it muſt be by the wonderful, inviſible, invincible power of the almighty God, working in your ſouls by his ſpirit, ſuch a real, ſaving, holy faith, that can, through the operation of the ſame ſpirit by which it is wrought, lay hold on, and apply the moſt heavenly, moſt excellent, moſt meritorious benefits of the man Chriſt Jeſus, not only to your heads and fancies, but to your very ſouls and conſciences, ſo effectually, that you may be able by the ſame faith to challenge the power, madneſs, malice, rage, and deſtroying nature, either of ſin, the law, death, the devil, together with hell, and all other evils, throwing your ſouls upon the death, burial, reſurrection, and interceſſion of that man Jeſus without, Rom. 8. 32 to 40.

But, ſecondly, Do you think that there was no change in the five fooliſh virgins, ſpoken of in Matt. 25. 1, 2, 3. Yes, there was ſuch a change in them very people, that the five wiſe ones could give them admittance of walking with them, in the moſt pure ways and inſtitutions of the goſpel of Chriſt; and yet but fooliſh; nay, they walked with them, or ſhall walk with them, until the Lord Jeſus Chriſt ſhall break down from heaven; and yet but fooliſh virgins, and yet but under the law; and ſo under the curſe, as I ſaid before.

Object. But (ſay you) we have diſowned the covenant of works, and turned from that alſo.

Anſ. This is ſooner ſaid than done: Alas, alas! poor ſouls think becauſe they can ſay, *Grace, grace*, it is freely by grace; therefore they are under the covenant of grace. A very wide miſtake; you muſt underſtand thus much, that though you be ſuch as can ſpeak of the grace of the goſpel, yet if you yourſelves be not brought under the very covenant of grace, you are yet notwithſtanding your talk and profeſſion, very far wide of a *ſenſe*, and of a *ſhare* in the covenant of the grace of God, held forth in the goſpel.

The Jews were of a clearer underſtanding many of them, than to conclude that the law, and only the law, was the way to ſalvation; for they, even they, that received not the Chriſt of God, did expect a Saviour ſhould come, John 7. 27, 41, 42, 43. But they were men that had not the goſpel ſpirit, which alone is able to lead them to the very life, marrow, or ſubſtance of the goſpel in right terms; and ſo being muddy in their underſtandings, being between the thoughts of a Saviour, and the thoughts of the works of the law, thinking that they muſt be accompliſhed for the obtaining of a Saviour, and his mercy towards them: I ſay, between theſe, they fell ſhort of a Saviour. As many poor ſouls in theſe days, they think they muſt be ſaved alone by the Saviour: Yet they think there is ſomething to be done on their parts, for the obtaining of the good will of the Saviour, as their humiliation for ſin, their turning from the ſame, their promiſes and vows, and reſolutions to become a new man, join in church-fellowſhip, and what not; and thus they bringing this along with them, as a means to help them, they fall ſhort of eternal ſalvation, if they are not converted, ſee that ſcripture, Rom. 9. 30, 31, 32. The apoſtle ſaith there, that they that ſought not did obtain, when they that did ſeek fell ſhort. *What ſhall we ſay then*, ſaith he, *that the Gentiles which ſought not after righteouſneſs have attained to righteouſneſs* (yea) *even the righteouſneſs of faith*; and what elſe? Why, *But Iſrael which followed after the law of righteouſneſs, have not attained to the law of righteouſneſs*; how came that to paſs? *Becauſe* (ſaith he) *they ſought it not by faith, but as it were*, mark, he doth ſay not *altogether*: no, *but as it were*, that is, becauſe as they ſought, they did a little by the by lean upon the works of the law. And let me tell you, that this is ſuch a hard thing to beat men off of, that though Paul himſelf did take the work in hand, he did find enough to do, touching it: How is he fain to labour in the ten firſt chapters of his epiſtle to the Romans, for the eſtabliſhing of thoſe that did even profeſs largely in the doctrine of grace? And alſo in that epiſtle to the Galatians, and yet loſt many, do what he could. Now the reaſon why the doctrine of grace doth ſo hardly down (even with profeſſors) in truth, effectually; it is becauſe there is a principle naturally in man, that doth argue againſt the ſame, and that thus: Why? ſaith the ſoul, I am a *ſinner*, and God is *righteous*, *holy* and *juſt*; his holy law therefore having been broken by *me*, I muſt by all means, if ever I look to be ſaved, in the firſt place, be ſorry for my ſins. Secondly, Turn from the ſame. Thirdly, follow after good duties, and practiſe the good things of the law, and ordinances of the goſpel, and ſo hope that God for Chriſt's ſake may forgive all my ſins; which is not the way to God, as a father in Chriſt, but the way, the very way to come to God by the covenant of works or the law, which things I ſhall more fully clear, when I ſpeak to the ſecond doctrine.

Again therefore, thoſe that this day profeſs the goſpel, for the generality of them, they are ſuch that notwithſtanding their profeſſion, they are very ignorant of that glorious influence, and luſtre of the ſame; I ſay, they are ignorant of the vertue and efficacy of the glorious things of Chriſt held forth by and in the goſpel, 2 Cor. 4. 3. which doth argue their not being under the covenant of grace, but rather under the law or old covenant. As for inſtance, if you do come among ſome profeſſors of the goſpel, in general, you ſhall have them pretty buſy, and ripe; elſe able to hold you in a very large diſcourſe in ſeveral points of the ſame glorious goſpel; but if you come to the ſame people, and ask them concerning heart-work, or what work the goſpel hath wrought on them, and what appearance they have had of the ſweet influences and vertues on their ſouls and conſciences, it may be they give you ſuch an anſwer as this: I do find by the preaching thereof, that I am changed, and turned from my ſins in a good meaſure, and alſo have learned to diſtinguiſh between the law and the goſpel, ſo that for the one, that is, for the goſpel, I can plead, and alſo can ſhew the weakneſs and unprofitableneſs of the other: and thus far it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues ſo largely tipt with the profeſſion of the ſame, ſee 2 Pet. 2. 20. where he ſaith, *For if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt* (which was not a ſaving knowledge) *they are again intangled therein and overcome, the latter end of that man is worſe than his beginning.* See Mat. 25. 1, 2, 3, 4, &c. and alſo Mat. 7. 22.

Object. But (you will ſay) is not this a fair declaring of the work of grace, or doth it not diſcover that without all gainſaying, we are under the covenant of grace, when we are able not only to ſpeak of the glorious goſpel of Jeſus Chriſt, but alſo to tell, and that by experience, that we have been changed from worſe to better, from ſin to a holy life, by leaving of the ſame, and that by hearing of the word preached?

Anſ. A man may in the firſt place be able to talk of all the *myſteries* of the *goſpel*, and that like an *angel* of *God*, and yet be no more in *God*'s account, than the *ſounding* of a drum, braſs, or the tinkling of a cymbal, which are things that notwithſtanding their ſound and great noiſe, are abſolutely void of life and motion, and ſo are accounted with God as nothing; that is, no Chriſtians, no Believers, not under the covenant of grace for all that. See 1 Cor. 13. 1, 2, 3.

Secondly, Men may not only do this, but may alſo be changed in reality for a ſeaſon, from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal bleſſing. Read (2 Pet. 2. 20.) the ſcripture which I mentioned before; for indeed that one ſcripture is enough to prove all that I deſire to ſay, as to this very thing; for if you obſerve, there is enfolded therein, theſe following things; firſt, that reprobates may attain to a knowledge of Chriſt. Secondly, This knowledge may be of ſuch weight and force, that for the preſent, it may make them eſcape the pollutions of the world, and this by hearing the goſpel. *For if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the laſt end of that man is worſe than his beginning.* Now that they are reprobates, dogs or ſows; read further, *But* (ſaith he) *it is happened to them according to the true proverb; the dog is turned to his own vomit again, and the ſow, that was waſhed, to her wallowing in the mire*, v. 21, 22.

But (ſay you) our practices in the worſhip of God ſhall teſtifie for us, that we are not under the law; for we have by God's goodneſs attained to as exact a way of walking in the ordinances of God, and as near the examples of the apoſtles, as ever any churches ſince the primitive time, as we judge.

Anſ. What then? do you think that the walking in the order of the churches of old, as to matter of outward-worſhip, is ſufficient to clear you of your ſins at the judgment day? or do you think that God will be contented with a little bodily ſubjection to that which ſhall vaniſh, and fade like a flower, *when the Lord ſhall come from heaven in flaming fire, with his mighty angels*, 2 Theſ. 1. 7, 8. Alas, alas, how will ſuch profeſſors as theſe are, fall before the judgment-ſeat of Chriſt? then ſuch a queſtion as this, *Friend, how cameſt thou in hither, not having on thy wedding garment?* will make them ſpeechleſs, and fall down into everlaſting burnings, thouſands on a heap; for you muſt know, that it is not then your crying, Lord, Lord, that will ſtand you in ſtead, not your ſaying, We have eat and drank in thy preſence, that will keep you from ſtanding on the left hand of Chriſt.

It is the principle as well as the practice that ſhall be enquired into at that day.

Queſt. The principle (you will ſay) what do you mean by that?

Anſ. My meaning is, the Lord Jeſus Chriſt will then enquire and examine, whether the ſpirit from which you acted, was legal, or evangelical; that is, whether it was the ſpirit of adoption, that did draw you out to the thing you took in hand, or a meer moral principle, together with ſome ſhallow and common illuminations into the outward way of the worſhip of God, according to goſpel rule.

Queſt. But (you will ſay its like) how ſhould this be made manifeſt, and appear?

Anſ. I ſhall ſpeak briefly in anſwer hereunto, as followeth. Firſt then, that man that doth take up any of the ordinances of God, namely, as prayer, baptiſm, breaking of bread, reading, hearing, alms-deeds, or the like: I ſay, he that doth practiſe any of theſe, or ſuch like, ſuppoſing thereby to procure the love of Chriſt to his own ſoul, he doth do what he doth from a legal, and not from an evangelical, or goſpel ſpirit; as thus; for a man to ſuppoſe that God will hear him for his prayers ſake, for his alms ſake, for his humiliation ſake, or becauſe he hath promiſed to make God amends hereafter, whereas there is no ſuch thing as a ſatisfaction to be made to God by our prayers, or whatever we can do; I ſay, there is no ſuch way to have reconciliation with God in. And ſo alſo, for men to think, becauſe they are got into ſuch and ſuch an ordinance, and have crouded themſelves into ſuch and ſuch a *ſociety*, that therefore they have got pretty good ſhelter from the wrath of the almighty; when alas! poor ſouls there is no ſuch thing: no, but God will ſo ſet his face againſt ſuch profeſſors, that his very looks will make them to tear their very fleſh; yea, make them to wiſh, would they had the biggeſt mill-ſtone in the world hanged about their neck, and they caſt into the midſt of the ſea. For friends, let me tell you, though you can now content your ſelves, without the only harmleſs, undefiled, perfect righteouſneſs of Chriſt; yet there is a day a coming, in which there is not one of you ſhall be ſaved, but thoſe that are and ſhall be found clothed with that righteouſneſs: God will ſay to all the reſt, *Take them, bind them hand and foot, and caſt them into outer darkneſs; there ſhall be weeping, and gnaſhing of teeth* (Mat. 22. 13.) for Chriſt will not ſay unto men in that day, Come, which of you made a profeſſion of me, and walked in church fellowſhip with my ſaints: no, but then it ſhall be enquired into, who have the reality of the truth of grace wrought in their hearts: and for certain, he that miſſeth of that, ſhall ſurely be caſt into the lake of fire, there to burn with the devils, and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year, but for ever, and ever; there is that which cutteth to the quick: Therefore look to it, and conſider now what you do, and whereon you hang your ſouls; for it is not every pin that will hold in the judgment, not every foundation that will be able to hold up the houſe againſt thoſe mighty, terrible ſoul-drowning floods, and deſtroying tempeſts, which then will roar againſt the ſoul and body of a ſinner (Luke the 6. the three laſt verſes) and if the principle be rotten, all will fall, all will come to nothing. Now the principle is this, Not to do things becauſe we would be ſaved but to do them from this, namely, Becauſe we do really believe that we are and ſhall be ſaved: but do not miſtake me, I do not ſay we ſhould ſlight any holy duties (God forbid) but I ſay, he that doth look for life, becauſe he doth do good duties, he is under the covenant of the works of the law, let his duties be never ſo eminent, ſo frequent, ſo fervent, ſo zealous. Ay, and I ſay, as I ſaid before, that if any man or men, or multitudes of people, do get into never ſo high, ſo eminent, and clear practices and goſpel-order, as to church-diſcipline, if it be done to this end I have been ſpeaking of, from this principle, they muſt and ſhall have theſe ſad things fall to their ſhare, which I have made mention of.

Object. But (you will ſay) can a man uſe goſpel-ordinances with a legal ſpirit.

Anſ. Yes, as eaſily as the Jews could uſe and practice circumciſion, though not the moral or ten commandments. For this I ſhall be bold to affirm, that it is not the commands of the New Teſtament-adminiſtration, that can keep a man from uſing himſelf in a legal ſpirit; for know this for certain, that it is the principle, not the command, that makes the ſubjecter to the ſame, either legal or evangelical, and ſo his obedience from that command to be from legal convictions, or evangelical principles.

Now herein the devil is wondrous ſubtle and crafty, in ſuffering people to practiſe the ordinances and commands of the goſpel, if they do but do them in a legal ſpirit, from a ſpirit of works; for he knows then, that if he can but get the ſoul to go on in ſuch a ſpirit, though he do never ſo many duties, he ſhall hold them ſure enough; for he knows full well that thereby they do ſet up ſomething in the room of, or at the leaſt to have ſome (though but a little) ſhare with the Lord Jeſus Chriſt in their ſalvation; and if he can but get thee here, he knows that he ſhall cauſe thee by thy depending a little upon the one, and ſo thy whole dependance being not upon the other (that is Chriſt, and taking of him upon his own terms) thou wilt fall ſhort of life by Chriſt, though thou do very much buſy thyſelf in a ſuitable walking, in an outward conformity to the ſeveral commands of the Lord Jeſus Chriſt. And let me tell you plainly, that I do verily believe, that as Satan by his inſtruments did draw many of the Galatians by circumciſion (though I ſay, it was none of the commands of the moral law) to be debtors to do upon pain of eternal damnation the whole of the moral law: So alſo Satan in the time of the goſpel, doth uſe even the commands laid down in the goſpel (ſome of them) to bind the ſoul over to do the ſame law; the thing being done and walked in, by, and in the ſame ſpirit: For as I ſaid before, it is not the obedience to the command, that makes the ſubjecter thereto evangelical, or of a goſpel ſpirit: but contrariwiſe, the principle that leads out the ſoul to the doing of the command, that makes the perſons that do thus practiſe any command, together with the command by them practiſed, either legal or evangelical.

As for inſtance, prayer, it is a goſpel-command; yet, if he that prays, doth it in a legal ſpirit, he doth make that which in itſelf is a goſpel-command, an occaſion of leading him into a covenant of works, inaſmuch as he doth it by, and in that old covenant ſpirit.

Again, Giving of alms, is a goſpel-command, yet if I do give alms from a legal principle, the command to me is not goſpel but legal, and it binds me over (as aforeſaid) to do the whole law, For he is not a Jew (not a Chriſtian) that is one outwardly; that is one, only by an outward ſubjection to the ordinances of prayer, hearing, reading, baptiſm, breaking of bread, &c. But he is a Jew, (a Chriſtian) which is one inwardly; who is rightly principled, and practiſeth the ordinances of the Lord from the leadings forth of the ſpirit of the Lord, from a true and ſaving faith in the Lord, Rom. 2. 28, 29.

Thoſe men ſpoken of in the 7th of Matthew, for certain, for all their great declaration, did not do what they did from a *right goſpel ſpirit*; for had they, no queſtion, but the Lord would have ſaid, *Well done, good and faithful ſervants:* but in that the Lord Jeſus doth turn them away into hell, notwithſtanding their great profeſſion of the Lord, and of their doing in his name, it is evident, that notwithſtanding all that they did do, they were ſtill under the law, and not under that covenant as true *believers* are (to wit) the *covenant* of *grace*, and if ſo, then all their duties that they did, of which they boaſted before the Lord, was not in, and by a right *evangelical principle or ſpirit*.

Again, ſaith the apoſtle, *Whatſoever is not of faith is ſin*, Rom. 14. 23. but there are ſome that do even practiſe baptiſm, breaking of bread, together with other ordinances, and yet are *unbelievers*; therefore unbelievers doing theſe things, they are not done in faith, but ſin: Now to do theſe things in ſin, or without faith, it is not to do things in an evangelical or goſpel ſpirit; alſo they that do theſe things in a legal ſpirit, the very practiſing of them, renders them not under the law of Chriſt, as head of his church; but the works they do are of ſo much contradiction to the *goſpel* of *God*, or the *covenant of grace*, that they that do them thus, do even ſet up againſt the *covenant of grace*; and the very performance of them is of ſuch force, that it is ſufficient to drown them that are ſubject thereunto, even under the *covenant of works*; but theſe poor ſouls are not aware of it, and there is their miſery.

Queſt. But have you no other way to diſcover the things of the goſpel, how they are done with a legal principle, but thoſe you have already made mention of?

Anſ. That thou mighteſt be indeed ſatisfied herein, I ſhall ſhew you the very manner and way that a legal, or old covenant converted profeſſor (bear with the terms) doth take both in the beginning, middle and the end of his doing of any duty or command, or whatſoever it be that he doth do.

Firſt, He thinking this or that to be his duty, and conſidering of the ſame, he is alſo preſently perſuaded in his own conſcience, that God will not accept of him, if he leave it undone; he ſeeing that he is ſhort of his duty (as he ſuppoſeth) while this is undone by him, and alſo judging that God is angry with him, until the thing be done; he in the ſecond place ſets to the doing of the duty, to the end he may be able to pacify his conſcience by doing of the ſame, perſuading of himſelf that now the Lord is pleaſed with him for doing it. Thirdly, Having done it, he contents himſelf, ſits down at his eaſe, until ſome further convictions of his duty to be done, which when he ſeeth and knoweth, he doth it as aforeſaid, from the ſame principle as he did the former, and ſo goeth on in his progreſs of profeſſion. This is to do things from a legal principle, and from an old covenant ſpirit; for thus runs that covenant, *The man that doth theſe things ſhall live in them, or by them,* Levit. 18. 5. Ezek. 20. 11. Gal. 3. 12. Rom. 10. 5. but more of this in the uſe of this doctrine.

Object. But (you will ſay) by theſe words of yours, you do ſeem to deny that there are conditional promiſes in the goſpel, as is clear, in that you ſtrike at ſuch practices as are conditional, and commanded to be done upon the ſame.

Anſ. The thing that I ſtrike at, is this: That a man in, or, with a legal ſpirit, ſhould not, nay cannot, do any conditional command of the goſpel acceptably, as to his eternal ſtate; becauſe he doth it in an old covenant ſpirit. *No man putteth new wine into old bottles:* but new wine muſt have new bottles, a goſpel command muſt have a goſpel ſpirit, or elſe the wine will break the bottles, or the principle will break the command.

Object. Then you do grant that there are conditional promiſes in the New Teſtament, as in the moral law, or ten commands.

Anſ. Though this be true; yet the conditional promiſes in the New Teſtament, do not call to the ſame people in the ſame ſtate or unregeneracy to fulfil them, upon the ſame conditions.

The law and the goſpel being two diſtinct covenants, they are made in divers ways and the nature of the conditions alſo being not the ſame, as ſaith the apoſtle, *The righteouſneſs of the law ſaith one thing, and the righteouſneſs of faith ſaith another,* Rom. 10. 4, 5, 6. that is, the great condition in the law is, *If you do theſe things you ſhall live by them:* but the condition, even the greateſt condition, laid down for a poor ſoul to do, as to ſalvation (for it is that we ſpeak of) is to believe, that my ſins be forgiven me for Jeſus Chriſt's ſake, without the works or righteouſneſs of the law, on my part to help forward, Rom. 4. 5. *To him that worketh not* (ſaith the apoſtle, (for ſalvation) *but believeth on him that juſtifieth the ungodly, his faith*; mark, *his faith is counted for righteouſneſs. So that we* (ſaith he) *conclude that a man is juſtified by faith, without*; mark again, *without the deeds of the law.* Rom. 3. 28.

But again, There is never a condition in the goſpel, that can be fulfilled by an unbeliever: and therefore, whether there be conditions, or whether there be none; it makes no matter to thee, who art without the faith of Chriſt; for it is unpoſſible for thee in that ſtate to do them, ſo as to be ever the better, as to thy eternal eſtate; therefore leaſt thou ſhouldeſt ſplit thy ſoul upon the conditions laid down in the goſpel, as thou wilt do, if thou go about to do them only with a legal ſpirit: But I ſay, to prevent this, ſee if thou canſt fulfil the firſt condition; that is, to believe that all thy ſins are forgiven thee; not for any condition that hath been, or can be done by thee, but meerly for the man's ſake, that did hang on mount Calvary, between two thieves, ſome ſixteen hundred years ago and odd: And I ſay, ſee if thou canſt believe that at that time, he did (when he hanged on the croſs) give full ſatisfaction for all thy ſins, before thou in thy perſon hadſt committed ever a one. I ſay, ſee if thou canſt believe this, and take heed thou deceive not thy ſelf with an hiſtorical, notional, or traditional acknowledgment of the ſame. And ſecondly, See if thou canſt ſo well fulfil this condition, that the very vertue and efficacy hat it hath on thy ſoul, will engage thee to fulfil thoſe other conditions, really in love to that man, whom thou ſhouldeſt believe, hath frankly, and freely forgiven thee all, without any condition acted by thee, to move him thereto, according to that ſaying in the 2 Cor. 5. 14, 15. and then thy doing will ariſe from a contrary principle, than otherwiſe it will do; that is, then thou wilt not act and do, becauſe thou wouldeſt be accepted of God; but becauſe thou haſt ſome good hope in thy heart, that thou art accepted of him already, and not on thine, but wholly and alone upon another man's account; for here runs the *goſpel ſpirit of faith*; mark, *We believe, and therefore ſpeak.* So we believe and therefore do. 2 Cor. 4. 13. *Take heed therefore that you do not, that you may believe, but rather believe ſo effectually, that you may do,* even all that Jeſus doth require of you from a right principle, even out of love to your dear Lord Jeſus Chriſt, which thing I ſhall ſpeak to more fully by and by.

Object. But what do you mean by thoſe expreſſions, *Do not do that you may believe, but believe ſo effectually that you may do.*

Anſ. When I ſay, do not do that you may believe; I mean, do not think that any of the things that thou canſt do, will procure, or purchaſe faith from God unto thy ſoul; for that is ſtill the old covenant ſpirit, the ſpirit of the law, to think to have it for thy doing. They that are ſaved are ſaved by grace, through faith, and that not of themſelves; not for any thing that they can do, for they are both the free gift of God. Eph. 2. 8. *Not of* (doing or of) *Works leſt any man ſhould* (be proud, and) *boaſt,* ver. 9. Now ſome people be ſo ignorant, as to think that God will give them Chriſt, and ſo all the merits of his death, if they will be but vigilant, and do ſomething to pleaſe God, that they may obtain him at his hands; but let me tell them they may loſe a thouſand ſouls quickly, if they had ſo many, by going this way to work, and yet be never the better; for the Lord doth not give his Chriſt to any upon ſuch conditions, but he doth give him freely; that is, without having any reſpect to any thing that is in thee, Rev. 22. 17. Iſa. 55. 1, 2. *To him that is athirſt will I give*; he doth not ſay I will ſell, *but I will give him the water of life freely,* Rev. 21. 6.

Now if Chriſt doth give it, and that freely, then he doth not ſell it for any thing that is in the creature; but Chriſt doth give himſelf, as alſo doth his Father, and that freely; not becauſe there is any thing in us, or done by us, that moves him thereunto. If it were by doing, then ſaith Paul, *Grace is not grace,* ſeeing it is obtained by works; *but grace* is *grace,* and that is the reaſon it is given to men without their works, Rom. 11. 6. *And if it be by grace,* that is, if it be a free gift from God, without any thing foreſeen, as done, or to be done by the creature, *then it is not of works,* which is clear: therefore it is grace without the works of the law; but if you ſay nay, it is of ſomething in the man, done by him that moves God thereunto; then you muſt conclude, that either *grace is no grace,* or elſe that *works are grace,* and not *works.* Do but read with underſtanding, Rom. 11. 6.

Now before I go any further, it may be neceſſary to ſpeak a word or two to ſome poor ſouls that are willing to cloſe in with

Jeſus Chriſt; and would willingly take him upon his own terms, only they being muddy in their minds, and have not yet attained the underſtanding of the terms and conditions of the two covenants, they are kept off from cloſing with Chriſt; and all is, becauſe they ſee they can do nothing. As for example, come to ſome ſouls, and aſk them how they do, they will tell you preſently, that they are ſo bad that it is not to be expreſſed: If you bid them believe in Jeſus Chriſt, they will anſwer, that they cannot believe; if you aſk them why they cannot believe, they will anſwer, becauſe their hearts are ſo hard, ſo dead, ſo dull, ſo backward to good duties; and if their hearts were but better, if they were more earneſt, if they could pray better, and keep their hearts more from running after ſin, then they could believe; but ſhould they believe with ſuch vile hearts, and preſume to believe in Chriſt, and be ſo filthy: Now all this is, becauſe the ſpirit of the law ſtill ruleth in ſuch a ſoul, and blinds them ſo that they cannot ſee the terms of the goſpel. To clear this take the ſubſtance of the drift of this poor ſoul, which is this: If I was better, then I think I could believe; but being ſo bad as I am, that is the reaſon that I cannot; this is juſt to do ſomething that I may believe, to work that I may have Chriſt, to do the law that I may have the goſpel; or thus to be righteous that I may come to Chriſt. O man! thou muſt go quite back again, thou muſt believe, becauſe thou canſt not pray, becauſe thou canſt not do; thou muſt believe, becauſe there is nothing in thee (naturally) that is good, or deſireth after good, elſe thou wilt never come to Chriſt as a ſinner; and if ſo, then Chriſt will not receive thee; and if ſo, then thou mayeſt ſee that to keep off from Chriſt, becauſe thou canſt not do, is to keep from Chriſt by the law, and to ſtand off from him, becauſe thou canſt not buy him. Thus having ſpoken ſomething by the way, for the direction of thoſe ſouls that would come to Chriſt, I ſhall return to the former diſcourſe, wherein ariſeth this objection.

Object. But you did but even now put ſouls upon fulfilling the firſt condition of the goſpel, even to believe in Chriſt, and ſo be ſaved; but now you ſay, it is alone by grace, without condition; and therefore by theſe words, there is firſt a contradiction to your former ſayings, and alſo that men may be ſaved without the condition of faith, which to me ſeems a very ſtrange thing. I deſire therefore that you would clear out what you have ſaid, as to my ſatisfaction.

Anſ. Though there be a condition commanded in the goſpel, yet he that commands the condition, doth not leave his children to their own natural abilities, that in their own ſtrength they ſhould fulfil them (as the law doth) but the ſame God that doth command that the condition be fulfilled, even he, doth help his children by his holy Spirit, to fulfill the ſame condition; *For it is God that worketh in you*, mark, *in you* (believers) *both to will and to do, of his own good pleaſure*, Phil. 2. 13. *Thou haſt wrought all our works in us, and for us*, Iſa. 16. 12. So that if the condition be fulfilled, it is not done in the ability of the creature.

But ſecondly, Faith, as it is a gift of God, or an act of ours, take it which way you will: If we ſpeak properly of ſalvation; it is not the firſt, nor the ſecond cauſe of our ſalvation; but the third, and that but inſtrumentally neither; that is, it only layeth hold of, and applieth to us that which ſaveth us, which is the love of God, through the merits of Chriſt, which are the two main cauſes of our ſalvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. And to this, the great *apoſtle of the Gentiles* ſpeaks fully: for, ſaith he, *God who is rich in mercy loved us, even when we were dead in our ſins*, Eph. 2. 4. (that is, when we are without faith) and that was the cauſe why we believe; for he thereby hath quickened us together, through the meritorious cauſe, which is Chriſt, and ſo hath ſaved us by grace, that is, of his own voluntary love and good will; the effects of which was this, he gave us faith to believe in Chriſt; read ſoberly the ſecond of the *Epheſians*, at the 4, 5, 6, 7, 8th verſes. Faith as the gift of God is not the Saviour, as our act doth merit nothing. Faith was not the cauſe that God gave Chriſt at the firſt, neither is it the cauſe why God converts men to Chriſt; But faith is a gift beſtowed upon us, by the gracious God, the nature of which is to lay hold on Chriſt, that God afore did give for a ranſom, to redeem ſinners; this faith hath its nouriſhment and ſupplies from the ſame God, that at the firſt did give it; and is the only inſtrument, through the Spirit, that doth keep the ſoul in a comfortable frame, both to do and ſuffer for Chriſt, helps the ſoul to receive comfort from Chriſt, when it can get none from itſelf, beareth up the ſoul in its progreſs heaven-wards: But that it is the firſt cauſe of ſalvation, that I deny; or that it is the ſecond, I deny: but it is only the inſtrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadſt any faith: So that we do nothing for ſalvation, as we are men. But if we ſpeak properly, " It was God's grace that moved him to give Chriſt a ranſom for ſinners, and the ſame God with the ſame grace, that doth give to the ſoul faith to believe, and ſo by believing, to cloſe in with him, whom God out of his love and pity, did ſend into the world to ſave ſinners; ſo that all the works of the creature are ſhut out, as to juſtification and life, and men are ſaved freely by grace.” I ſhall ſpeak no more here, but in my diſcourſe upon the ſecond covenant, I ſhall anſwer a hell-bred objection or two, to forewarn ſinners how they turn the grace of God into wantonneſs.

And thus you ſee I have briefly ſpoken to you ſomething touching the law. Firſt, What it is and when given. Secondly, How ſad thoſe mens conditions are that are under it. Thirdly, Who they are that be under it. Fourthly, How far they may go, and what they may do, and receive, and yet be under it, which have been done by way of anſwer to ſeveral queſtions, for the better ſatisfaction of thoſe that may ſtand in doubt of the truth of what hath been delivered.

Now in the next place, I ſhall come to ſome application of the truth of that which hath been ſpoken; but I ſhall in the firſt place ſpeak ſomething to the ſecond doctrine, and then afterwards I ſhall ſpeak ſomething by way of uſe and application to this firſt doctrine.

The ſecond doctrine now to be ſpoken to, is to ſhew, that the people of God are not under the Law, but under grace.

For ye are not under the law, but under Grace, Rom. 6. 14.

YOU may well remember, that from theſe words, I did obſerve theſe two great truths of the Lord, Firſt, that there are ſome in goſpel times, that are under the law, or covenant of works.

Secondly, That there is never a believer under the law (or covenant of works) but under grace.

I have ſpoken ſomething to the former of theſe truths (to wit) that there are ſome under the law, together with who they are, and what their condition is, that are under it. Now I am to ſpeak to the ſecond, and to ſhew you who they are, and what their condition is, that are under that.

But before I come to that, I ſhall ſpeak a few words, to ſhew you what the word *grace* in this place ſignifies; for the word grace in the ſcripture, referreth ſometimes to favour with men (*Eſther* 2. 7. *Gen.* 39. 4. chap. 50. 4. 33, 10.) ſometimes to holy qualifications of ſaints (2 *Cor.* 8. 7.) and ſometimes to hold forth the condeſcenſion of Chriſt, in coming down from the glory which he had with his father, before the world was, to be made of no reputation, and a ſervant to men (2 *Cor.* 8. 9. *Phil.* 2. 2, 7.) Again, ſometimes it is taken for the free, rich, and unchangeable love of God to man, through Jeſus Chriſt; who for our cauſe and ſakes, did make himſelf poor; and ſo it is to be underſtood in theſe words, *For you are not under the law* (to be curſed, and damned, and ſent headlong to hell) but (you are) under grace, to be ſaved, to be pardoned, to be preſerved, and kept by the mighty power of God, through faith (which alone is the gift of grace) unto eternal glory. This one ſcripture alone proves the ſame, *Eph.* 2. 8. *For by grace you are ſaved*, by free grace, by rich grace, by unchangeable grace. And you are ſaved from the curſe of the law, from the power, guilt, and filth of ſin, from the power, malice, madneſs, and rage of the devil, from the wiſhes, curſes, and deſires of wicked men; from the hot, ſcalding, flaming, fiery furnace of hell; from being arraigned, as malefactors, convinced, judged, condemned, and fettered with the chains of our ſins to the devils, to all eternity; and all this freely, freely by his grace (*Rom.* 3. 24.) by rich grace, unchangeable grace; for ſaith he, *I am God, and change not: Therefore ye ſons of* Jacob *are not conſumed*, Mal. 3. 6. This is grace indeed.

The word [*grace*] therefore in this ſcripture (*Rom.* 6. 14.) is to be underſtood of the free love of God in Chriſt to ſinners, by vertue of the new covenant, in delivering them from the power of ſin, from the curſe and condemning power of the old covenant, from the deſtroying nature of ſin, by its continual workings; as is all evident, if you read with underſtanding the words as they lie. *For* (ſaith he) *ſin ſhall not have dominion over you*, or it ſhall not domineer, reign, or deſtroy you, though you have tranſgreſſed againſt the covenant of works (the law) and the reaſon is rendered in theſe words, *For ye are not under the law*; that is, under that which accuſeth, chargeth, condemneth, and brings execution on the ſoul for ſin, but under grace, that is, under that which frees you, forgives you, keeps you, and juſtifies you from all your ſins, adverſaries, or whatever may come in to lay any thing to your charge, to damn you. For that is truly called grace in this ſenſe, that doth ſet a man free from all his ſins, deliver him from all the curſes of the law, and what elſe can be laid to his charge, freely without any foreſight in God to look at what good will be done by the party that hath offended: and alſo that doth keep the ſoul by the ſame power through faith (which alſo is his own proper gift) unto eternal glory.

Again, this is a pardon not conditional but freely given; conſider firſt, it is ſet in oppoſition to works. *You are not under* *the law.* Secondly, The promiſe that is made to them (ſaying *ſin ſhall not have dominion over you*) doth not run with any condition, as on their part to be done; but merely and alone becauſe they were *(under)* or becauſe they had the grace of God extended to them. *Sin ſhall not have dominion over you, For* (mark the reaſon) *For you are not under the law, but under grace.* The words being thus opened, and the truth thus laid down, how there is never a believer under the covenant of works, but under grace, the free, rich, unchangeable love of God; it remaineth, that in the firſt place, we prove the doctrine, and after that proceed.

Now in the doctrine there are two things to be conſidered and proved. Firſt, That believers are under grace. Secondly, Not under the law as a covenant of works (for ſo you muſt not underſtand me:) for theſe two we need go no further than the very words themſelves, the firſt part of the words proves the firſt part of the doctrine, *You are not under the law*; the ſecond part proves the other, *But* (ye are) *under grace.*

But beſides theſe, conſider with me a few things for the demonſtrating of theſe truths; as,

Firſt, They are not under the law, becauſe their ſins are pardoned; which could not be if they were dealt withal according to the law, and their being under it; for the law alloweth of no repentance, but accuſeth, curſeth, and condemneth every one that is under it. *Curſed is every one that continueth not in all things written in the book of the law to do them,* Gal. 3. 10. But I ſay, believers having their ſins forgiven them, it is becauſe they are under another, even a new covenant, *Heb.* 8. 8. *Behold the days come, ſaith the Lord, that I will make a new covenant with them: for I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities will I remember no more,* verſe 4.

Secondly, They are not under the law becauſe their ſins and iniquities are not only forgiven, but they are forgiven them freely: they that ſtand in the firſt covenant, and continue there, are to have never a ſin forgiven them unleſs they can give God a compleat ſatisfaction; for the law calls for it at their hands, ſaying, *Pay me that thou oweſt.* O but when God deals with his ſaints by the covenant of grace it is not ſo; for it is ſaid, *And when he ſaw they had nothing to pay, he frankly and freely forgave them all. I will heal their backſlidings and love them freely, I will blot out thy trangreſſions for mine own ſake,* &c. Luke 7. 42. Hoſea 14. 4. Iſaiah 43. 25.

Thirdly, The ſaints are not under the law, becauſe the righteouſneſs that they ſtand juſtified before God in, is not their own actual righteouſneſs by the law, but by imputation; and is really the righteouſneſs of another, namely, of God in Chriſt, 2 Cor. 5. 21. Phil. 3. 8, 9, 10. *Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, which is unto all, and upon all* (that is imputed to) *them that believe,* Rom. 3. 22. But if they were under the old covenant, the covenant of works, then their righteouſneſs muſt be their own or no forgiveneſs of ſins, *If thou do well, ſhalt not thou be accepted? but if thou tranſgreſs, ſin lieth at the door,* ſaith the law, *Gen.* 4. 7.

Fourthly, In a word, whatſoever they do receive, whether it be converſion to God, whether it be pardon of ſin, whether it be faith or hope, whether it be righteouſneſs, whether it be ſtrength, whether it be the ſpirit, or the fruits thereof, whether it be victory over ſin, death or hell, whether it be heaven, everlaſting life, and glory inexpreſſible, or whatſoever it be, it comes to them freely, God having no firſt eye to what they would do, or ſhould do, for the obtaining of the ſame. But to take this in pieces.

1. In a word, are they converted? God finds them firſt, for ſaith he, *I am found of them that ſought me not,* Iſa. 65. 1.

2. Have they pardon of ſin? They have that alſo freely, *I will heal their back-ſlidings, and love them freely,* Hoſ. 14. 4.

3. Have they faith? It is the gift of God in Chriſt Jeſus, *and he is not only the author* (that is the beginner thereof) *but he doth alſo perfect the ſame,* Heb. 12. 2.

4. Have they hope? It is God that is the firſt cauſe thereof. *Remember thy word unto thy ſervant, wherein* thou *haſt cauſed me to hope,* Pſal. 119. 49.

5. Have they righteouſneſs? It is a free gift of God, Rom. 5. 17.

6. Have they ſtrength to do the work of God in their generations? or any other thing that God would have them do, that alſo is a free gift from the Lord, for without him, we neither do, nor can do any thing, John 15. 5.

7. Have we comfort or conſolation? We have it not for what we have done, but from God through Chriſt; for he is the God of all our comforts, and conſolations, 2 Cor. 1.

8. Have we the ſpirit, or the fruits thereof? It is the gift of the father. *How much more ſhall your heavenly father give the Holy Spirit to them that aſk him?* Luke 11. 13. *Thou haſt wrought all our works for us,* Iſa. 26. 12.

And ſo I ſay, whether it be victory over ſin, death, hell, or the devil, it is given us by the victory of Chriſt. *But thanks be to God which hath given us the victory* *through our Lord Jeſus Chriſt*, 1 Cor. 15. 57. Rom. 7. 24, 25. Heaven and glory, it is alſo the gift of him *who giveth his richly all things to enjoy*, Mat. 25.

So that theſe things, if they be duly and ſoberly conſidered, will give ſatisfaction in this thing. I might have added many more for the clearing of theſe things: As firſt, when God came to man to convert him, he found him a dead man, Eph. 2. 1, 2. he found him an enemy to God, Chriſt, and the ſalvation of his own ſoul; he found him wallowing in all manner of wickedneſs, he found him taking pleaſure therein, with all delight and greedineſs.

2. He was fain to quicken him by putting his ſpirit into him, and to tranſlate him by the mighty operation thereof.

3. He was fain to reveal Chriſt Jeſus unto him, Man being altogether ſenſeleſs, and ignorant of the bleſſed Jeſus, Mat. 11. 25, 27. 1 Cor. 2. 7, 8, 9, 10.

4. He was fain to break the ſnare of the devil, and to let poor man, poor bound and fetter'd man, out of the chains of the enemy.

Now we are to proceed, and the things that we are to treat upon in the ſecond place are theſe:

Firſt, Why it is a free and unchangeable grace.

Secondly, Who they are, that are actually brought into his free and unchangeable covenant of grace, and how they are brought in.

Thirdly, What are the privileges of thoſe that are actually brought into this free and glorious grace, of the glorious God of heaven, and glory.

For the firſt, Why it is a free and unchangeable grace; and for the opening of this, we muſt conſider, Firſt, How and through whom this grace doth come to be, firſt free to us, and ſecondly unchangeable. This grace is free to us, through conditions in another; that is, by way of covenant, or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

Firſt, That it comes by way of covenant, contract, or bargain, (though not perſonally with us) be pleaſed to conſider theſe ſcriptures, where it is ſaid, Pſal. 89. 3. *I have made a covenant with my choſen: I have ſworn unto David my ſervant. And as for thee alſo, by the blood of thy covenant* (ſpeaking of Chriſt) *have I ſent forth the priſoners out of the pit, wherein was no water*, Zech. 9. 9, 10, 11. Again, *You have ſold yourſelves for nought, and you ſhall be bought without money*, Ezek. 34. 23, 24. Chap. 37. 24, 25. *Bleſſed be the Lord* (therefore ſaith Zacharias) *for he hath viſited and* (alſo) *redeemed his people. And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David. As he ſpake by the mouth of his holy prophets, which have been ſince the world began: that we ſhould be ſaved from our enemies, and from the hands of all that hate us: to perform his mercy promiſed to our fathers, and to remember his holy covenant*, or bargain, Luke 1. 68, 69, 70, 71, 72. And if any ſhould be offended with the plainneſs of theſe words, as ſome poor ſouls may be through ignorance, let them be pleaſed to read ſoberly that 49th chapter of the prophet Iſaiah, from ver. 1 to 12. and there they may ſee that it runs as plain a bargain, as if two ſhould be making of a bargain between themſelves, and concluding upon ſeveral conditions on both ſides; but more of this hereafter.

Now ſecondly, This covenant, I ſay, was made with one, not with many, and alſo confirm'd in the conditions of it with one, not with ſeveral. Firſt, That the covenant was made with one, ſee Gal. 3. 16. *Now to Abraham and to his ſeed was the promiſe made; he ſaith not to ſeeds, as of many, but as of one; and to thy ſeed, which is Chriſt*, ver. 17. *And this I ſay is the covenant which was confirmed before of God, in Chriſt*, &c. The covenant was made with the ſeed of Abraham, not the ſeeds, but the ſeed, which is the Lord Jeſus Chriſt, our head, and undertaker in the things concerning the covenant.

2. The condition was made with one, and alſo accompliſh'd by him alone, and not by ſeveral; yet in the nature, and for the everlaſting deliverance of many; even by one man Jeſus Chriſt, as it is clear from *Rom.* 5. 15, 16, 17, &c. and in Zech. 9. 11. the Lord ſaith to Chriſt, *And as for thee*; mark, *as for thee alſo, by the blood of the covenant*, or as for thee whoſe covenant was by blood; that is, the conditions of the covenant was, that thou ſhouldeſt ſpill thy blood; which having been done in the account of God (ſaith he) I according to my condition, have let go the priſoners, or ſent them out of the pit wherein was no water; thoſe ſcriptures in Galatians the 3d, at the 16th and 17th verſes that are above cited, are notable to our purpoſe; the ſixteenth verſe ſaith it was made with Chriſt, and the ſeventeenth ſaith, it was alſo confirmed in, or with God in him, pray read with underſtanding. *Now* (ſaith Paul) *the promiſes were not made unto ſeeds, as of many; but as of one, and to thy ſeed which is Chriſt.*——The law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. Not that the covenant was made with Abraham and Chriſt together, as two perſons that were the undertakers of the ſame; the promiſe was made with, or, to Abraham afterwards: but the covenant with Chriſt before

fore. Further, that the covenant was not perſonally made with Abraham, no, nor with any of the fathers, neither ſo as that they were the perſons that ſhould ſtand engaged, to be the accompliſhers thereof, either in whole or in part; which is very clear.

Firſt, becauſe this covenant was not made with God and the creature; not with another poor Adam, that only ſtood upon the ſtrength of natural abilities: but this covenant was made with the ſecond perſon, with the eternal word of God; with him that was every way as holy, as pure, as infinite, as powerful, and as everlaſting as God, Prov. 22. 23, to 31. Zech. 13. 7. Rev. 1. 11. 17. 22. 13. 16. Iſa. 9. 6. Phil. 2. 6. Heb. 1.

Secondly, This covenant or bargain was made indeed and in truth, before man was in being. Oh! God thought of the ſalvation of man before there was any tranſgreſſion of man; for then I ſay, and not ſince then, was the covenant of grace made with the undertaker thereof; for all the other ſayings are to ſhew unto us that glorious plot and contrivance that was concluded on before time, between the Father and the Son, which may very well be concluded on for a truth from the word of God, if you conſider: Firſt, That the ſcripture doth declare that the price was agreed on by the Son before time; the promiſe was made to him by the Father, that he ſhould have his bargain before time; and the choice, who they were that ſhould be ſaved, was made before time, even before the world began.

For the firſt, That the price was agreed upon before the world began: Conſider the word which ſpeaketh of the price that was paid for ſinners, even *The precious blood of Chriſt:* it ſaith of him *who verily was fore-ordained before the foundation of the world, but was made manifeſt in theſe laſt times for you, who by him do believe,* &c. 1 Pet. 1. 19, 20. Mark, it was fore-ordained or concluded on between the Father and his Son, before the world began.

Secondly, The promiſe from God to the Son, was alſo made in the ſame manner, as it is clear, where the apoſtle ſaith with comfort to his ſoul, that he had *hopes of eternal life, which God that cannot lie, promiſed before the world began,* Tit. 1. 2. which could be to none but the mediator of the new covenant, becauſe there was none elſe to whom it ſhould be made but he.

Thirdly, The choice was alſo made then, even before man had a being in the world, as it is evident where he ſaith, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed* us *with all ſpiritual bleſſings in heavenly places* in *Chriſt, according as he hath choſen* us *in him before the foundation of the world, that we ſhould be holy and without blame before him in love.* Eph. 1. 3, 4. Nay, did I look upon it here to be neceſſary, I could ſhew you very largely and clearly, that God did not only make the covenant with Chriſt before the world began, and the conditions thereof; but I could alſo ſhew you that the very ſaints qualifications as part of the covenant, was then concluded on by the Father and the Son, according to theſe ſcriptures, Eph. 1. 3, 4. ch. 2. 10. and Rom. 8. 28. which it may be I may touch upon further anon.

But thirdly, This covenant was not made with any of the fathers, neither in whole, nor in part, as the undertakers thereof; for then it muſt be alſo concluded, that they are copartners in Chriſt in our ſalvation, and ſo, that Chriſt is not mediator alone: but this would be blaſphemy for any one to ſurmiſe. And therefore by the way, when thou readeſt of the new covenant in ſcripture, as though it was made with Adam, Noah, Abraham, or David, thou art to conſider thus with thyſelf: Firſt, That God ſpake to them in ſuch a way, for to ſhew, or ſignify unto us, how he did make the covenant, that he did make with Chriſt, before the world began, they being types of him. Secondly, That he thereby might let them underſtand, that he was the ſame then as he is now, and now as he was then; and that then it was reſolved on between his Son and he, that in after ages his Son ſhould in their natures, from their loins, and for their ſins, be born of a woman, hanged on the croſs, &c. for them: for all along you may ſee that when he ſpeaketh to them of the new covenant, he mentions their ſeed, their ſeed, ſtill aiming at Chriſt; Chriſt the ſeed of the woman, was to break the ſerpent's head, Gen. 3. 15. Gen. 17. Pſal. 87. 36. Now to Abraham and his ſeed, was the promiſe made, his ſeed ſhall endure for ever, and his throne as the days of heaven, &c. ſtill pointing at Chriſt. And Thirdly, To ſtir up their faith and expectations to be conſtant unto the end, in waiting for that which he and his Son had concluded on before time, and what he had ſince the concluſion, declared unto the world by the prophets. Fourthly, It appeareth that the heart of God was much delighted therein alſo, as is evident, in that he was always in every age, declaring of that unto them, which before he had prepared for them. O this good God of heaven!

Object. But you will ſay perhaps, the ſcriptures ſay plainly, that the new covenant was and is made with believers, ſaying, *The days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and the houſe of Judah, not according*

cording to the covenant that I made with their father in the day in which I brought them out of the land of Egypt, &c. *Heb.* 8. 10, 11, 12. *Jer.* 31. 33. So that it doth not run with Chriſt alone, but with believers alſo. *I will make a new covenant with the houſe of Iſrael and Judah*, &c.

1. *Anſ.* Firſt, it cannot be meant that the new covenant was made with Chriſt, and the houſe of Iſrael and Judah as the undertaker thereof: for ſo it was made with Chriſt alone, which is clear, in that it was made long before the houſe of Iſrael and Judah had a being, as I ſhewed before.

2. *Anſ.* But ſecondly, Theſe words here are ſpoken, firſt to ſhew rather the end of the ceremonies, than the beginning or riſe of the new covenant. Mind a little, The apoſtle is labouring to beat the Jews, to whom he wrote this epiſtle, off of the ceremonies of the law, of the prieſts, altar, offerings, temple, *&c.* and to bring them to the right underſtanding of the thing and things that they held forth, which was to come, and to put an end to thoſe. If you do but underſtand the epiſtle to the *Hebrews*, it is a diſcourſe that ſheweth that the Son of God being come, there is an end put to the ceremonies; for they were to continue ſo long and no longer. "It, ſaith the apoſtle, ſtood in meats and drinks, and divers waſhings, and carnal ordinances impoſed on them until the time of reformation; that is, until Chriſt did come. But Chriſt being come an high-prieſt of good things to come, *&c.*"—puts an end to the things and ordinances of the levitical prieſthood, read the 7, 8, 9, 10th chapters, and you will find this true. So then when he ſaith, *The days come in which I will make a new covenant*; it is rather to be meant a changing of the adminiſtration, a taking away the type, the ſhadow, the ceremonies from the houſe of Iſrael and Judah, and relieving by the birth of Chriſt, and the death of Chriſt, and the offering of the body of him, whom the ſhadows and types did point out to be indeed he, whom God the Father had given for a ranſom by covenant for the ſouls of the ſaints, and alſo to manifeſt the truth of that covenant, which was made between the Father and the Son before the world began: for though the new covenant was made before the world began, and alſo every one in all ages was ſaved by the virtue of that covenant; yet that covenant was never ſo clearly made manifeſt, as at the coming, death and reſurrection of Chriſt; and therefore ſaith the ſcripture, *He hath brought life and immortality to light through the goſpel*, 2 Tim. 1. 9, 10. *Who hath ſaved us, and called us with an holy calling, not according to the works of righteouſneſs which we have done: but according to his own purpoſe and grace, which was given us in Chriſt before the world began* (there is the covenant) *but it was made* manifeſt *by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and brought life and immortality to* light *through the goſpel.* Therefore I ſay, theſe words are therefore to diſcover, that the time was come to change the diſpenſation, to take away the type, and bring in the ſubſtance, and ſo manifeſting that more clearly which before lay hid in dark ſayings and figures. And this is uſual with God to ſpeak in this manner.

Again, If at any time you do find in the ſcripture, that the covenant of works is ſpoken of as the firſt covenant that was manifeſted, and ſo before the ſecond covenant; yet you muſt underſtand, that it was ſo only as to manifeſtation; that is, it was firſt given to man, yet not made before that which was made with Chriſt: And indeed it was requiſite that it ſhould be given, or made known firſt, that thereby there might be a way made for the ſecond, by its diſcovering of ſin, and the ſad ſtate that man was in after the fall by reaſon of that. And again, that the other might be made the more welcome to the ſons of men. And in this did Chriſt in time moſt gloriouſly anſwer Adam, who was the figure of Chriſt, *Rom.* 5. as well as of other things; for as the firſt covenant was made with the firſt Adam, ſo was the ſecond covenant made with the ſecond; for theſe are and were the two great publick perſons, or repreſentators of the whole world, as to the firſt and ſecond covenants; and therefore you find God ſpeaking on this wiſe in ſcripture concerning the new covenant, *My covenant ſhall ſtand faſt with him*, Pſal. 89. 28, 34, 35. *My mercy will I keep for him for evermore*, ſaith God: *my covenant ſhall ſtand faſt with* him (this *him* is Chriſt, if you compare this with *Luke* 1. 32.) *My covenant will I not break*, namely that which was made with *him*, *nor alter the thing that is gone out of my mouth: Once have I ſworn by my holineſs that I will not lie unto* David, to whom this was ſpoken figuratively in the perſon of Chriſt: for that was God's uſual way to ſpeak of the glorious things of the goſpel in the time of the law as I ſaid before.

Secondly, The conditions alſo were concluded on, and agreed to be fulfilled by him; as it is clear, if you underſtand his ſaying in the 12th of *John* at the 27th verſe, where he foretelleth his death, and ſaith, *Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this hour; but for this cauſe came I* (into the world) *unto this hour:* as if he had ſaid, My buſineſs is now not to ſhrink from my ſufferings that are come upon me; for theſe are the things that are a great part of the conditions contracted in the covenant which ſtands between my father and I; therefore I ſhall

I ſhall not pray that this might be abſolutely removed from me: *For this cauſe came I into the world*; even this was the very terms of the covenant. By this you may ſee, we are under grace.

Now in a covenant there are theſe three things to be conſidered;

Firſt, What it is that is covenanted for.

Secondly, The conditions upon which the perſons who are concerned in it do agree.

Thirdly, If the conditions on both ſides be not according to the agreement fulfilled, then the covenant ſtandeth not, but is made void.

And this new covenant, in theſe particulars, is very exactly fulfilled, and made out in Chriſt.

Firſt, The thing or things covenanted for, was the ſalvation of man, but made good in Chriſt. *The ſon of man is come to ſeek and ſave that which was loſt. The ſon of man did not come to deſtroy mens lives, but to ſave them. He gave his life a ranſom for many. And this is the will* (or covenant) *of him that ſent him, that of all which he hath given him, he ſhould loſe nothing; but ſhould raiſe it up again at the laſt day*, John 6. 39.

Secondly, As touching the conditions agreed on, they run thus:

Firſt, On the Mediator's ſide, that he ſhould come into the world; and then on the Father's ſide, that he ſhould give him a body. This was one of the glorious conditions between the Father and Chriſt. *Wherefore when he cometh into the world, he ſaith, ſacrifices and offerings thou wouldeſt not*, that is, the old covenant muſt not ſtand, but give way to another ſacrifice which thou haſt prepared, which is the giving up my manhood to the ſtrokes of thy *Juſtice, for a body, haſt thou prepared me*, Heb. 13. 20, 21. This doth prove us under grace.

Secondly, On the Mediator's ſide, that he ſhould be put to death: and on God the Father's ſide, that he ſhould raiſe him up again; this was concluded on alſo to be done between God the Father, and his Son Jeſus Chriſt. On Chriſt's ſide, that he ſhould die to give the juſtice of the Father ſatisfaction, and ſo to take away the curſe that was due to us wretched ſinners, by reaſon of our tranſgreſſions: and that God his father being every way fully and compleatly ſatisfied, ſhould by his mighty power revive and raiſe him up again. He hath brought again—our Lord Jeſus; that is, from death to life, through (the virtue or effectual ſatisfaction that he received from) *the blood* (that was ſhed according to the terms) *of the everlaſting covenant*, Heb. 13. 21, 22.

Thirdly, On the Mediator's ſide, that he ſhould be made a curſe, and on the Father's ſide, that through him ſinners ſhould be inheritors of the bleſſing; what wonderful love doth there appear by this in the heart of our Lord Jeſus, in ſuffering ſuch things for our poor bodies and ſouls? *Gal.* 3. 13, 14. This is grace.

Fourthly, That on the Mediator's ſide, there ſhould be by him, a victory over hell, death, and the devil, and the curſe of the law: and on the Father's ſide, that theſe ſhould be communicated to ſinners, and they ſet at liberty thereby, *Zech.* 9. 12. *Turn to the ſtrong hold*, ſaith God, *ye priſoners of hope, even to day do I declare that I will render double unto thee.* Why ſo? It is becauſe of the blood of my Son's covenant, *verſe* 11. Which made Paul (though ſenſible of a body of death, and of the ſting that death did ſtrike into the ſouls of all thoſe that are found in their ſins) bold to ſay, *O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin*, that is true, and the terrible law of God doth aggravate, and ſet it home with unſupportable torment and pain. But ſhall I be daunted at this? No, *I thank my God through Jeſus Chriſt, he hath given me the victory.* So that now, though I be a ſinner in myſelf, yet I can by believing in Jeſus Chriſt the Mediator of this new covenant, triumph over the devil, ſin, death and hell; and ſay, Do not fear, my ſoul, ſeeing the victory is obtained over all my enemies through my Lord Jeſus, 1 *Cor.* 15. 55, 56, 57. This is the way to prove ourſelves under grace.

Fifthly, That on the Mediator's ſide, he ſhould by thus doing, bring in everlaſting righteouſneſs for ſaints, *Dan.* 9. 24. And that the Father for this ſhould give them an everlaſting kingdom, 1 *Pet.* 1. 3, 4, 5. *Eph.* 1. 4. 2 *Tim.* 4. 18. *Luke* 22. 28, 29.

But in the next place, this was not all; that is, the covenant of Grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jeſus Chriſt he muſt be authorized to do what was concluded on, touching this covenant by way of office. I ſhall therefore ſpeak a word or two alſo, touching the offices, (at leaſt ſome of them) that Chriſt Jeſus did, and doth ſtill execute as the Mediator of the new covenant, which alſo was typed out by the levitical law; for this is the way to prove that we are not under the law but under grace.

And firſt, His firſt office, after the covenant was made and concluded upon, was, that Jeſus ſhould become bound as a ſurety, and ſtand engaged upon oath, to ſee that all the conditions of the covenant, that was concluded on between him and his Father, ſhould according to the agreement, be accompliſhed by him. And ſecondly, That after that, he ſhould be the meſſenger from God to the world, for to declare the mind of God, touching the tenor and nature of both the covenants, eſpecially of the new one; the ſcripture ſaith, That Jeſus Chriſt was not only made a prieſt by an oath, but alſo a ſurety, or bonds-man; as in the 7th of *Hebrews,* at the 21ſt and 22d *ver.* In the 21ſt *ver.* he ſpeaketh of the prieſthood of Chriſt, that it was with an oath; and ſaith in the 22d *ver. By ſo much* (alſo) *was Jeſus made the ſurety of a better teſtament* (or covenant.)

Now the covenant was not only made on Jeſus Chriſt's ſide with an oath, but alſo on God the Father's ſide, that it might be for the better ground of eſtabliſhment to all thoſe that are, or are to be the children of promiſe. Methinks it is wonderful to conſider, that the God and Father of our ſouls by Jeſus Chriſt, ſhould be ſo bent upon the ſalvation of ſinners, that he would covenant with his Son Jeſus for the ſecurity of them; and alſo that there ſhould paſs an oath on both ſides, for the confirmation of their reſolution to do good: As if the Lord had ſaid, My Son, thou and I have here made a covenant, that I, on my part, ſhould do thus and thus; and that thou on thy part ſhouldeſt do ſo and ſo: Now that we may give theſe ſouls the beſt ground of comfort that may be, there ſhall paſs an oath on both ſides, that our children may ſee that we do indeed love them. *Wherein God willing more* abundantly *to ſhew unto the heirs of promiſe, the immutability of his counſel* (in making of the covenant) *confirmed it by an oath—That we might have ſtrong conſolation who have fled for refuge to lay hold upon the hope ſet before us,* Heb. 6. 13, 14, 15, 16, 17, 18. Heb. 7. 21. Mark, the ſixth chapter ſaith God confirmed his part by an oath; and the ſeventh ſaith Chriſt was made, or ſet on his office alſo by an oath. Again, *Once* (ſaith God) *have I ſworn by my holineſs, that I will not lye unto* David (Pſal. 89. 34, 35.) *nor alter the thing that is gone out of my mouth*; as was before cited.

Herein you may ſee that God and Chriſt were in good earneſt about the ſalvation of ſinners; for ſo ſoon as ever the covenant was made, the next thing was, who ſhould be bound to ſee all thoſe things fulfilled which were conditioned on between the Father and the Son: The angels, they could have no hand in it; The world could not do it; The devils had rather ſee them damned, than they would wiſh them the leaſt good; thus Chriſt looked, and there was none to help; though the burthen lay never ſo heavy upon his ſhoulder, he muſt bear it himſelf; for there was none beſides himſelf to uphold, or ſo much as to ſtep in to be bound, to ſee the conditions (before mentioned) fulfilled, neither in whole, nor in part (*Iſa.* 63. 1 to 7.) So that he muſt not be only he, with whom the covenant was made, but he muſt alſo become the bonds-man, or ſurety thereof; and ſo ſtand bound to ſee, that all and every particular thing conditioned for, ſhould be both in manner, and matter, at the time and place, according to the agreement, duly and orderly fulfilled. Is not this grace?

Now as touching the nature of a ſurety and his work (in ſome things) it is well known to moſt men; therefore I ſhall be very brief upon it.

Firſt, You know a ſurety is at the bargains making; and ſo was Chriſt. *Then was I by him,* Prov. 8. 30.

Secondly, A ſurety muſt conſent to the terms of the agreement, or covenant; and ſo did Chriſt Jeſus.

Now that which he did engage ſhould be done for ſinners, according to the terms of the covenant, was this.

Firſt, That there ſhould be a compleat ſatisfaction given to God for the ſins of the world, for that was one great thing that was agreed upon, when the covenant was made, *Heb.* 10. 5.

Secondly, That Jeſus Chriſt ſhould (as aforeſaid) bring in an everlaſting righteouſneſs to cloath (his body) the ſaints withal, *Dan.* 9. 24, 25. Here is grace.

Thirdly, That he ſhould take in charge to ſee all thoſe forth-coming without ſpot or wrinkle, at the day of his glorious appearing from heaven to judgment, and to quit them before the judgment-ſeat.

Again, Thirdly, in the work of a ſurety, there is required by the creditor, that the ſurety ſhould ſtand to what he is bound; and on the ſureties, there is a conſenting thereunto.

Firſt, The creditor looks, that in caſe the debtor proves a bankrupt, that then the ſurety ſhould engage the payment. Is not this grace?

Secondly, The creditor looks that the ſurety ſhould be an able man: now our ſurety was, and is, in this caſe very ſuitable; for he is heir of all things.

Thirdly, The creditor appoints the day, and alſo looks that the covenant ſhould be kept, and the debt paid according to the time appointed; and it is required of ſureties (as well as ſtewards) that they be found faithful, namely, to pay the debt according to the bargain; and therefore it is ſaid, *When the fulneſs of time was come, God ſent forth his ſon—made under the law, to redeem them that are under the law* (according to the ſuretiſhip) *Gal.* 4. 4, 5. thus comes grace to ſaints.

Fourthly, The creditor looks that his money ſhould be brought into his houſe, to his own habitation. Jeſus our ſurety, in this alſo is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itſelf, which is God's dwelling place, to render the value and price that was agreed upon for the ſalvation of ſinners, but I ſhall ſpeak more of this in another head; therefore I paſs it.

Again, fourthly, If the ſurety ſtands bound, the debtor is at liberty, and if the law do iſſue out any proceſs to take any, it will be the ſurety; and O! how wonderfully true was this accompliſhed, in that when Chriſt our ſurety came down from heaven, God's law did ſo ſeize upon the Lord Jeſus, and ſo cruelly handle him, and ſo exact upon him, that it would never let him alone, until it had accuſed him, and condemned him, executed him, and ſcrewed his very heart's blood out of his precious heart and ſide; nay, and more than this too, as I ſhall ſhew hereafter.

But, ſecondly, In the next place, after that Jeſus Chriſt had ſtood bound, and was become our ſurety in things pertaining to this covenant, his next office was to be the meſſenger of God touching his mind and the tenor of the covenant, unto the poor world; and this did the prophet foreſee long before, when he ſaith, *Behold I will ſend my meſſenger, and he ſhall prepare the way before thee*, (ſpeaking of *John* the baptiſt:) *And he ſhall prepare the way before thee:* And then he ſpeaketh of Chriſt to the people. ſaying,) *And the Lord whom ye ſeek, ſhall ſuddenly come to his temple:* Who is he? *Even the meſſenger of the covenant, whom ye delight in:* (that is Chriſt) *Behold he ſhall come, ſaith the Lord of Hoſts,* Mal. 3. 1.

Now the covenant being made before between the Father and the Son, and Jeſus Chriſt becoming bound to ſee all the conditions fulfilled; this being done, he comes down from heaven to earth, to declare to the world what God the Father and He had concluded on before, and what was the mind of the Father towards the world, concerning the ſalvation of their ſouls: and indeed, who could better come on ſuch an errand than he that ſtood by when the covenant was made? than he that ſhook hands with the Father in making of the covenant? than he that was become a ſurety in the behalf of poor ſinners, according to the terms of this covenant?

Now, you know, a meſſenger commonly when he cometh, he doth bring ſome errand to them to whom he is ſent, either of what is done for them, or what they would have them, whom they ſent unto, do for them, or ſuch like. Now what a glorious meſſage was that which our Lord Jeſus Chriſt came down from heaven withal to declare unto poor ſinners, and that from God his Father? I ſay, how glorious was it? and how ſweet is it to you that have ſeen yourſelves loſt by nature? and it will alſo appear a glorious one to you, who are ſeeking after Jeſus Chriſt, if you do but conſider theſe following things about what he was ſent.

Firſt, Jeſus Chriſt was ſent from heaven to declare unto the world from God the Father, that he was wonderfully filled with love to poor ſinners. Firſt, In that he would forgive their ſins. Secondly, In that he would ſave their ſouls. Thirdly, In that he would make them heirs of his glory. *For God ſo loved the world, that he gave his only begotten Son.—For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved,* John 3. 15, 16. 18.

Secondly, God ſent Jeſus Chriſt to tell the poor world, how that he would do this for poor ſinners, and yet be juſt, and yet do his juſtice no wrong; and that was to be done by Jeſus Chriſt his dying of a curſed death in the room of poor ſinners, to ſatisfy juſtice, and make way for mercy; to take away the ſtumbling blocks, and ſet open heaven's gates; to overcome ſatan, and break off from ſinners his chains; to ſet (*Luke* 4. 18.) open the priſon doors, and to let the priſoners go free, *Iſa.* 61. 1, 2, 3. And this was the meſſage that Chriſt was to deliver to the world by commandment from his Father; and this he told us when he came of his errand, where he ſaith, *I lay down my life for my ſheep——No man taketh it away from me, but I lay it down of myſelf: I have power to lay it down, and to take it up again: and this commandment have I received of my Father,* John 10. 15, 16, 17, 18. even this commandment hath my Father given me, that I ſhould both do this thing, and alſo tell it unto you.

Thirdly, He was not only ſent as a meſſenger to declare this his Father's love, but alſo how dearly he himſelf loved ſinners, what a heart he had to do them good, where he ſaith, *All that the Father hath given me ſhall come to me* (and let me tell you my heart too, ſaith Chriſt) *He that cometh unto me, will I in no wiſe caſt out.* As my Father is willing to give you unto me, even ſo am I as willing to receive you. As my Father is willing to give you heaven, ſo am I willing to make you fit for it, by waſhing you with my own blood: I lay down my life, that you might have life; and this I was ſent to tell you of my Father.

Fourthly, His meſſage was further; he came to tell them how and which way they ſhould come to enjoy theſe glorious benefits: alſo by laying down motives to ſtir them up to accept of the benefits: The way is laid down in *John* 3. 14, 15. where Chriſt ſaith, *As Moſes lifted up the ſerpent in the wilderneſs; even ſo muſt the Son of Man be lifted up,* or cauſed to be hanged on the croſs, and die the death; *That whoſoever believeth in him ſhould not periſh, but have everlaſting life.* The way therefore that thou ſhalt have the benefit and comfort of that which my Father and I have covenanted for thee, I am come down from heaven to earth on purpoſe to give thee intelligence, and to certify thee of it: Know therefore, that as I have been born of a woman, and have taken this body, it is on purpoſe that I might offer it upon the croſs a ſacrifice to God, to give him ſatisfaction for thy ſins, that his mercy may be extended to thy ſoul, without any wrong to juſtice; and this thou art to believe, and not in the notion, but from thy very whole ſoul. Now the motives are many. Firſt, If they do not leave their ſins, and come to Jeſus Chriſt, that their ſins might be waſhed away by his blood, they are ſure to be damned in hell; for the law hath condemned them already, John 3. 18, 19. Secondly, But if they do come, they ſhall have the boſom of Chriſt to lie in, the kingdom of heaven to dwell in, the angels and ſaints for their companions, ſhall ſhine there like the ſun, ſhall be there for ever, ſhall ſit upon the thrones of judgment, &c. Here is grace.

Methinks if I had but time to ſpeak fully to all things that I could ſpeak to from theſe two heavenly truths, and to make application thereof; ſurely, with the bleſſing of God, I think it might perſuade ſome vile and abominable wretch to lay down his arms that he hath taken up in defiance againſt God (and is marching hellwards, poſt-haſte to the devil) I ſay methinks it ſhould ſtop him, and make him willing to look back, and accept of ſalvation for his poor condemned ſoul, before God's eternal vengeance is executed upon him. O therefore! you that are upon this march, I beſeech you conſider a little. What, ſhall Chriſt become a drudge for you? And will you be drudges for the devil? Shall Chriſt covenant with God for the ſalvation of ſinners? And ſhall ſinners covenant with hell, death, and the devil, for the damnation of their ſouls? Shall Chriſt come down from heaven to earth to declare this to ſinners? And ſhall ſinners ſtop their ears againſt theſe good tidings? Will you not hear the errand of Chriſt, although he telleth you tidings of peace and ſalvation? How if he had came, having taken a command from his Father to damn you, and to ſend you to the devils in hell? Sinners, hear his meſſage, he ſpeaketh no harm, his words are eternal life, all men that give ear unto them, they have eternal advantage by them. Advantage, I ſay, that never hath an end.

Beſides, do but conſider theſe two things, it is like they may have ſome ſway upon thy ſoul.

Firſt, When he came on his meſſage, he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them; I ſay with tears in his eyes. And when he came near the city, i. e. with his meſſage of peace, beholding the hardneſs of their hearts, he wept over it, and took up a lamentation over it: becauſe he ſaw they rejected his mercy, which was tidings of peace. I ſay, wilt thou then ſlight a weeping Jeſus, one that ſo loveth thy ſoul, that rather than he will loſe thee, he will with tears perſuade with thee?

2. Not only ſo, but alſo when he came, he came all on a gore of blood to proffer mercy to thee, to ſhew thee ſtill how dearly he did love thee; as if he had ſaid, Sinner here is mercy for thee: but behold my bloody ſweat, my bloody wounds, my curſed death; behold and ſee what danger I have gone through to come unto thy ſoul: I am come indeed unto thee, and do bring thee tidings of ſalvation, but it coſt me my heart's blood before I could come at thee, to give thee the fruits of my everlaſting love. But more of this anon.

Thus have I ſpoken ſomething concerning Chriſt's being the meſſenger of the new covenant; but becauſe I am not willing to cut too ſhort off what ſhall come after I ſhall paſs by theſe things not half touched, and come to the other which I promiſed even now; which was to ſhew you, that as there were Levetical ceremonies in, or belonging to the firſt covenant, ſo theſe types or Levetical ceremonies, did repreſent the glorious things of the new covenant. In thoſe ceremonies you read of a ſacrifice; of a prieſt to offer up the ſacrifice; the place where, and the manner how he was to offer: of which I ſhall ſpeak ſomething.

Firſt, As touching the ſacrifice, you find that it was not to be offered up of all kind of beaſts; as of lions, bears, wolves, tigers, dragons, ſerpents, or ſuch like. To ſignify, that not all kinds of creatures; that had ſinned, as devils, the fallen angels, ſhould be ſaved: but the ſacrifice was to be taken out of ſome kind of beaſts and birds: to ſignify, that ſome kind of God's creatures that had ſinned, he would be pleaſed to reconcile them to his ſelf again; as poor fallen man and woman, thoſe miſerable creatures, God the God of heaven, had a good look towards after their fall; but not for the curſed devils, tho' more noble creatures by creation than we. Here is grace.

Now though thoſe ſacrifices were offered, yet they were not offered to the end, they ſhould make the comers to, or offerers thereof perfect: but the things were to repreſent to the world, what God had in after ages for to do; which was even the ſalvation of his creatures, by that offering of the Body of Jeſus Chriſt, of which theſe were a ſhadow and a type for the accompliſhing of the ſecond covenant. For Chriſt was by covenant to offer a ſacrifice, and that an effectual one too, if he intended the ſalvation of ſinners: *A body haſt thou prepared me*; *I am come to do thy will*, Heb. 10.

I ſhall therefore ſhew you, Firſt, what was expected of God in the ſacrifice, in the type, and then ſhew you how it was anſwered in the *antitype*. Secondly, I ſhall ſhew you the manner of the offering of the type; and ſo anſwerable thereto, to ſhew you the fitneſs of the ſacrifice of the body of Chriſt, by way of anſwering ſome queſtions.

For the firſt of theſe.

Firſt, God did expect that ſacrifice which he himſelf had appointed, and not another. To ſignify that none would ſerve his turn, but the body and ſoul of his appointed Chriſt, the mediator of the new covenant, John 1. 29.

Secondly, This ſacrifice muſt not be lame nor deform'd; it muſt have no ſcar, ſpot, or blemiſh, to ſignify that Jeſus Chriſt was to be a compleat ſacrifice by covenant, 1 Pet. 1. 29.

Thirdly, This ſacrifice was to be taken out of the flock or herd; to ſignify that Jeſus Chriſt was to come out of the race of mankind, according to the covenant, Heb. 10. 5.

But ſecondly, As to the manner of it: Firſt, the ſacrifice, before it was offered, was to have the ſins of the children of Iſrael, confeſſed over it: to ſignify that Jeſus Chriſt muſt, Iſa. 53. 4, 5, 6, 7. 1 Pet. 2. 24. bear the ſins of all his children by covenant. *As for thee, by the blood of thy covenant in his own body on the tree*, Zech. 9. 10, 11.

Secondly, It muſt be had to the place appointed, namely, without the camp of Iſrael: to ſignify, that Jeſus Chriſt muſt be led to mount Calvary, Luke 23. 33.

Thirdly, The ſacrifice was to be kill'd there to ſignify that Jeſus Chriſt muſt, and did ſuffer without the city of Jeruſalem for our ſalvation.

Fourthly, The ſacrifice muſt not only have its life taken away, but alſo ſome of its fleſh burned upon the altar: to ſignify, that Jeſus Chriſt was not only to die a natural death, but alſo that he ſhould undergo the pains, and torments of the damned in hell.

Fifthly, Sometimes there muſt be a living offering, and a dead offering; as the goat that was killed and the ſcape goat: the dead bird, and the living bird, Levit. 14. 3, 4, 5, 6. To ſignify, that Jeſus Chriſt muſt die, and come to life again.

Sixthly, The goat that was to die, was to be the ſin-offering: that is, to be offered as the reſt of the ſin-offerings, to make an atonement as a type: and the other goat, was to have all the ſins of the children of Iſrael confeſſed over him, Levit. 16. from the 7th verſe to the 22d, and then to be let go into the wilderneſs, never to be catch'd again, to ſignify that Chriſt's death was to make ſatisfaction for ſin: and his coming to life again, was to bring in everlaſting, Rom. 4. 25. juſtification, from the power, curſe, and deſtroying nature of ſin.

Seventhly, The ſcape goat was to be carried by a fit man into the wilderneſs. To ſignify that Jeſus Chriſt ſhould be both fit and able, to carry our ſins quite away from us, ſo as they ſhould never be laid to our charge again. Here is grace.

Eighthly, The ſacrifices under the law, commonly part of them muſt be eaten, Exod. 12. 5, 6, 7, 8, 9, 10, 11. To ſignify, that they that are ſaved, ſhould ſpiritually feed on the body and blood of Jeſus Chriſt, or elſe they have no life by him, John 6. 51, 52, 53.

Ninthly, This ſacrifice muſt be eaten with unleavened bread: to ſignify, that they which love their ſins, that deviliſh leaven of wickedneſs, they do not feed upon Jeſus Chriſt.

Now, of what hath been ſpoken, this is the ſum: That there is a ſacrifice under the new covenant, as there were ſacrifices under the old; and that this ſacrifice did every way anſwer that, or thoſe: indeed they did but ſuffer for ſin in ſhew, but he in reality; they as the ſhadow, but he as the ſubſtance. O! when Jeſus Chriſt did come to make himſelf a ſacrifice, or to offer himſelf for ſin, you may underſtand that our ſins were indeed charged to purpoſe upon him: O how they ſcared his ſoul, how they brake his body, inſomuch that they made the blood run down his bleſſed face and from his precious ſide; therefore thou muſt underſtand theſe following things. Firſt, that Jeſus Chriſt by covenant did die for ſin. Secondly, that his death was not a meer natural death, but a curſed death; even ſuch a one as men do undergo from God for their ſins (though he himſelf had none) even ſuch a death, as to endure the very pains and torments of hell; O ſad pains! and inexpreſſible torments, that this our ſacrifice for ſin went under. The pains of his body were not all; no, but the pains of his ſoul; for his ſoul was made an offering, as well as his body; yet all but one ſacrifice, Iſa. 53. To ſignify, that the ſuffering of Chriſt was not only a bodily ſuffering, but a ſoul-ſuffering; not only, to ſuffer what man could inflict upon him, but alſo to ſuffer ſoul-torments, that none but God can inflict, or ſuffer to be inflicted upon him. O the torments of his ſoul! they were torments indeed; his ſoul was that that felt the wrath of God, *My ſoul*, ſaith he, *is ex-*

ceeding ſorrowful, even unto death, Matt. 26. 38. *My ſoul is troubled, and what ſhall I ſay?* John 12. 27. The rock was not ſo rent, as was his precious ſoul: there was not ſuch a terrible darkneſs on the face of the earth then, as there was on his precious ſoul. O the torments of hell! and the eclipſings of the divine ſmiles of God, were both upon him, at once; the devils aſſailing of him, and God forſaking of him, and all at once. *My God, my God,* ſaid he, *why haſt thou forſaken me?* Matt. 27. 46. now in my great extremity; now ſin is laid upon me, the curſe takes hold of me, the pains of hell are clapſed about me, and thou haſt forſaken me. O ſad! ſinners, this was not done in pretence but in reality; not in ſhew, but in very deed; otherwiſe Chriſt had diſſembled, and had not ſpoken the truth; but the truth of it, his bloody ſweat declares, his mighty cries declare the things what, and for what he ſuffered declares. Nay, I muſt ſay thus much, that all the damned ſouls in hell, with all their damnations, did never yet feel that torment and pain, that did this bleſſed Jeſus in a little time. Sinner, canſt thou read that Jeſus Chriſt was made an offering for ſin, and yet go on in ſin? canſt thou hear that the load of thy ſins did break the very heart of Chriſt, and ſpill his precious blood? And canſt thou find in thy heart to labour to lay more ſins upon his back? Canſt thou hear that he ſuffered the pains, the fiery flames of hell, and canſt thou find in thy heart to add to his groans, by ſlghting of his ſufferings? O hard-hearted wretch! How canſt thou deal ſo unkindly with ſuch a ſweet Lord Jeſus?

Queſt. But why did Chriſt offer himſelf in ſacrifice?

Anſ. That thou ſhouldeſt not be thrown to the very devils.

Queſt. But why did he ſpill his precious blood?

Anſ. That thou mighteſt enjoy the joys of heaven.

Queſt. But why did he ſuffer the pains of hell?

Anſ. That thou mighteſt not fry with the devil and damned ſouls.

Queſt. But could not we have been ſaved if Chriſt had not died?

Anſ. No, for without ſhedding of blood, there is no remiſſion, and beſides, there was no death, that could ſatisfy God's juſtice but his, which is evident; becauſe there was none in a capacity to die, or that was able to anſwer an infinite God, by his ſo ſuffering, but he.

Queſt. But why did God let him die?

Anſ. He ſtanding in the room of ſinners; and that in their names and natures, God's juſtice muſt fall upon him; for juſtice takes vengeance for ſin wherefoever it finds it, though it be on his dear Son. Nay, God favoured his Son no more, finding our ſins upon him, than he would have favoured any of us: For ſhould we have died? ſo did he. Should we have been made a curſe? So was he. Should we have undergone the pains of hell? So did he.

Queſt. But did he indeed ſuffer the torments of hell?

Anſ. Yea, and that in ſuch an horrible way too, that it is unſpeakable.

Queſt. Could he not have ſuffered without his ſo ſuffering? Would not his dying only of a natural death have ſerved the turn?

Anſ. No, in no wiſe: The ſins, for which he ſuffered, called for the torments of hell; the condition in which he died, did call for the torments of hell; for Chriſt did not die the death of a ſaint, but the death of a ſinner; of a curſed and damned ſinner (becauſe he ſtood in their rooms, Gal. 3. 13.) the law to which he was ſubjected, called for the torments of hell; the nature of God's juſtice could not bate him any thing, the death which he was to ſuffer, had not loſt its ſting; all theſe being put together, do irreſiſtibly declare unto us, that he, as a ſacrifice, did ſuffer the torments of hell.

But ſecondly, had he not died and ſuffered the curſed death, the covenant had been made void, and his ſuretiſhip would have been forfeited; and beſides this, the world damned in the flames of hell-fire; therefore his being a ſacrifice, was one part of the covenant, for the terms of the covenant was, that he ſhould ſpill his blood, Zech. 9. 10, 11. O bleſſed Jeſus! O bleſſed grace!

Queſt. But why then is his death ſo ſlighted by ſome?

Anſ. Becauſe they are enemies to him, either through ignorance, or preſumption; either for want of knowledge, or out of malice: for ſurely, did they love, or believe him, they could not chuſe but break, and bleed at heart, to conſider and to think of him, Zech. 12. 10, 11.

Thus, paſſing this, I ſhall now ſpeak ſomething to Chriſt's prieſtly office: but by the way, if any ſhould think, that I do here ſpin my thread too long, in diſtinguiſhing his prieſtly office, from his being a ſacrifice; the ſuppoſing that for Chriſt to be a prieſt and a ſacrifice is all one and the ſame thing, and it may be it is; becauſe they have not thought on this ſo well as they ſhould: Namely, that as he was a ſacrifice, he was paſſive, Iſai. 53. that is, led or had away as a lamb to his ſufferings: but as a prieſt, he was active; that is, he did willingly, and freely give up his body to be a ſacrifice. *He hath given his life a ranſom for many.* This conſideration being with ſome weight and clearneſs on my ſpirit, I was, and am cauſed to lay them down in two particular heads. And therefore,

The ſecond thing that I would ſpeak ſomething to, it is this: That as there were prieſts under the firſt covenant, ſo there is a prieſt under this, belonging to this new covenant, a high prieſt, the chief prieſt; as it is clear, where it is ſaid, *We having an high prieſt over the houſe of God*, Heb. 10. 21. ch. 3. 1. ch. 5. 5, 10. and ch. 7. 24, 25, 26. ch. 8. 1, 4.

Now the things that I ſhall treat upon are theſe. Firſt, I ſhall ſhew you the qualifications required of a prieſt under the law. Secondly his office; and thirdly, how Jeſus Chriſt did according to what was ſignified by thoſe under the law: I ſay, how he did anſwer the types, and where he went beyond them.

For his qualifications.

Firſt, they muſt be called thereto of God: *No man takes this honour upon him, but he that is called of God*, as Aaron, Heb. 5. 4. Now Aaron's being called of God to be a prieſt, ſignifies that Jeſus Chriſt is a prieſt of God's appointment, ſuch a one that God hath choſen, likes of, and hath ſet on work, *called of God an high prieſt*, &c. ver. 10.

Secondly, The prieſts under the law, they muſt be men compleat, not deformed: *Speak unto* Aaron, ſaith God to *Moſes, ſaying, Whoſoever he be of thy ſeed in their generations, that hath any blemiſh, let him not approach to offer the bread of his God: for whatſoever man he be that hath a blemiſh, he ſhall not approach* (if he be) *a blind man, or a lame man, or he that hath a flat noſe, or any thing ſuperfluous, or a man that is broken footed, or broken handed, or crook-backed, or a dwarf, or he that hath a blemiſh in his eye, or be ſcurvy, or ſcabby, or hath his ſtones broken: No man that hath a blemiſh of the ſeed of Aaron the prieſt, ſhall come nigh to offer offerings of the Lord made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God*, Levit 21. 17 to 22. What doth all this ſignify, but that, in the firſt place he muſt not be lame, to ſignify, he muſt not go haltingly about the work of our ſalvation. 2. He muſt not be blind, to ſignify that he muſt not go ignorantly to work, but he muſt be quick of underſtanding in the things of God. 3. He muſt not be ſcabbed, to ſignify, that the prieſt muſt not be corrupt, or filthy in his office. 4. In a word, he muſt be every way compleat, to ſignify to us, that Jeſus Chriſt was to be, and is moſt compleat, and moſt perfect every way, an acceptable high prieſt in things pertaining to God, in reference to his ſecond covenant.

Thirdly, The prieſts under the law were not to be hard-hearted, but pitiful and compaſſionate, willing and ready, with abundance of bowels to offer for the people, and to make an atonement for them, Heb. 5. 1, 2. To ſignify, that Jeſus Chriſt ſhould be a tender-hearted high prieſt, able and willing to ſympathize, and be affected with the infirmities of others, to pray for them, to offer up for them his precious blood; he muſt be ſuch a one, *who can have compaſſion on* (a company of poor) *ignorant ſouls, and on them that are out of the way*, to recover them, and to ſet them in ſafety, Heb. 4. 15. and that he might thus do, he muſt be a man that had experience of the diſadvantages that infirmity and ſin did bring unto theſe poor creatures, Heb. 2. 17.

Fourthly, The high prieſts under the law were not to be ſhy or ſqueamiſh, in caſe there were any that had the plague or leproſy, ſcab or blotches; but muſt look on them, go to them, and offer for them (Lev. 13. read that whole chapter) all which is to ſignify, that Jeſus Chriſt ſhould not refuſe to take notice of the ſeveral infirmities of the pooreſt of his people, but to teach them, and to ſee that none of them be loſt, by reaſon of their infirmity, for want of looking to, or tending of. This privilege alſo have we under this ſecond covenant. This is the way to make grace ſhine.

Fifthly, The high prieſts under the law, they were to be anointed with very excellent oil, compounded by art (Exod. 29. 7. chap. 30. 30.) to ſignify, that Jeſus the great high prieſt of this new covenant, ſhould be in a moſt eminent way anointed to his prieſtly office by the holy Spirit of the Lord.

Sixthly, the prieſt's food and livelihood in the time of his miniſtry, was to be conſecrated, and holy things, Exod. 29. 33. to ſignify, that it is the very meat and drink of Jeſus Chriſt, to do his prieſtly office, and to ſave and preſerve his poor emptied, and afflicted ſaints. O what a new covenant high prieſt have we!

Seventhly, the prieſts under the law, were to be waſhed with water. Exod. 29. 4. to ſignify, that Jeſus Chriſt ſhould not go about the work of his prieſtly office, with the filth of ſin upon him, but was without ſin to appear as our high prieſt in the preſence of his Father, to execute his prieſtly office there for our advantage, *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens*, Heb. 7. 26.

Eighthly, the high prieſts under the law, before they went into the holy place, were to be cloathed with a curious garment, a *breaſt-plate, and an ephod*

ephod, and a robe, and broidered coat, a mitre, and a girdle, and they were to be made of gold, and blue, and purple, and ſcarlet, and fine linnen; and in his garment and glorious ornaments there muſt be precious ſtones, and on thoſe ſtones there muſt be written the names of the children of Iſrael, (read the 28th of *Exodus)* and all this was to ſignify what a glorious high-prieſt Jeſus Chriſt ſhould be; and how in the righteouſneſs of God, he ſhould appear before God as our high-prieſt, to offer up the ſacrifice that was to be offered for our ſalvation to God his Father: but I paſs that.

Now I ſhall ſpeak to his office: The office of the high-prieſt in general was two-fold. Firſt, To offer the ſacrifice without the camp. Secondly, To bring it within the veil, that is, into the holieſt of all, which did type out heaven.

Firſt, It was the office of the prieſt to offer the ſacrifice; and ſo did Jeſus Chriſt, he did offer his own body and ſoul in ſacrifice. I ſay, *He* did *offer* it, and not another, as it is written, *No man taketh away my life, but I lay it down of myſelf; I have power to lay it down, and I have power to take it up again*, John 10. 17, 18. And again it is ſaid, *When he* (Jeſus) *had offered up one ſacrifice for ſins, for ever ſat down on the right hand of God*, Heb. 10. 12.

Secondly, The prieſts under the law muſt offer up the ſacrifice that God had appointed, and none elſe, a compleat one without any blemiſh; and ſo did our high-prieſt, where he ſaith, *Sacrifice and offerings thou wouldſt not, but a body haſt thou prepared me*, and that I will offer, *Heb.* 10. 5.

Thirdly, The prieſt was to take of the aſhes of the ſacrifice, and lay them in a clean place: and this ſignifies, that the body of Jeſus after it had been offered, ſhould be laid into Joſeph's ſepulchre, as in a clean place, where never any man before was laid, *Levit.* 6. 11. compared with *John* 19. 41, 42.

This being one part of his office, and when this was done, then in the next place he was to put on the glorious garment, when he was to go into the holieſt, and take of the blood, and carry it thither, *&c.* he was to put on the holy garment, which ſignifieth the righteouſneſs of Jeſus Chriſt.

Secondly, He was in his holy garment, which hath in it the ſtones, and in the ſtones, the names of the twelve tribes of the children of Iſrael, to appear in the holy place, *Exodus* 28. *And thou ſhalt take two onyx ſtones, and ſhalt grave on them the names of the children of Iſrael. Six of their names on one ſtone, and the other ſix names of the reſt on the other ſtone, according to their birth*, ver. 9. 10. And this was to ſignify, that when Jeſus Chriſt was to enter into the holieſt, then, he was there to bear the names of his elect, in the tables of his heart, before the throne of God, and the mercy-ſeat, *Heb.* 12. 23.

Thirdly, With this he was to take of the blood of the ſacrifices, and carry it into the holieſt of all, which was a type of heaven, and there was he to ſprinkle the mercy-ſeat; and this was to be done by the high-prieſt only. To ſignify, that none but Jeſus Chriſt muſt have this office and privilege, to be the peoples high-prieſt to offer for them. *Heb.* 9. 7. *But into the ſecond went the high-prieſt alone once every year, yet not without blood, which he offered for himſelf and for the errors of the people.*

Fourthly, He was there to make an atonement for the people with the blood, ſprinkling of it upon the mercy-ſeat; but this muſt be done with much incenſe; *Levit.* 16. *And Aaron ſhall bring the bullock which is for a ſin-offering for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering, which is for himſelf. And he ſhall take a cenſer full of burning coals of fire from off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring it within the veil: And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat, that is upon the teſtimony, that he die not. And he ſhall take of the blood of the bullock, and ſprinkle it upon the mercy-ſeat eaſt-ward, and before the mercy-ſeat ſhall he ſprinkle the blood with his finger ſeven times. And then he ſhall kill the goat of the ſin-offering which is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat*, verſe 11, 12, 13, 14, 15. Now this was for the prieſt and the people; all which doth ſignify, that Jeſus Chriſt was after his death, to go into heaven itſelf, of which this holy place was a figure, *Heb.* 9. and there to carry the ſacrifice that he offered upon the croſs, into the preſence of God, for to obtain mercy for the people in a way of juſtice. And in that he is ſaid to take his hands full of ſweet incenſe, it ſignifies that Jeſus Chriſt was to offer up his ſacrifice in the preſence of his Father, in a way of interceſſion and prayers.

I might have branched theſe things out into ſeveral particulars, but I would be brief.

I ſay, therefore, The office of the prieſt was to carry the blood into the holy place, and there to preſent it before the mercy-ſeat, with his heart full of interceſſions for the people, for whom he was a prieſt, *Luke* 1. 8, 9, 10, 11. This is Jeſus Chriſt's work now in the kingdom of glory, to plead his own blood, the nature and virtue of it, with a perpetual interceſſion to the God of mercy, on the behalf of us poor miſerable ſinners, *Heb.* 7. 24.

Now in the interceſſion of this Jeſus, which is part of his prieſtly office, there are theſe things to be conſidered for our comfort.

Firſt, There is a pleading of the virtue of his blood, for them that are already come in; that they may be kept from the evils of hereſies, deluſions, temptations, pleaſures, profits, or any thing of this world, which may be too hard for them. Father, *I pray not that thou ſhouldeſt take them out of the world* (ſaith Chriſt) *but that thou ſhouldeſt keep them from the evil,* John 17. 15.

Secondly, In caſe the devil ſhould aſpire up into the preſence of God, to accuſe any of the poor ſaints, and to plead their back-ſlidings againſt them, as he will do if he can; then there is Jeſus, our Lord Jeſus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood, not only for the great and general ſatisfaction that he did give when he was on the croſs, but alſo the virtue that is in it now, for the cleanſing and freſh purging of his poor ſaints, under their ſeveral temptations and infirmities; as ſaith the apoſtle, *For if when we were enemies, we were reconciled to God, by the death of his Son: much more then being reconciled, we ſhall be ſaved by his life*; that is, by his interceſſion, *Rom.* 5. 10.

Thirdly, The maintaining of grace, alſo, is by Jeſus Chriſt's interceſſion, being the ſecond part of his prieſtly office. O! had we not a Jeſus at the right hand of God, making interceſſion for us, and to convey freſh ſupplies of grace unto us, through the virtue of his blood, being pleaded at God's right hand; how ſoon would it be with us, as it is with thoſe for whom he prays not at all? *John* 17. 9. But the reaſon why thou ſtandeſt while others fall, the reaſon why thou goeſt through the many temptations of the world, and ſhakeſt them off from thee while others are enſnared, and entangled therein; it is becauſe thou haſt an *interceding Jeſus. I have prayed* (ſaith he) *that thy faith fail not,* Luke 22. 32.

Fourthly, It is partly by the virtue of Chriſt's interceſſion that the elect are brought in, there are many that are come to Chriſt, which are not yet brought in to Chriſt: and it is one part of his work to pray for their ſalvation too. *Neither pray I for theſe alone, but for all thoſe that ſhall believe* (though as yet they do not believe) *on me* (but that they may believe) through their word, *John* 17. 20. And let me tell thee ſoul for thy comfort, who art a coming in to Chriſt, panting and ſighing, as if thy heart would break, I tell thee, ſoul, thou wouldeſt never have come to Chriſt, if he had not firſt by the virtue of his blood and interceſſion ſent into thy heart an earneſt deſire after Chriſt; and let me tell thee alſo, that it is his buſineſs to make interceſſion for thee; not only that thou mighteſt come in, but that thou mighteſt be preſerved when thou art come in. Compare *Heb.* 7. 25. *Rom.* 8. 33, 34, 35, *&c.*

Fifthly, It is by the interceſſion of Chriſt, that the infirmities of the ſaints, in their holy duties are forgiven: Alas if it was not for the prieſtly office of Chriſt Jeſus, the prayers, alms, and other duties of the ſaints, might be rejected, becauſe of the ſin that is in them: but Jeſus being our high-prieſt, he is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his own perfections: And therefore it is, that there is an anſwer given to the ſaints prayers, and alſo acceptance of their holy duties, *Rev.* 8. 3, 4. *But Chriſt being come an high-prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building. Neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; How much more ſhall the blood of Chriſt, who through the eternal ſpirit, offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God? And for this cauſe he is the Mediator of the New Teſtament* (or covenant) *that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called (notwithſtanding all their ſins) might receive the promiſe of eternal inheritance,* Heb. 9. 11, 12, 13, 14, 15.

The third thing now to be ſpoken to, is to ſhew, where, and how Jeſus Chriſt outwent, and goes beyond theſe prieſts in all their qualifications and offices, for the comfort of poor ſaints.

1ſt. They that were called to the prieſthood under the law, were but men; but he is both *God and Man,* Heb. 7. 28.

2. Their qualifications were in them in a very ſcanty way: but Jeſus was every way qualified in an infinite and full way.

3. They were conſecrated but for a time, *Heb.* 7. 23. but he for evermore, *ver.* 24.

4. They were made without an oath, *ver.* 20, 21. but he with an oath.

5. They as ſervants; but he as a *Son*, *Heb.* 3. 6.

6. Their garments were but ſuch as could be made with hands, *Ezek.* 28. but his the very righteouſneſs of God, *Rom.* 3. 22.

7. Their offerings were but the body and blood of beaſts, and ſuch like, *Phil.* 3. 8. but his offering was his own body and ſoul, *Heb.* 9. 12, 13. *Chap.* 10. 4, 5. *Iſa.* 53. 10. *Heb.* 10. 5.

8. Thoſe were at beſt but a ſhadow or type, *ver.* 1. but he the very ſubſtance and end of all thoſe ceremonies, *Heb.* 9. 10, 11.

9. Their holy place was but made by men, *Heb.* 9. 24. but his, or that which Jeſus is entered into, is *heaven itſelf*, *Heb.* 5. 2, 3.

10. When they went to offer their ſacrifice, they were forced to offer for themſelves, as men compaſſed about with infirmity, *Heb.* 7. 26. but he was holy harmleſs, *Heb.* 10. 11. who did never commit the leaſt tranſgreſſion, *Heb.* 7. 26.

11. They when they went in to offer, were fain to do it ſtanding, *Heb.* 10. to ſignify, that God had no ſatisfaction therein; but he, *when he had offered one ſacrifice for ſin, for ever ſat down at the right hand of God*, Heb. 12, To ſignify, that God was very well pleaſed with his offering.

12. They were fain to *offer oftentimes the ſacrifice that could never take away ſin; but he by one offering hath perfected for ever them that are ſanctified*, Heb. 10. 11, 14.

13. Their ſacrifices at the beſt could but ſerve for the cleanſing of the fleſh, *Heb.* 9. 13. but his for cleanſing both body and ſoul: The blood of Jeſus Chriſt doth purge the conſcience from dead works, to live a holy life, *ver.* 14.

14. Thoſe high-prieſts could not offer but once a year in the holieſt of all, *ver.* 7. But our high-prieſt, he ever liveth to make interceſſion for us, *Heb.* 7. 24, 25.

15. Thoſe high-prieſts, notwithſtanding they were prieſts, they were not always to wear their holy garments; but Jeſus never puts them off of him, but is in them always.

16. Thoſe high-prieſts death would be too hard for them. *Heb.* 7. 21, 23. but our high-prieſt hath vanquiſhed and overcome that cruel enemy of ours, *Heb.* 2. 15. and brought life and immortality to light, through the glorious goſpel, 2 *Tim.* 1. 10.

17. Thoſe high-prieſts were not able to ſave themſelves; but this is able to ſave himſelf, and all that come to God by him, *Heb.* 7. 25.

18. Thoſe high-prieſts blood could not do away ſin; but the blood of Jeſus Chriſt who is our high-prieſt, *cleanſeth us from all ſin*, 1 John 1. 7.

19. Thoſe high-prieſts ſometimes by ſin, cauſed God to reject their ſacrifices; but this high-prieſt *doth always the things that pleaſe him.*

20. Thoſe high-prieſts could never convey the ſpirit by virtue of their ſacrifices or office; but this high-prieſt, our Lord Jeſus, he can, and doth give all the gifts and graces that are given to the ſons of men.

21. Thoſe high-prieſts could never by their ſacrifices bring the ſoul of any ſinner to glory, by virtue of itſelf; but Jeſus hath by one offering (as I ſaid before) perfected for ever thoſe that he did die for. Thus in brief I have ſhewed in ſome particulars, how and wherein Jeſus our high-prieſt doth go beyond thoſe high-prieſts; and many more without queſtion might be mentioned, but I forbear.

A fifth office of Chriſt in reference to the ſecond covenant, was that he ſhould be the forerunner to heaven before his ſaints that were to follow after. Firſt, he ſtrikes hands in the covenant. Secondly, he ſtands bound as a ſurety to ſee every thing in the covenant accompliſhed that was to be done on his part; then he brings the meſſage from heaven to the world; and before he goeth back he offereth himſelf for the ſame ſins that he agreed to ſuffer for; and ſo ſoon as this was done he goeth poſt-haſte to heaven again; not only to exerciſe the ſecond part of his prieſtly office, but as our forerunner, to take poſſeſſion for us, even into heaven itſelf, as you may ſee, *Heb.* 6. 20. where it is ſaid, *Whither the forerunner is for us entered.*

Firſt, He is run before to open heaven gates: *Be ye open ye everlaſting doors, that the king of glory may enter in.*

Secondly, He is run before to take poſſeſſion of glory in our natures for us.

Thirdly, He is run before to prepare us our places againſt we come after. *I go to prepare a place for you*, John 14. 1, 2, 3.

Fourthly, He is run thither to make the way eaſy, in that he hath firſt trodden the path himſelf.

Fifthly, He is run thither to receive gifts for us. All ſpiritual and heavenly gifts had been kept from us, had not Chriſt ſo ſoon as the time appointed was come, run back to the kingdom of glory to receive them for us. But I cannot ſtand to enlarge upon theſe glorious things, the Lord enlarge them upon your hearts by meditation.

Here now I might begin to ſpeak of his prophetical and kingly office, and the privileges that do and ſhall come thereby, but that I fear I ſhall be too tedious; therefore at this time I ſhall paſs them by. Thus you may ſee how the covenant of grace doth run, and with whom it was made, and alſo what were the conditions thereof.

Now then this grace, this everlaſting

grace of God comes to be free to us thro' the ſatisfaction (according to the conditions) given by another for us; for tho' it be free, and freely given to us, yet the obtaining of it did coſt our head, or publick-man, a very dear price (1 *Cor.* 6. 20.) *For you are bought with a price, even with the precious blood of Chriſt*, (1 Pet. 1. 9.) So it is by another, I ſay, not by us; yet it is as ſure made over to us, even to ſo many of us as do or ſhall believe, as if we had done it, and obtained the grace of God ourſelves: Nay, ſurer; for conſider, I ſay, this grace is free to us, and comes upon a clear ſcore, by virtue of the labour and purchaſe of another for us; mark, that which is obtained by another for us, is not obtained for us by ourſelves: Now, *but Chriſt hath* (Heb. 9. 12.) *not by the blood of goats and calves obtained eternal redemption for us* (which were things offered by men under the law) *but by his own blood* (meaning Chriſt's) *he entered into the holy place, having obtained eternal redemption for us.*

Secondly, It comes to be unchangeable through the perfection of that ſatisfaction that was given to God through the Son of Mary for us; for whatever the divine, infinite, and eternal juſtice of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jeſus, this one man, this publick perſon, did compleatly give a ſatisfaction to it, even ſo effectually; which cauſed God not only to ſay I am pleaſed, but, *I am well pleaſed*, Matt. 3. 17. Compleatly and ſufficiently ſatisfied with thee on their behalf; for ſo you muſt underſtand it: Mark there theſe following words, *And having made peace* (or compleatly made up the difference) *through the blood of his croſs by him, to reconcile all things unto himſelf; by him I ſay, whether they be things in earth, or things in heaven, and you who were ſometimes alienated, and enemies in your mind by wicked works; yet now hath he reconciled*, how, *in the body of his fleſh, through death, to preſent you holy*; mark, *holy and unblameable, and unreproveable in his ſight*, Col. 1. 21, 22, 23. And thus it is grace, unchangeable grace to us; becauſe it was obtained, yea compleatly obtained for us by Jeſus Chriſt, God-man.

Object. But ſome may ſay, how was it poſſible that one man Jeſus, by one offering, ſhould ſo compleatly obtain and bring in unchangeable grace, for ſuch an innumerable company of ſinners as are to be ſaved?

Anſ. Firſt, In that he was every way fitted for ſuch a work. And, ſecondly, In that, as I ſaid before, he did every way compleatly ſatisfy that which was offended by our diſobedience to the former covenant. And for the clearing of this,

Firſt, conſider, Was it man that had offended? He was man that gave the ſatisfaction. *For as by man came death, even ſo alſo by man did come the reſurrection from the dead*, 1 Cor. 15. 21.

Secondly, Was it God that was offended? He was God that did give a ſatisfaction. *To us a child is born, to us a ſon is given.——And his name ſhall be called the mighty God* (Iſa. 9. 6.) *He thought it no robbery to be equal with God: but* (for our ſakes, 2 Cor. 8. 9.) *he made himſelf of no reputation*, &c. Phil. 2. 5, 6, 7.

Thirdly, For the further clearing of this, to ſhew you that in every thing he was rightly qualified for this great work; ſee what God himſelf ſaith of him: He calls him in the firſt place man; and ſecondly he owns himſelf to be his fellow, ſaying, *Awake O ſword againſt my ſhepherd, againſt the man*; mark, *the man that is my fellow, ſaith the Lord of hoſts*, Zech. 13. 7.

So that now let divine and infinite juſtice turn itſelf which way it will, it finds one that can tell how to match it; for if it ſay, I will require the ſatisfaction of man, here is a man to ſatisfy its cry: but if it ſay, but I am an infinite God, and muſt and will have an infinite ſatisfaction: here is one alſo that is infinite, even fellow with God; Fellow in his eſſence and being, *Prov.* 8. 23. Fellow in his power and ſtrength, 1 *Cor.* 1. 24. Fellow in his wiſdom, *ſee again the ſame verſe*. Fellow in his mercy and grace, *Tit.* 2. 10. compared with *ver.* 11. together with the reſt of the attributes of God; ſo that, I ſay, let juſtice turn itſelf which way it will, here is a compleat perſon to give a compleat ſatisfaction: thus much of the fitneſs of the perſon.

Secondly, For the compleatneſs of the ſatisfaction given by him for us. And that is diſcovered in theſe particulars.

Firſt, Doth juſtice call for the blood of that nature that ſinned? Here is the heart blood of Jeſus Chriſt. *We have redemption through his blood*, Eph. 1. 14. 1 *Pet.* 1. 18, 19. *Zech.* 9. 10, 11.

2. Doth juſtice ſay, that this blood, if it be not the blood of one that is really, and naturally God, it will not give ſatisfaction to infinite juſtice; then here is God, *Purchaſing his church with his own blood*, Acts 20. 28.

3. Doth juſtice ſay, that it muſt not only have ſatisfaction for ſinners; but they that are ſaved muſt be alſo waſhed and ſanctified with this blood? Then here is he that ſo loved us, that he *waſhed us from our ſins in his own blood*, Rev. 1. 5.

4. Is there to be a righteouſneſs to cloath them with, that are to be preſented before divine juſtice? then here is the righteouſneſs of Chriſt, which is, *even the righteouſneſs of God by faith*, Rom. 3. 22. Phil. 3. 8, 9, 10.

5. Is there any ſins now that will fly

upon this Saviour, like ſo many lions, or raging devils, if he take in hand to redeem man, he will be content *to bear them all himſelf alone, even in his own body upon the tree?* 1 Pet. 2. 24.

6, Is there any law now that will curſe, and condemn this Saviour for ſtanding in our perſons, to give ſatisfaction to God for the trangreſſion of man? He will be willing to be curſed, yea to be made a curſe for ſinners, rather than they ſhall be curſed and damned themſelves, Gal. 3. 13.

7. Muſt the great and glorious God, whoſe eyes are ſo pure that he cannot behold iniquity: I ſay, muſt he not only have the blood, but the very life of him that will take in hand to be the deliverer, and Saviour of us poor miſerable ſinners? He *is willing to lay down his life for his ſheep*, John 10. 11.

8. Muſt he not only die a natural death, but muſt his ſoul deſcend into hell (tho' it ſhould not be left there?) he will ſuffer that alſo, Pſal. 16. 10. and Acts 2. 3.

9. Muſt he not only be buried, but riſe again from the dead, and overcome death, that he might be the firſt fruits to God of them that ſleep, which ſhall be ſaved? He will be buried, and alſo through the ſtrength of his Godhead, he will raiſe himſelf out of the grave, though death hold him never ſo faſt, and the Jews lay never ſuch a great ſtone upon the mouth of the ſepulchre, and ſeal it never ſo faſt, 1 Cor. 15. 2. Luke 24. 34.

10. Muſt he carry that body in the preſence of his Father, to take poſſeſſion of heaven, Heb. 9. 24. John 14. 2, 3. And muſt he appear there as a prieſt (Heb. 6. 20.) as fore-runner (ver. the ſame) as an advocate (1 John 2. 1, 2.) as a prophet, as a treaſure-houſe, as an interceder, and pleader of the cauſes of his people? he will be all theſe, and much more; to the end, the grace of God by faith in Jeſus Chriſt, might be made ſure to all the ſeed. *Who then can condemn? It is God that juſtifieth; becauſe Chriſt hath died, yea, rather that is riſen again. Who* (now ſeeing all this is ſo effectually done) *ſhall lay any thing*, the leaſt thing? who can find the leaſt flaw, the leaſt wrinkle, the leaſt defect or imperfection *in this glorious ſatisfaction.*

Object. But is it poſſible that he ſhould ſo ſoon give infinite juſtice a ſatisfaction, a complete ſatisfaction? for the eternal God doth require an eternal lying under the curſe, to the end, he may be eternally ſatisfied.

Anſw. Indeed that which is infinite, muſt have an eternity to ſatisfy God in; that is, they that fall into the priſon and pit of utter darkneſs, muſt be there to all eternity, to the end, the juſtice of God may may have its full blow at them. But now he that I am ſpeaking of, is God, (Iſa. 9. 6. 2 Tim. 1. 16. Heb. 1. 8, 9, Phil. 2. 4, 5, 6.) and ſo is infinite: Now he which is true God, is able to give in as little a time an infinite ſatisfaction, as Adam was in giving the diſſatisfactnn. Adam himſelf might have given ſatisfaction for himſelf as ſoon as Chriſt, had he been very God, as Jeſus Chriſt was: For the reaſon why the poſterity of Adam, even ſo many of them as fall ſhort of life, muſt lie broiling in hell to eternity, is this: They are not able to give the juſtice of God ſatisfaction, they being not infinite, as aforeſaid. *But Chriſt* (that is God-man) *being come an high prieſt* (that is to offer and give ſatisfaction) *of good things to come: by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building: Neither by the blood of goats and calves, but by his own*; mark you that, *but by his own blood he hath entered into the holy place, having* (already) *obtained eternal redemption for us:* But how? *For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purging of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit* (who through the power and vertue of his infinite Godhead) *offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God? And for this cauſe* (that is, for that he is God as well as man, and ſo able to give juſtice an infinite ſatisfaction; therefore) *he is the mediator of the new covenant, that by the means of his death for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of an eternal inheritance,* Heb. 9. 11 to 16. as I ſaid before.

Object. This is much; but is God contented with this? Is he ſatisfied now in the behalf of ſinners by this man's thus ſuffering? If he is, then how doth it appear?

Anſw. It is evident, yea, wonderful evident, that this hath pleaſed him to the full, as appeareth by theſe following demonſtrations.

Firſt, in that God did admit him into his preſence; yea, receive him with joy and muſick, even with the ſound of the trumpet at his aſcenſion into heaven, (Pſal. 47. 5) and Chriſt makes it an argument to his children, that his righteouſneſs was ſufficient, in that he went to his Father, and they ſaw him no more (*John* 16. 10.) *Of righteouſneſs*, ſaith he, *becauſe I go to my Father, and ye ſee me no more:* As if he had ſaid, My Spirit ſhall ſhew to the world, that I have brought in a ſufficient righteouſneſs to juſtify ſinners withal, in that when I go to appear in the preſence of my Father on their behalf, he ſhall give me entertainment, and not throw me down from heaven, becauſe I did not do it ſufficiently.

Again, If you conſider the high eſteem that God the Father doth ſet on the death of his Son, you will find that he hath received good content thereby. When the Lord Jeſus by way of complaint told his Father, that he and his merits were not valued to the worth; his Father anſwered, *It is a light thing that I ſhould give thee O my ſervant, to bring Jacob again; I will alſo give thee for a light to the Gentiles, that thou mayeſt be for ſalvation to the ends of the earth*, Iſa. 49. 1, 2, 3, 4, 5, 6. As if the Lord had ſaid, My Son, I do value thy death at a higher rate, than that thou ſhouldeſt ſave the tribes of Iſrael only; behold the Gentiles, the barbarous Heathens, they alſo ſhall be brought in as the price of thy blood. It is a light thing that thou ſhouldeſt be my ſervant (only) to bring or redeem the tribes of Jacob, and to reſtore the preſerv'd of Iſrael; I will give thee for a light to the Gentiles, that thou mayeſt be my ſalvation to the ends of the earth.

Again, You may ſee it alſo by the carriage of God the Father to all the great ſinners to whom mercy was proffered. We do not find that God maketh any objection againſt them that come to him for the pardon of their ſins: becauſe he did want a ſatisfaction ſuitable to the greatneſs of their ſins. There was Manaſſeh who was one that burnt his children in the fire to the devil, 2 Chron. 33. from 1 to 12. that uſed witchcraft, that uſed to worſhip the hoſt of heaven, that turned his back on the word that God ſent unto him: nay, that did worſe than the very Heathen that God caſt out before the children of Iſrael. Alſo thoſe that are ſpoken of Acts 19. 19. that did ſpend ſo much time in conjuration, and the like, Acts 8. (for ſuch I judge they were) that when they came to burn their books, they counted the price thereof to be fifty thouſand pieces of ſilver. Simon Magus alſo that was a ſorcerer, and bewitched the whole city, yet he had mercy proffered to him once and again: I ſay, it was not the greatneſs of the ſins of theſe ſinners; no, nor of an innumerable company of others, that made God at all to object againſt the ſalvation of their ſouls, which juſtice would have conſtrained him to, had he not had ſatisfaction ſufficient, by the blood of the Lord Jeſus. Nay further, I do find that becauſe God the Father, would not have the merits of his ſon to be undervalued; I ſay, he doth therefore freely by his conſent, let mercy be proffered to the greateſt ſinners, in the firſt place, for the Jews, that were the worſt of men in that day for blaſphemy againſt the goſpel: yet the apoſtle proffered mercy to them in the firſt place. *It is neceſſary* (ſaith he) *that the word of God ſhould firſt have been ſpoken to you*, Acts 13. 46. Acts 3. 26. And Chriſt gave them commiſſion ſo to do: for ſaith he, *Let repentance and remiſſion of ſins be preached in my name among all nations, and begin*; mark that, *begin at Jeruſalem*, Luke 24. 47. Let them that but the other day had their hands up to the elbows in my heart blood, have the firſt proffer of my mercy. And ſaith Paul, *For this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them that ſhould hereafter believe on him to life everlaſting*, 1 Tim. 15. 16. As the apoſtle ſaith, thoſe ſinners that were dead, poſſeſſed with the devil, and the children of wrath he hath quickened, delivered and ſaved, Epheſ. 2. 1, 2, 3, 4, 5, 6, 7. *that he might even in the very ages to come, ſhew forth the exceeding riches of his grace in his kindneſs towards us* (and that) *through Jeſus Chriſt.*

Secondly, it is evident that that which this man did as a common perſon, he did it compleatly and ſatisfactorily, as appears by the openneſs (as I may ſo call it) which was in the heart of God to him at his reſurrection and aſcenſion. *Aſk of me* (ſaith he) *and I will give thee the* (very) *heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*, Pſal. 2. 8. And this was at his reſurrection, Acts 13. 33. Whereas, though he had aſked, yet if had not given a full and compleat ſatisfaction, juſtice would not have given him any thing; for juſtice, the juſtice of God is ſo pure, that if it be not compleatly ſatisfied in every particular, it giveth nothing but curſes, Gal. 3. 10.

Thirdly, It is yet far more evident that he hath indeed pleaſed God in the behalf of ſinners, in that God hath given him gifts to diſtribute to ſinners, yea the worſt of ſinners, as a fruit of ſatisfaction, and that at his aſcenſion, (Pſalm 68. 18.) Chriſt hath ſo ſatisfied God, that he hath given him all the treaſures both of heaven and earth to diſpoſe of as he ſeeth good; he hath ſo pleaſed God that he hath given him a name above every name; a ſceptre above every ſceptre; a crown above every crown; a kingdom above every kingdom, Phil. 29. Rev. 19. 16. he hath given him the higheſt place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth in his own hand, to bind whom he pleaſeth, and to ſet free whom he thinks meet; he hath, in a word, ſuch an high eſteem in the eyes of his Father, that he hath put into his hand all things that are for the profit of his people, both in this world, and that which is to come; and all this as the fruit of his faithfulneſs in doing of his work, as the mediator of the new covenant. *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts*; mark, thou haſt received them, *for men, even for the* (worſt of men, for the) *rebellious alſo:* And hath ſent forth ſome, being furniſhed with theſe gifts; ſome I ſay, *For the work of the miniſtry*, to the edifying of them that are already called, and alſo for the calling of all thoſe for whom he covenanted with his Father, *Till all come in the unity of faith*, &c. Eph. 4. 8, 9, 10, 11, 12, 13.

Fourthly, It doth ſtill appear far more evident: For will you hear what the Father himſelf ſaith for the ſhewing of his well-pleaſedneſs in theſe two particulars. Firſt, In that he bids poor ſouls to hear, and to do as Chriſt would have them, Matt. 3. 17. Luke 9. 35. Secondly, In that he reſolves to make them that turn their backs upon him, that diſhonour him, (which is done in a very great meaſure by thoſe that lay aſide his merits done by himſelf for juſtification) I ſay, he that reſolved to make them his footſtool; where he ſaith, *Sit thou art my right hand, until I make thine enemies thy footſtool.* Are they enemies to thee, ſaith God? I will be even with them. Do they ſlight thy merits? Do they ſlight thy groans, thy tears, thy blood, thy death, thy reſurrection and interceſſion, thy ſecond coming again in heavenly glory? I will tear them and rend them; I'll make them as mire in the ſtreets; I will make thy enemies thy footſtool, (Pſ. 110. 1. Matt. 22. 44. Heb. 1. 13. chap. 10. 15.) I, ſaith he, *And thou ſhalt daſh them in pieces like a potter's veſſel*, Pſal. 2. 9. Look to it you that ſlight the merits of the blood of Chriſt.

Fifthly, Again further; yet God will make all the world to know, that he hath been and is well pleaſed in his Son, in that God hath given (and will make it appear he hath given) the world to come into his hand, Heb. 2. And that he ſhall raiſe the dead, bring them before his judgment ſeat, execute judgment upon them, which he pleaſeth to execute judgment on to their damnation; and to receive them to eternal life whom he doth favour, even ſo many as ſhall be found to believe in his name and merits, (John 5. 26, 27, 28.) *For as the Father has life in himſelf, ſo hath he given to the Son life in himſelf; and he hath given him authority to execute judgment alſo; becauſe he is the ſon of man — For the hour is coming, that all that are in the graves ſhall hear his voice, and ſhall come forth: they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation.* Ay, and the worſt enemy that Chriſt hath now, ſhall come at that day with a *pale face*, with a *quaking heart*, and *bended knees*, trembling before him, confeſſing the glory of his merits, and the virtue there was in them to ſave, *to the glory of God the Father*, Rom. 14. 11. Phil. 2. 9. 10, 11.

Much more might be added to diſcover the glorious perfection of this man's ſatiſfaction; but for you that deſire to be further ſatisfied concerning this, ſearch the ſcriptures, and beg of God to give you faith and underſtanding therein: and as for you that ſlight theſe things, and continue ſo doing, God hath another way to take with you, even to daſh you in pieces like a potter's veſſel: for this hath Chriſt received of his Father to do unto you, *Rev.* 2. 27.

Thus I have ſhewed you in particular, that the covenant of the grace of God is free and unchangeable to men; that is, in that it hath been obtained for men, and that perfectly, to the ſatisfying of juſtice, and taking all things out of the way that were any ways an hindrance to our ſalvation, Col. 2. 14.

The ſecond thing for the diſcovering of this freeneſs, and conſtancy of the covenant of the grace of God, is manifeſted thus.

Firſt, Whatſoever any man hath of the grace of God, he hath it as a free gift of God through Jeſus Chriſt the mediator of this covenant, even when they are in a ſtate of enmity to him, (mark that, Rom. 5. 8, 9. Col. 1. 21, 22.) whether it be Chriſt as the foundation ſtone, or faith to lay hold on him, Eph. 2. 8. *For by grace you are ſaved through faith, and that not of yourſelves* (not for any thing in you, or done by you for the purchaſing of it) *but it is the free gift of God.* And that beſtowed on you, *even when ye were dead in treſpaſſes and ſins*, Eph. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9. Nay, if thou haſt ſo much as one deſire that is right, it is the gift of God: for of ourſelves, ſaith the apoſtle, *we are not able to ſpeak a good word, or think a good thought*, 2 Cor. 3. 5.

Was it not grace, abſolute grace, that God made promiſe of to Adam after tranſgreſſions? Gen. 3. 5.

Was it not free grace in God to ſave ſuch a wretch as Manaſſeh was, who uſed inchantments, witchcraft, burnt his children in the fire, and wrought much evil? 1 Chron. 33.

Was it not free grace to ſave ſuch as thoſe were that are ſpoken of in the 16th of Ezekiel, which no eye pitied?

Was it not free grace for Chriſt to give Peter a loving look after he had curſed and ſwore and denied him?

Was it not free grace that met Paul when he was going to Damaſcus to proſecute, which converted him, and made him a veſſel of mercy?

And what ſhall I ſay of ſuch that are ſpoken of in the 1 Cor. 9. 10. ſpeaking there of *fornicators, idolators, adulterers, effeminate, abuſers of themſelves with mankind, thieves, covetous, revilers, drunkards, extortioners*, the baſeſt of ſinners in the world, and yet were waſhed, and yet were juſtified, was it not freely by grace? O ſaints, you that are in heaven cry out, We come hither by grace; and you that are on earth, I am ſure you cry, if ever we go thither, it muſt be freely by grace.

Secondly, In the next place, it appears to be unchangeable in this. Firſt, Becauſe juſtice being once ſatisfied, doth not uſe to call for the debt again: No, let never ſuch a ſinner come to Jeſus Chriſt, and ſo to God by him; and juſtice inſtead of ſpeaking againſt the ſalvation of that ſinner, it will ſay, I am juſt, as well as faithful to forgive him his ſins, 1 John 1. 9. When juſtice itſelf is pleaſed with a man, and ſpeaks on his ſide, inſtead of ſpeaking againſt him, we may well cry out, *Who ſhall condemn?*

2. Becauſe there is no law to come in againſt the ſinner that believes in Jeſus Chriſt; for he is not under that, and that by right comes in againſt none, but thoſe that are under it: but believers are not under that, that is not their Lord, therefore that hath nothing to do with them; and beſides Chriſt's blood hath not only taken away the curſe thereof, but alſo he hath in his own perſon compleatly fulfilled it as a publick perſon in our ſtead, Rom. 8. 1, 2, 3, 4.

3. The devil that accuſed them is deſtroyed, Heb. 2. 14, 15.

4. Death and the grave, and hell are overcome, 1 Cor. 15. 55. Hoſea 13. 14.

5. Sin that great enemy of man's ſalvation, that is waſhed away, Rev. 1. 5.

6. The righteouſneſs of God is put upon them that believe, and given to them, and they are found in it, Phil. 3. 8, 9, 10. Rom. 3. 22.

7. Chriſt is always in heaven to plead for them, and to prepare a place for them, Heb. 7. 24. John 14. 1, 2, 3, 4.

8. He hath not only promiſed that he will not leave us, nor forſake us; but he hath alſo *ſworn* to fulfil his promiſes. O rich grace? free grace! Lord, who deſired thee to promiſe? who compelled thee to *ſwear?* we uſe to take *honeſt men* upon their *bare words*; but God, *willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel* (hath) *confirmed it by an oath, that by two immutable things* (his promiſe and his oath) *in which it is impoſſible for God to lie* (or break either of them) *we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us*, (Heb. 6. 13, 17, 18.) I'll warrant you, God will never break his *oath*; therefore we may well have good ground to hope from ſuch a good *foundation* as this, that God will never leave us indeed.

Again, thirdly, Not only thus, but Firſt, God hath begotten believers again to himſelf, to be his *adopted* and *accepted* children, in and through the Lord Jeſus, 1 Pet. 1. 3.

Secondly, God hath prepared a kingdom for them, before the foundation of the world, through Jeſus Chriſt, Mat. 25.

Thirdly, He hath given them an earneſt of their happineſs, while they live here in this world (Eph. 1. 13, 14.) *After ye believed you were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion to the praiſe of his glory*, and that through this Jeſus.

Fourthly, If his children ſin through weakneſs, or by ſudden temptation; they confeſſing of it, he willingly forgives and heals all their wounds, reneweth his love towards them, waits to do them good, caſteth their ſins into the depths of the ſea, and all this freely, without any work done by men as men. *Not for your own ſakes do I do this, O houſe of Iſrael, be it known unto you, ſaith the Lord*, Ezek. 36. 22, 23. but wholly and alone by the blood of Jeſus.

Fifthly, In a word, If you would ſee it altogether, God's love was the cauſe why Jeſus Chriſt was ſent to bleed for ſinners. Jeſus Chriſt's bleeding ſtops the cries of divine juſtice: God looks upon them as compleat in him, gives them to him, as his by right of purchaſe. Jeſus ever lives to pray for them that are thus given unto him, God ſends his holy Spirit into them, to reveal this to them, ſends his angels to miniſter for them: and all this by virtue of an everlaſting covenant between the Father and the Son. *Thrice happy are the people that are in ſuch a caſe.*

Nay, further, he hath made them brethren with Jeſus Chriſt, members of his fleſh, and of his bones, the ſpouſe of this Lord Jeſus; and all to ſhew you how dearly, how really, how conſtantly he loveth us, who by the faith of his operation have laid hold upon him.

I ſhall now lay down a few arguments for the ſuper-abundant clearing of it, and afterwards anſwer two or three objections, that may be made againſt it, and ſo I ſhall fall upon the next thing.

Firſt, God loves the ſaints, as he loves Jeſus Chriſt: And God loves Jeſus Chriſt with an eternal love; therefore the ſaints alſo with the ſame. *Thou haſt loved them, as thou haſt loved me*, John 17. 23.

Secondly, That love which is God himſelf muſt needs be everlaſting love: and that is the love wherewith God hath loved his ſaints in Chriſt Jeſus; therefore his love towards his children in Chriſt, muſt needs be an everlaſting love. There is none dare ſay, that the love of God is mixed with a created mixture: if not, then it muſt needs be himſelf, 1 *John* 4. 16.

Thirdly, That love which is always pitched upon us, in an object as holy as God, muſt needs be an everlaſting love. Now the love of God was, and is pitched upon us, through an object as holy as God himſelf, even our Lord Jeſus: Therefore it muſt needs be unchangeable.

Fourthly, If he with whom the covenant of grace was made, did in every thing, and condition, do, even what the Lord could deſire or require of him, that his love might be extended to us, and that for ever; then his love muſt needs be an everlaſting love, ſeeing every thing required of us, was compleatly accompliſhed for us by him: And all this hath our Lord Jeſus done, and that moſt gloriouſly, even on our behalf: therefore it muſt needs be a love that laſts for ever and ever.

Fifthly, If God hath declared himſelf to be the God that changeth not, and hath ſworn to be immutable in his promiſe, then ſurely he will be unchangeable. And he hath done ſo: therefore it is impoſſible for God to lye; and ſo for his eternal love to be changeable (*Heb* 6. 13, 14, 17, 18.) Here is an argument of the Spirit's own making! Who can contradict it? If any object, and ſay, But ſtill it is upon the condition of believing: I anſwer, The condition alſo is his own free gift, and not a qualification ariſing from the ſtock of nature (*Eph.* 2. 8. *Phil.* 1. 28, 29.) So that here is the love unchangeable; here is alſo the condition given by him whoſe love is unchangeable, which may ſerve yet further for a ſtrong argument, that God will have his love unchangeable. Sinner, this is better felt and enjoyed, than talked of.

Object. But if this love of God be unchangeable in itſelf, yet it is not unchangeably ſet upon the ſaints, unleſs they behave themſelves the better.

Anſ. As God's love at the firſt was beſtowed upon the ſaints, without any thing foreſeen by the Lord in them, as done by them (*Deut.* 9. 4, 5, 6.) So he goeth on with the ſame, ſaying, *I will never leave thee nor forſake thee*, Heb. 13. 5.

Object. But how cometh it to paſs then that many fall off again, from the grace of the goſpel, after a profeſſion of it for ſome time, ſome to deluſions, and ſome to their open ſins again?

Anſ. They are all fallen away, not from the everlaſting love of God to them; but from the profeſſion of the love of God to them: Men may profeſs that God loves them, when there is no ſuch matter, and that they are the children of God, when the devil is their father; (as it is in *John* 8. 40, 41, 42, 43, 44.) Therefore they that do finally fall away from a profeſſion of the grace of the goſpel: It is firſt, becauſe they are baſtards and not ſons. Secondly, becauſe as they are not ſons, ſo God ſuffereth them to fall, to make it appear that they are not ſons, not of the houſhold of God. *They went out from us, for they were not of us; for if they had been of us, no doubt,* (mark that) *no doubt* (ſaith he) *they would have continued with us; but they went out from us, that it might be made manifeſt that they were not all of us* (1 John 2. 19.) And though *Hymenæus* and *Philetus do throw themſelves headlong to hell, nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his*, 2 Tim. 2. 17, 18, 19.

Object. But the ſcripture ſaith, that there are ſome that had faith, yet loſt it, and have made ſhipwreck of it: Now God loves no longer than they believe, as is evident; For *he that believes not ſhall be damned.* So then, if ſome may have faith, and yet loſe it, and ſo loſe the love of God, becauſe they have loſt their faith, it is evident that God's love is not ſo immutable as you ſay it is to every one that believeth.

Anſ. There are more ſorts of faith than one that are ſpoken of in ſcripture.

Firſt, There is a faith that men may have, and yet be nothing, none of the ſaints of God (1 *Cor.* 3. 1, 2, 3, 4.) and yet may do great things therewith.

2. There is a faith that was wrought meerly by the operation of the miracles that were done in thoſe days by Chriſt and his followers; *And many of the people believed on him*, How came they by their faith? Why, by the operation of the miracles that he did among them; for ſaid they, *When Chriſt cometh, will he do more miracles than this man hath done?* The great thing that wrought their faith in them, was only by ſeeing the miracles that he did (*John* 7. 31. *chap.* 2. 23.) which is not that ſaving faith, which is called *the faith of God's elect*, as is evident: For there muſt not be only miracles wrought upon outward objects, to beget that, that being too weak a thing, but it muſt be by the ſame power that was ſtretched out in raiſing Chriſt from the dead; yea, the exceeding greatneſs of that power (*Eph.* 1. 18, 19.) So there is a believing, being taken with ſome marvellous work, viſibly appearing to the outward ſenſe of ſeeing; and there is a believing that is wrought in the heart, by an inviſible operation of the ſpirit, revealing the certainty of the ſatisfaction of the merits of Chriſt to the ſoul in a more

glorious way, both for certainty and durableneſs, both as to the promiſe and the conſtancy of it, *Mat.* 16. 17, 18.

3. There is a faith of a man's own, of a man's ſelf alſo; but the faith of the operation of God (in ſcripture) is ſet in oppoſition to that; for ſaith he, *you are ſaved by grace through faith, and that not of yourſelves,* (of your own making, but that which is the free gift of God) *Eph.* 2. 8.

4. We ſay, There is an hiſtorical faith, that is, ſuch as is begotten meerly by the hiſtory of the word, not by the co-operation of the ſpirit by the word.

5. We ſay, There is a traditional faith; that is, to believe things by tradition, becauſe others ſay they believe them; this is received by tradition, not by revelation, and ſhall never be able to ſtand neither at the day of death, nor at the day of judgment; though poſſibly, men, while they live here, may eſteem themſelves and eſtates to be very good, becauſe their heads are filled full of it.

6. There is a faith that is called (in ſcripture) a dead faith, the faith of devils, or of the devil; they alſo that have only this, they are like the devil, and as ſure to be damned as he, notwithſtanding their faith, if they get no better into their hearts; for it is far off from enabling of them to lay hold of Jeſus Chriſt, and ſo to put him on for eternal life and ſanctification (*Jam.* 2. 19, 26.) which they muſt do if ever they be ſaved.

But all theſe are ſhort of the ſaving faith of God's elect, as is manifeſt; I ſay, Firſt, Becauſe theſe may be wrought, and not by that power ſo exceedingly ſtretched forth. Secondly, Becauſe theſe are wrought; partly, Firſt, by the ſenſe of ſeeing, namely, the miracles (not by hearing;) and, Secondly, The reſt is wrought by a traditional or hiſtorical influence of the words in their heads, not by an heavenly, inviſible, almighty, and ſaving operation of the ſpirit of God in their hearts.

7. I do ſuppoſe alſo, That there is a faith that is wrought upon men through the influence of thoſe gifts and abilities that God gives ſometimes to thoſe that are not his own by election, though by creation; my meaning is, ſome men finding that God hath given them very great gifts and abilities; as the gifts of preaching, praying, working miracles, or the like; I ſay, they therefore do conclude, that God is their father, and they his children; the ground of which confidence is ſtill begotten, not by the glorious operation of the ſpirit, but by a conſidering of the great gifts that God hath beſtowed upon them, as to the things before-mentioned:

As thus, Firſt, The poor ſoul conſidering how ignorant it was, and now how knowing it is. Secondly, Conſidering how vain it formerly was, and alſo now how civil it is, preſently makes this concluſion, Surely God loves me, ſurely he hath made me one of his, and will ſave me. This is now a wrong faith, as is evident, in that it is placed upon a wrong object; for mark, this faith is not placed aſſuredly on God's grace alone, through the blood and merits of Chriſt, being diſcovered effectually to the ſoul, but upon God through thoſe things that God hath given it; as of gifts; either to preach, pray, or do great works, or the like, which will aſſuredly come to nought as ſure as God is in heaven; if no better faith and ground of faith be found out for thy ſoul ſavingly to reſt upon.

As to the ſecond cauſe of the objection, which runs to this effect, God loves men upon the account of their believing; I anſwer, That God loves men before they believe, he loves them, he calls them, and gives them faith to believe. *But God, who is rich in grace with his great love, wherewith he loved us,* (When? when we believed, or before?) *even when we were dead in our ſins* (and ſo, far off from believers) *hath quickened us together with Chriſt (by grace ye are ſaved)* Eph. 2. 4, 5.

Now alſo, I ſuppoſe that thou wilt ſay in thy heart, I would you would ſhew us then, what is ſaving faith; which thing it may be I may touch upon a while hence, in the next thing that I am to ſpeak unto: O they that have that, are ſafe indeed!

The SECOND Thing.

THE ſecond thing that I am to ſpeak unto, is this, *Who they are that are actually brought into this free and unchangeable grace*; and alſo *how they are brought in.*

Anſ. Indeed now we are come to the pinch of the whole diſcourſe; and if God do but help me to run rightly through this, as I do verily believe he will, I may do thee, reader, good, and bring glory to my God.

The queſtion containeth theſe two branches, Firſt, Who are brought in: Secondly, How they are brought in. The firſt is quickly anſwered: *Chriſt Jeſus came into the world to ſave ſinners, Jewiſh ſinners, Gentile ſinners, old ſinners, young ſinners, great ſinners,* the *chiefeſt* of *ſinners,* 1 Tim. 1. 14, 15. Rom. 5. 7 to 11. 1 Cor. 6. 9, 10. Mat. 21. 31. *publicans* and *harlots*; that is, whores, cheaters and exactors, ſhall enter into the kingdom of heaven. *For I came not* (ſaith Chriſt) *to call the righteous, but ſinners to repentance,* Mark 2. 17.

A ſinner in the ſcripture is deſcribed in general to be a tranſgreſſor of the law. 1 *John* 3. 4. *Whoſoever committeth ſin, tranſgreſſeth the law; for ſin is the tranſgreſſion of the law.*

But particularly, they are deſcribed in a more particular way, as firſt, Such as in whom dwelleth the devil, *Epheſ.* 2. 2, 3. Secondly, Such as will do the ſervice of him, *John* 8. 44. Thirdly, Such as are enemies to God, *Col.* 1. 21. Fourthly, Such as are (1 *Cor.* 6. 9, 10. 2 *Chron.* 33. 1 to 13, *&c.* *Acts* 9. 1, 2, 3. 1 *Tim.* 1. 14, 15, 16. *Acts* 19. 19 *chap.* 2. 36, 37.) *Drunkards, whoremaſters, lyars, perjured perſons, covetous, revilers, extortioners, fornicators, ſwearers, poſſeſſed with devils, thieves, idolaters, witches, ſorcerers, conjurers, Murderers,* and the like; theſe are ſinners, and ſuch ſinners, that God hath prepared heaven, happineſs, pardon of ſin, and an inheritance of God, with Chriſt, with ſaints, with angels, if they do come in and accept of grace, as I prove at large: For God's grace is ſo great, that if they do come to him, by Chriſt, preſently all is forgiven them; therefore never object, that thy ſins are too great to be pardoned; but *come taſte and ſee how good the Lord is to any whoſoever come unto him.*

The ſecond thing is, How are theſe brought into this everlaſting covenant of grace?

2. *Anſ.* When God doth in deed and in truth bring in a ſinner into this moſt bleſſed covenant (for ſo it is) he uſually goeth this way.

Firſt, He ſlays or kills the party to all things beſides himſelf, and his Son Jeſus Chriſt, and the comforts of the Spirit.

For the clearing of this, I ſhall ſhew you, Firſt, With what God kills: Secondly, How God kills: And, Thirdly, To what God kills thoſe whom he makes alive in Jeſus Chriſt.

For the firſt, When God brings ſinners into the covenant of Grace, he doth firſt kill them with the covenant of works, which is the moral law, or ten commandments. This is Paul's doctrine, and alſo Paul's experience. It is his doctrine where he ſaith, *The miniſtration of death engraven in ſtones, the miniſtration of condemnation* (which is the law, in that place called the *letter*) *kills,* 2 Cor. 3. 6, 7, 8, 9. *The letter* (ſaith he) *killeth,* or the law, or the miniſtration of death, which in another place is called a ſound of words, *Heb.* 12. 19. becauſe they have no life in them, but rather death and damnation, through our inability to fulfill them (*Rom.* 8. 3.) doth kill, 2 *Cor.* 6.

Secondly, It is his experience, where he ſaith, *I was alive once* (that is, to my own things, *Phil.* 3. 7, 8, 9, 10.) *without the law* (that is before God did ſtrike him dead by it) *but when the commandment came* (that is, to do and exerciſe its right office on me, which was to kill me, then) *ſin revived and I died,* (and I was killed,) *and the commandment* (or the law) *which was ordained to be unto life, I found to be unto death: For ſin taking occaſion by the commandment, deceived me, and thereby ſlew me,* Rom. 7. 9, 10, 11. And indeed to ſpeak my own experience, together with the experience of all the ſaints, they can ſeal with me to this, more or leſs.

Queſt. But how doth God kill with this law or covenant?

Anſ. Firſt, by opening to the ſoul the ſpirituality of it; *The law is ſpiritual* (ſaith he) *but I am carnal, ſold under ſin,* Rom. 7. 14. Now the ſpirituality of the law is diſcovered this way.

Firſt, By ſhewing to the ſoul, that every ſinful thought is a ſin againſt it. Ay, ſinner, when the law doth come home indeed upon thy ſoul in the ſpirituality of it, it will diſcover ſuch things to thee to be ſins, that now thou lookeſt over, and regardeſt not; that is a remarkable ſaying of Paul, when he ſaith, *Sin revived and I died*; Sin revived, ſaith he, as if he had ſaid, thoſe things that before I did not value nor regard, but looked upon them to be trifles, to be dead, and forgotten; but when the law, was faſtened on my ſoul, it did ſo raiſe them from the dead, call them to mind, ſo muſter them before my face, and put ſuch ſtrength into them, that I was over maſtered by them, by the guilt of them. Sin revived, by the commandment, or my ſins had mighty ſtrength, life, and abundance of force upon me, becauſe of that; inſomuch, that it killed me, *Rom.* 7. 9.

Secondly, It ſheweth that every ſuch ſin deſerveth eternal damnation. (Friends, I doubt there be but few of you that have ſeen the ſpirituality of the law of works) but this is one thing in which it diſcovereth its ſpirituality, and this is the proper work of the law.

Thirdly, God with a diſcovery of this, doth alſo diſcover his own divine and infinite juſtice, (of which the law is a deſcription) which backs what is diſcovered by the law; and that by diſcovering of its purity and holineſs, to be ſo divine, ſo pure, ſo upright, and ſo far off from winking at the leaſt ſin, that he doth by that law, without any favour, condemn the ſinner for it, *Gal.* 3. 10. Now when he hath brought the ſoul into this præmunire, into this puzzle; Then,

2. He ſheweth to the ſoul the nature and condition of the law, as to its dealing with, or forbearing of the ſinner, that hath ſinned againſt it: which is to paſs an eternal curſe upon both ſoul and body of

the party ſo offending, ſaying to him, *Curſed be the man, that continueth not in every thing that is written in the book of the law to do it:* For, ſaith the law, this is my proper work, Firſt, to ſhew thee thy ſins, and when I have done that, then in the next place to condemn thee for them, or any thing within my bounds; for I am not to ſave any, to pardon any, nay, not to favour any in the leaſt thing that have ſinned againſt me: For God did not ſend me to make alive, but to diſcover ſin, and to condemn for the ſame. Now ſo ſoon as this is preſented to the conſcience, in the next place, the law alſo by this law doth ſhew that now there is no righteous act according to the tenor of that covenant that can reprieve him, or take him off from all this horror and curſe that lies upon him; becauſe that is not a miniſtration of pardon (as I ſaid before) to forgive the ſin; but an adminiſtration of damnation, becauſe of tranſgreſſion. O the very diſcovery of this, ſtriketh the ſoul into a deadly ſwoon, even above half dead. But when God doth do the work indeed, he doth in the next place ſhew the ſoul that he is the man that is eternally under this covenant by nature and that it is he that hath ſinned againſt this law, and doth by right deſerve the curſe and diſpleaſure of the ſame; and that all that ever he can do, will not give ſatisfaction to that glorious juſtice that did give this law; holy actions, tears of blood, ſelling all, and giving it to the poor, or whatever elſe can be done by thee, it comes all ſhort, and is all to no purpoſe, *Phil.* 3. I'll warrant him, he that ſeeth this, it will kill him to that which he was alive unto before, though he had a thouſand lives. Ah! ſinners, ſinners, were you but ſenſible indeed of the ſeverity and truth of this, it would make you look about you to purpoſe. O how would it make you ſtrive to ſtop at that, that now you would drink with delight? How many oaths would it make you bite aſunder? Nay, it would make you bite your tongues, to think that they ſhould be uſed as inſtruments of the devil, to bring your ſouls into ſuch an unſpeakable miſery; then alſo, we ſhould not have you hang the ſalvation of your ſouls upon ſuch ſlender pins as now you do: no, no, but you would be in another mind then. O then we ſhould have you cry out, I muſt have Chriſt, what ſhall I do for Chriſt? how ſhall I come at Chriſt? would I was ſure, truly ſure of Chriſt, my ſoul is gone, damned, caſt away, and muſt for ever burn with the devils, if I do not get precious Jeſus Chriſt.

In the next place, when God hath done this, then he further ſhews the ſoul, that the covenant which it is under by nature, is diſtinct from the covenant of grace; and alſo they that are under it, are by nature without any of the graces, which they have that are under the covenant of grace: As Firſt, That it hath no faith, *John* 16. 9. Secondly, No hope, *Eph.* 2. 12. Thirdly, Nor none of the ſpirit to work theſe things. Fourthly, Neither will that covenant give to them any peace with God. Fifthly, No promiſe of ſafeguard from his revenging law, by that covenant. Sixthly, But lieth by nature liable to all the curſes, and condemnings, and thunder-claps of his moſt fiery covenant. Seventhly, That it will accept of no ſorrow, no repentance, no ſatisfaction, as from thee. Eighthly, That it calls for no leſs than the ſhedding of thy blood. Ninthly, The damnation of thy ſoul and body. Tenthly, And if there be any thing proffered to it by thee, as to making of it amends, it throws it back again as dirt in thy face, ſlighting all that thou canſt bring.

Now when the ſoul is brought into this condition, then it is indeed dead; killed to that, to which it was once alive.

And therefore in the next place, to ſhew you to what it is killed; and that is firſt, to ſin: O it dares not ſin! it ſees hell-fire is prepared for them that ſin: God's juſtice will not ſpare it if it live in ſin; the law will damn it, if it live in ſin; the devil will have it, if it follow its ſins: O, I ſay, it trembles at the very thoughts of ſin; Ay, if ſin do but offer to tempt the ſoul, to draw away the ſoul from God, it cries, it ſighs, it ſhunneth the very appearance of ſin, it is odious unto it. If God would but ſerve you thus that love your pleaſures, you would not make ſuch a trifle of ſin, as you do.

Secondly, It is killed to the law of God, as it is the covenant of works: Oh, ſaith the ſoul, the law hath killed me to its ſelf, *I through the law am dead to the law* (Gal. 2. 19.) The law is another thing than I did think it was! I thought it would not have been ſo ſoul-deſtroying, ſo damning a law! I thought it would not have been ſo ſevere againſt me for my little ſins, for my playing, for my jeſting, for my diſſembling, quarrelling, and the like! I had ſome thoughts indeed, that it would hew great ſinners, but let me paſs! and though it condemned great ſinners, yet it would paſs me by! But now, would I were free from this covenant! would I were free from this law! I will tell thee, That a ſoul thus worked upon, is more afraid of the covenant of works, than he is of the devil; for he ſees it is the law that doth give him up into his hands for ſin; and if he was but clear from that, he ſhould not greatly need to fear the devil. Oh! now every particular command tears the caul of his heart! now every command is a great gun well charged againſt his ſoul! now he ſees he had as good run into a fire, to keep himſelf from burning, as to run to the law, to keep himſelf from damning; and this he ſees really, ay, and feels it too, to his own ſorrow and perplexity.

Thirdly, The ſoul alſo now is killed to his own righteouſneſs, and counts that but dung, but droſs, not worth the dirt hanging on his ſhoes. Oh! then ſays he, thou *filthy righteouſneſs!* (Iſai. 64. 6.) How haſt thou deceived me? How haſt thou beguilded my poor ſoul? How did I deceive myſelf with giving of a little alms? with abſtaining from ſome groſs pollutions? with walking in ſome ordinances, as to the out-ſide of them? How hath my good words, good thinkings, good meanings (as the world calls them) deceived my ignorant ſoul? I want the righteouſneſs of faith, the righteouſneſs of God; for I ſee now there is no leſs will do me any good.

Fourthly, It is alſo killed to its own faith, its notion of the goſpel, its own hope, its own repentings, its own promiſes and reſolutions, to its own ſtrength, its own virtue, or whatſoever it had before; Now ſaith the ſoul, That faith I thought I had, it is but fancy; that hope I thought I had, I ſee it is but hypocritical, but vain and groundleſs hope: now the ſoul ſees it hath by nature no ſaving faith, no ſaving hope, no grace at all by nature, by the firſt covenant: now it crieth out, How many promiſes have I broken? and how many times have I reſolved in vain, when I was ſick at ſuch a time, and in ſuch a ſtreight, at ſuch a place? Indeed I thought myſelf a wiſe man once, but I ſee myſelf a very fool now: O how ignorant am I of the goſpel now, and of the bleſſed experience of the work of God on a chriſtian's heart? In a word, it ſees itſelf beſet by nature with all evil, and deſtitute of all good, which is enough to kill the ſtouteſt, hard-hearted ſinner that ever lived on the earth. O friends! ſhould you be plainly dealt withal, by this diſcovery of the dealing of God with a ſinner, when he makes him a ſaint, and would ſeriouſly try yourſelves thereby (as God will try you one day) how few would there be found of you, to be ſo much as acquainted with the work of God in the notion, much leſs in the experimental knowledge of the ſame? And indeed God is fain to take this way with ſinners, thus to kill them, with the old covenant, to all things below a crucified Chriſt.

Firſt, Becauſe otherwiſe there would be none in the world that would look after this ſweet Jeſus Chriſt. There is but a few that go to heaven in all (comparatively) and thoſe few, God is fain to deal with them in this manner, or elſe his heaven, his Chriſt, his glory, and everlaſting happineſs muſt abide by themſelves for all ſinners. Do you think that Manaſſeh would have regarded the Lord, had he not ſuffered his enemies to have prevailed againſt him? 2 Chron. 33. from the 1ſt verſe to the 16th, Jer. 31. 18. Do you think that Ephraim would have looked after ſalvation, had not God firſt confounded him with the guilt of the ſins of his youth? what do you think of Paul, Acts 9. 4, 5, 6. What do you think of the jailor? Acts 16. 30, 31, 32. What do you think of the three thouſand? Acts 2. 36, 37. Was not this the way that the Lord was fain to take to make them cloſe in with Jeſus Chriſt? Was he not fain to kill them to every thing below a Chriſt, they that were driven to their wits ends? inſomuch that they were forced to cry out, *What ſhall we do to be ſaved?* I ſay, God might keep heaven and happineſs to himſelf, if he ſhould not go this way to work with ſinners. O ſtout-hearted rebel! O tender-hearted God!

Secondly, Becauſe then, and not 'till then, will ſinners accept of Jeſus Chriſt on God's terms. So long as ſinners can make a life out of any thing below Chriſt, ſo long they will cloſe with Chriſt with indenting; but when the God of heaven hath killed them to every thing below himſelf, and his Son; then Chriſt will down on any terms in the world. And, indeed, this is the very reaſon why ſinners, when they hear of Chriſt, yet will not cloſe in with him, there is ſomething that they can content in beſides him. The prodigal ſo long as he could content himſelf with the huſks that the ſwine did eat, ſo long he did keep away from his father's houſe; but when he could get no nouriſhment any where on this ſide of his father's houſe, then ſaith he, and not 'till then, *I will ariſe, and go to my father,* &c

I ſay, This is the reaſon therefore why men come no faſter. and cloſe no more readily with the Son of God, but ſtand halting and indenting about the terms they muſt have Chriſt upon: For, ſaith the drunkard, I look on Chriſt to be worth the having; but yet I am not willing to loſe *all* for him; all but my pot, ſaith the drunkard; and all but the world, ſaith the covetous; I will part with any thing but luſt and pride, ſaith the wanton; but if Chriſt will not be had without, I forſake all, caſt away all; then it muſt be with me as it was with the young man in the goſpel, ſuch news will make me ſorry at my very heart.

But now when a man is ſoundly killed to all his ſins, to all his righteouſneſs, to all his comforts whatſoever, and ſees that there is no way but the devil muſt have him, but he muſt be damned in hell, if he be not cloathed with Jeſus Chriſt; O! then (ſaith he) give me Chriſt on any terms, whatſoever he coſt; though he coſt me friends, though he coſt me comforts, though he coſt me all that ever I have; yet like the wiſe merchant in the goſpel, they will ſell all to get that pearl. I tell you, when a ſoul is brought to ſee its want of Chriſt aright, it will not be kept back; father, mother, huſband, wife, lands, livings, nay life and all ſhall go, rather than the ſoul will miſs of Chriſt. Ay, and the ſoul counteth Chriſt a cheap Saviour, if it can get him upon any terms, now the ſoul indents no longer. Now, Lord, give me Chriſt, upon any terms whatſoever he coſt; for I am a dead man, a damned man, a caſt-away, if I have not Chriſt. What ſay you, O you wounded ſinners? Is not this true as I have ſaid? would you not give ten thouſand worlds if you had ſo many, ſo be you might be well aſſured, that your ſins ſhall be pardoned, and your ſouls and bodies juſtified, and glorified, at the coming of the Lord Jeſus Chriſt!

Thirdly, The Lord goeth this way for this reaſon alſo, that it might make the ſoul ſenſible what it coſt Chriſt to redeem it from death and hell. When a man cometh to feel the ſting and guilt of ſin, death and hell upon his conſcience, then, and not till then, can he tell what it coſt Chriſt to redeem ſinners. O! ſaith the ſoul, if a few ſins are ſo terrible, and lay the ſoul under ſuch wrath and torment, what did Chriſt undergo, who bare the ſins of thouſands, and thouſands, and all at once.

This alſo is one means to make ſouls tender of ſin (it is the burned child that dreadeth the fire) to make them humble in a ſenſe of their own vileneſs, to make them count every thing that God giveth them a mercy, to make much of the leaſt glimpſe of the love of God, and to prize it above the whole world. O ſinners, were you killed indeed, then *heaven* would be *heaven*, and *hell* would be *hell* indeed; but becauſe you are not wrought upon in this manner, therefore you count the ways of God, as bad as a good man counteth the ways of the devil, and the ways of the devil and hell as good as a saint doth count the ways of God.

Fourthly, Again, God is fain to go this way, and all to make ſinners make ſure of heaven. So long as ſouls are ſenſeleſs of ſin, and what a damnable ſtate they are in by nature, ſo long they will even dally with the kingdom of heaven, and the ſaltion of their own poor ſouls: but when God cometh, and ſheweth them where they are, and what is like to become of them if they miſs of the *crucified Saviour?* Oh then, ſaith the ſoul, would I were ſure of Jeſus, what ſhall I do to get aſſurance of Jeſus? And thus is God forced, as I may ſay, to whip ſouls to Jeſus Chriſt, they being ſo ſecure, ſo ſenſeleſs, and ſo much their own enemies, as not to look out after their own eternal advantage.

Fifthly, A fifth reaſon why God doth deal thus with ſinners, it is becauſe he would bring Chriſt and the ſoul together in a right way. Chriſt and ſinners would never come together in a beloved poſture, they would not ſo ſuitably ſuit each other, if they were not brought together this way, the ſinner being killed.

O when the ſinner is killed, and indeed ſtruck dead to every thing below a naked Jeſus, how ſuitable then doth the ſoul and Chriſt ſuit one with another. Then here is a naked ſinner for a righteous Jeſus, a poor ſinner to a rich Jeſus, a weak ſinner to a ſtrong Jeſus, a blind ſinner to a ſeeing Jeſus, an ignorant, careleſs ſinner, to a wiſe and careful Jeſus. O how wiſe is God in dealing thus with the ſinner? He ſtrips him of his own knowledge, that he may fill him with Chriſt's; he killeth him for taking pleaſure in ſin, that he may take pleaſure in Jeſus Chriſt, &c.

But ſixthly, God goeth this way with ſinners, becauſe he would have the glory of their ſalvation. Should not men and women be killed to their own things, they would do ſacrifice unto them, and inſtead of ſaying to the lamb, *Thou art worthy*, Rev. 5. 9. Job 40. 14. Rom. 3. 27. Epheſ. 2. 8, 9. Tit. 3. 5. they would ſay their own *arm*, their own *right-hand* hath ſaved them: but God will cut off *boaſting* from ever entering within the border of eternal glory: for he is reſolved to have the glory of the beginning, the middle, and the end, of the contriving and ſaving, and giving ſalvation to them that enter into the joys of everlaſting glory, *That they may be called the trees of righteouſneſs, the planting of the Lord, that he may be glorified.* Iſa. 61. 3. I might have run thorough many things as to this; but I ſhall paſs them, and proceed.

Now ſecondly, The ſoul being thus killed to its ſelf, its ſins, its righteouſneſs, faith, hope, wiſdom, promiſes, and the reſt of its things which it truſted in by nature: In the next place it hath alſo given unto it a moſt glorious, perfect, and never-fading life, which is firſt a life imputed to it; yet ſo really, that the very thought of it in the ſoul hath ſo much operation and authority, eſpecially when the meditation of it is mixed with faith, as to make it (though condemned by the law) to triumph, and to look its enemies in the face with comfort: notwithſtanding the greatneſs of the multitude, the fierceneſs of their anger, and the continuation of their malice, be never ſo hot againſt it.

This imputed life (for ſo it is) the obedience of the Son of God, as his righteouſneſs, in his ſuffering, riſing, aſcending, interceding, and ſo conſequently triumphing over all the enemies of the ſoul, and given to it, as being wrought on purpoſe for it. So that, is there righteouſneſs in Chriſt? that is mine: is there perfection in that righteouſneſs? that is mine: did he bleed for ſin? it was for mine; hath he overcome the law, the devil and hell? the victory is mine, and I am counted the conqueror; *Nay, more than a conqueror, through him that hath loved me*: And I do count this a moſt glorious life: for by this means it is that I am in the firſt place proclaimed both in heaven and earth guiltleſs, and ſuch a one, who, as I am in Chriſt, am not a ſinner, and ſo not under the law, to be condemned, but as holy and righteous as the Son of God himſelf, becauſe he himſelf is my holineſs and righteouſneſs, and ſo likewiſe having by this all things taken out of the way that would condemn me.

Sometimes I bleſs the Lord my ſoul hath had the life that now I am ſpeaking of not only imputed to me, but the very glory of it upon my ſoul. For, upon a time, when I was under many condemnings of heart, and feared becauſe of my ſins, my ſoul would miſs of eternal glory; methought I felt in my ſoul ſuch a ſecret motion as this: *Thy righteouſneſs is in heaven*, together with the ſplendour and ſhining of the ſpirit of grace in my ſoul, which give me to ſee clearly, that my righteouſneſs by which I ſhould be juſtified (from all that could condemn) was the Son of God himſelf in his own perſon, now at the right-hand of his Father, repreſenting me compleat before the mercy-ſeat in his own ſelf: ſo that I ſaw clearly, that night and day, wherever I was, or whatever I was doing, ſtill there was my righteouſneſs juſt before the eyes of divine glory; ſo that the Father could never find fault with me for any inſufficiency that was in my righteouſneſs, being it was compleat; neither could he ſay, Where is it? becauſe it was continually at his right-hand.

Alſo, at another time having contracted guilt upon my ſoul, and having ſome diſtemper of body upon me, ſuppoſing that death might now ſo ſeize upon, as to take me away from among men: then thought I, What ſhall I do now? Is all right with my ſoul? Have I the right work of God on my ſoul? Anſwering myſelf, No ſurely, and that becauſe there were ſo many weakneſſes in me; yea, ſo many weakneſſes in my beſt duties: for, thought I, how can ſuch a one as I find mercy, whoſe heart is ſo ready to evil, and ſo backward to that which is good (ſo far as it is natural.) Thus muſing, being filled with fear to die, theſe words came in upon my ſoul, *Being juſtified freely by his grace, through the redemption which is in Chriſt*; as if God had ſaid, Sinner thou thinkeſt becauſe thou haſt had ſo many infirmities and weakneſſes in thy ſoul, whilſt thou haſt been profeſſing of me, therefore now there is no hopes of mercy; but be it known unto thee, that it was not any thing done by thee at the firſt, that moved me to have mercy upon thee; neither is it any thing that is done by thee now, that ſhall make me either accept or reject thee; behold my Son who ſtandeth by me, he is righteous, he hath fulfilled my law, and given me good ſatisfaction; on him therefore do I look, and on thee only as thou art in him, and according to what he hath done, ſo will I deal with thee: This having ſtayed my heart, and taken off the guilt through the ſtrength of its coming on my ſoul, anon after came in that word as a ſecond teſtimony: *He hath ſaved us, and called us with a holy calling, not according to the works of righteouſneſs which we have done, but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began.*

And thus is the ſinner made alive from the dead, being juſtified by grace through the righteouſneſs of Chriſt which is unto all, and upon all them that believe according to the ſcriptures. *And the life that I now live, it is by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal. 2. 20. *I lay down my life for my ſheep*, John 10. 15. *I am come that you might have it more abundantly. For if while we were enemies, we were reconciled to God by the death of his Son: much more then being reconciled, we ſhall be ſaved by his life*, Rom. 5. 10, 21. *That as ſin reigneth unto death, even ſo might grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord.*

Secondly, This life is not only imputed to him that is wrought on by the Spirit of grace, that is, not only counted his; but alſo there is put into the ſoul an underſtanding, enlightened on purpoſe to know the things of God, which is Chriſt and his imputed righteouſneſs, 1 John 5. 20. (which it never thought of, nor underſtood before) (1 Cor. 2. 9, 10, 11.) which underſtanding being enlightened, and made to ſee ſuch things that the ſoul cannot be contented without it lay hold of, and apply Chriſt unto itſelf ſo effectually; I ſay, that the ſoul ſhall be exceedingly revived in a very *heavenly meaſure*, with the application of this imputed *righteouſneſs*; for thereby it knoweth it ſhall find God *ſpeaketh peace* to its ſelf, with a *fatherly affection*, and ſay, *Be of good chear, thy ſins are forgiven thee*, the righteouſneſs of my Son I beſtow upon thee: *For what the law could not do in that it was weak through the* (thy) *fleſh, I have ſent forth my only Son, and have condemned* *thy ſins in his fleſh*, Rom. 8. 3, 4. And though thou haſt gone aſtray like a loſt ſheep, yet on him I have laid thine iniquities; and though thou hereby didſt undo and break thyſelf for ever, yet by his ſtripes I have healed thee. Thus I ſay, the Lord cauſeth the ſoul by faith to apply that which he doth by grace impute unto it (for thus every ſoul more or leſs is dealt withal) the ſoul being thus enlightened, thus quickened, thus made alive from that dead ſtate it was in before (or at leaſt having the beginnings of this life) it hath theſe ſeveral vertuous advantages, which they have not that are dead in their ſins and treſpaſſes, and under the law.

Firſt, It ſeeth what a ſad condition all men by nature are in, they being in that ſtate which itſelf was in but a while ſince; but now by grace it is beginning to ſcrabble out of it; now it ſeeth the whole world lieth in wickedneſs (1 John 5. 19.) and ſo liable to eternal vengeance, becauſe of their wickedneſs. Ah! friends, let me tell you, though you may be ignorant of your ſtate and condition, yet the poor groaning, hungering ſaints of God do ſee what a ſad, woeful, miſerable ſtate you are in, which ſometimes makes them tremble to think of your moſt lamentable latter end (you dying ſo) and alſo to fly the faſter to their Lord Jeſus, for very fear that they alſo ſhould be partakers of that moſt doleful doom; and this it hath by virtue of its own experience, knowing its ſelf was but a while ago in the ſame condition, under the ſame condemnation. O! there is now a hearty bleſſing of God that ever he ſhould ſhew to it, its ſad condition, and that he ſhould incline its heart to ſeek after a better condition. O bleſſed be the Lord! ſaith the ſoul, that ever he ſhould awaken me, ſtir me up, and bring me out of that ſad condition, that I once with them was in. It makes alſo the ſoul to wonder, to ſee how fooliſhly and vainly the reſt of its neighbours do ſpend their precious time, that they ſhould be ſo void of underſtanding, ſo forgetful of their latter end, ſo ſenſeleſs of the damning nature of their ſins: O that their eyes were but enlightened to ſee whereabouts they are! ſurely they would be of another mind than they are now. Now the ſoul wonders to ſee what ſlender pins thoſe poor creatures do hang the ſtreſs of the eternal ſalvation of their ſouls upon. O! methinks, ſaith the ſoul, it makes me mourn to ſee that ſome ſhould think that they were born chriſtians, and others that their baptiſm makes them ſo, others depending barely upon a traditional, hiſtorical faith, which will leave their ſouls in the midſt of perplexity. O that they ſhould truſt to ſuch fables, fancies, and wicked ſlights of the devil, as their good doings, their good thinkings, their civil walking, and living with the world. O miſerable profeſſion! and the end thereof will be a miſerable end.

But now, when the ſoul is thus wrought upon, it muſt be ſure to look for the very gates of hell to be ſet open againſt it, with all their might and force to deſtroy it. Now hell rageth, the devil roareth, and all the world reſolveth to do the beſt they can, to bring the ſoul again into bondage and ruin. Alſo the ſoul ſhall not want enemies, even in its own heart's luſt, as covetouſneſs, adultery, blaſphemy, unbelief, hardneſs of heart, coldneſs, half-heartedneſs, ignorance, with an innumerable company of attendants, hanging, like ſo many blocks, at its heels, ready to ſink it into the fire of hell every moment, together with ſtrange apprehenſions of God, and Chriſt, as if now they were abſolutely turned to be its enemies, which maketh it doubt of the certainty of its ſalvation: For you muſt underſtand, that though a ſoul may, in reality have the righteouſneſs of the Son of God imputed to it, and alſo ſome faith in a very ſtrong manner to lay hold upon it: yet at another time, through temptation they may fear and doubt again: inſomuch that the ſoul may be put into a very great fear, leſt it ſhould return again into the condition it once was in, Jer. 32. 40. O ſaith the ſoul, when I think of my former ſtate, how miſerable it was, it makes me tremble; and when I think that I may fall into that condition again, how ſad are the thoughts of it to me? I would not be in that condition again for all the world: and this fear riſeth ſtill higher and higher, as the ſoul is ſenſible of ſatan's temptations, or of the working of its own corruptions. Ha? theſe fulthy luſts, theſe filthy corruptions, O that I was rid of them, that they were conſumed in a moment, that I could be quite rid of them they do ſo diſturb my ſoul, diſhonour my God, ſo defile my conſcience, and ſometimes ſo weaken my hands in the way of God, and my comforts in the Lord; O how glad ſhould I be, if I might be ſtripped of them. Rom. 7. 24. Which fear puts the ſoul upon flying to the Lord by prayer, for the covering of his imputed righteouſneſs, and for ſtrength againſt the devil's temptations and its own corruptions; that God would give down his holy Spirit to ſtrengthen it againſt the things that do ſo annoy its ſoul, and ſo diſcourage it in its way, with a reſolution through grace, never to be contented, while it doth find in itſelf a triumphing over it, by faith in the blood of a crucified Jeſus.

Secondly, The ſoul that hath been thus killed by the law to its things it formerly delighted in; now, O now it cannot be contented with that ſlender groundleſs faith and hope, that it once contented itſelf withal. No, no, but now it muſt be brought into the right ſaving knowledge of Jeſus Chriſt, now it muſt have him diſcovered to the ſoul by the ſpirit, now it cannot be ſatisfied, becauſe ſuch and ſuch do tell it is ſo. No, but now it will cry out, "Lord ſhew me continually in the light of thy ſpirit through thy word, that Jeſus that was born in the days of Cæſar Auguſtus (when Mary a daughter of Judah went with Joſeph to be taxed at Bethlehem) that he is the very Chriſt. Lord let me ſee it in the light of thy ſpirit, and in the operation thereof, and let me not be contented without ſuch a faith that is ſo wrought even by the diſcovery of his birth, crucifying, death, blood, reſurrection, aſcenſion, interceſſion, and ſecond (which is his perſonal) coming again, that the very faith of it may fill my ſoul with comfort and holineſs:" And O how afraid the ſoul is, leſt it ſhould fall ſhort of this faith, and of the hope that is begotten by ſuch diſcoveries as theſe are? For the ſoul knoweth, that if it hath not this, it will not be able to ſtand neither in death nor judgment: and therefore ſaith the ſoul, "Lord, whatever other poor ſouls content themſelves withal, let me have that which will ſtand me in ſtead, and carry me through a dangerous world, that may help me to reſiſt a cunning devil, that may help me to ſuck true ſoul ſatisfying conſolation from Jeſus Chriſt through thy promiſes by the might and power of thy ſpirit." And now when the poor ſoul at any time hath any diſcovery of the love of God through a bleeding, dying, riſen, interceeding Jeſus, becauſe it is not willing to be deceived; O how wary is it of cloſing with it, for fear it ſhould not be right, for fear it ſhould not come from God? Saith the ſoul? "Cannot the devil give one ſuch comfort too? Cannot he transform himſelf thus into an angel of light? So that the ſoul (becauſe that it would be upon a ſure ground) cries out, Lord, ſhew me thy ſalvation, and that not once or twice, but, Lord, let me have thy preſence continually upon my heart, to day and to-morrow, and every day:" For the ſoul, when it is rightly brought from under the covenant of works, and planted into the covenant of grace, cannot be (unleſs it be under ſome deſperate temptation) contented without the preſence of God, teaching, comforting, eſtabliſhing, and helping of the ſoul to grow in the things of the Lord Jeſus Chriſt: becauſe it knoweth, that if God hath but withdrawn his preſence in any way from it (as he doth do ſometimes for a while) that then the devil will be ſure to be near at hand, working with his temptations, trying all ways to get the ſoul into ſlavery and ſin again; alſo the corrupt principle, that will be joining and combining with the wicked one, and will be willing to be a co-partner with him, to bring the ſoul into miſchief, which puts a ſoul upon an earneſt continual panting after more of the ſtrengthening, preſerving, comforting, and teaching preſence of God, and for ſtrong ſupplies of faith, that it may effectually lay hold on him.

Thirdly, The ſoul is quickened ſo, that it is not ſatisfied now without it do in deed and in truth partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace: Time was indeed that any thing would ſerve its turn, any falſe conceits of its ſtate to be good; but now all kind of peace will not ſerve its turn, all kind of joy will not be accepted with it; now it muſt joy in God through Jeſus Chriſt, now its peace muſt come through the virtue of the blood of Chriſt, ſpeaking peace to the conſcience, by taking away both the guilt and the filth of ſin by that blood, alſo by ſhewing the ſoul its free acceptance with God through Chriſt, he hath compleatly fulfilled all the conditions of the firſt covenant, and freely hath placed it into the ſafety of what he hath done, and ſo preſents the ſoul compleat and ſpotleſs in the ſight of God through his obedience. Now, I ſay, he hath *Peace through the blood of his croſs*, and ſees himſelf *reconciled to God by the death of his Son*, Col. 1. 20, 21. or elſe his comfort will be queſtioned by him. It is not every promiſe as cometh now upon his heart that will ſerve his turn; no, but he muſt ſee whether the babe Jeſus be preſented to the ſoul, in and through that promiſe; now if the babe leap in his womb, as I may ſo ſay, it is becauſe the Lord's promiſe ſounds aloud in his heart, coming to him big with the love and pardoning grace of God in Jeſus Chriſt; I ſay, this is the firſt and principal joy that the ſoul hath, that is quickened and brought into the covenant of Grace.

Fourthly, Now the man finds heavenly ſanctification wrought in his ſoul, through the moſt precious blood of the man whoſe name is Jeſus Chriſt. "Jeſus that he might ſanctify the people with his own blood, ſuffered without the gate." Now the ſoul finds a change in the underſtanding, in the will, in the mind, in the affections, in the judgment, and alſo in the conſcience; through the inward man a change, and through the outward man a change, from head to foot, as we uſe to ſay, *For he that is in Chriſt*, and ſo in this *covenant of grace, is a new creature*, 2 Cor. 5. 17. or hath been twice made, made, and made again. O now the ſoul is reſolved for heaven and glory, now it crieth out, Lord, if there be a right eye offenſive to thee, pluck it out; or a right foot cut it off; or a right-hand, take it from me; now the ſoul doth begin to ſtudy how it may honour God, and bring praiſe to him. Now the ſoul is for a preparation, for the ſecond coming of Chriſt, endeavouring to lay aſide every thing that may hinder: and for the cloſing in with thoſe things that may make it in a beloved poſture againſt that day.

Fifthly, And all this is from a goſpel ſpirit, and not from a legal natural principle, for the ſoul hath theſe things as the fruits and effects of its being ſeparated unto the covenant of grace, and ſo now poſſeſſed with that ſpirit that doth attend, yea, and dwell in them that are brought into the covenant of grace, from under the old covenant; I ſay, theſe things do ſpring forth in the ſoul, from another root and ſtock, than any of the actings of other men do; for the ſoul that is thus wrought upon, is as well dead to the law and the righteouſneſs thereof (as the firſt covenant) as well as to its ſins.

Sixthly, Now the ſoul begins to have ſome bleſſed experience of the things of God, even of the glorious myſteries of the goſpel.

1. Now it knoweth the meaning of thoſe words; *My fleſh is meat indeed, and my blood is drink indeed*, John 6. 55. and that by experience; for the ſoul hath received peace of conſcience through that blood, by the effectual application of it to the ſoul. Firſt, By feeling the guilt of ſin die off from the conſcience, by the operation thereof. Secondly, By feeling the power thereof, to take away the curſe of the law. Thirdly, by finding the very ſtrength of hell to fail, when once the blood of the man Jeſus Chriſt is received in reality upon the ſoul.

2. Now the ſoul alſo knoweth by experience, the meaning of that ſcripture that ſaith, *Our old man is crucified with him, that the body of ſin might be deſtroyed*, Rom. 6. 6. Now it ſees that when the man Jeſus did hang on the tree on Mount Calvary, that then the body of its ſins was there hanged up, dead and buried with him, though it was then unborn, ſo as never to be laid to its charge, either here or hereafter; and alſo, as never to carry it captive into perpetual bondage, being itſelf overcome by him, even Chriſt the head of that poor creature. And indeed this is the way for a ſoul, both to live comfortably as touching the guilt of ſin; and alſo, as touching the power of the faith of ſin; for the ſoul that doth, or hath received this in deed and in truth, finds ſtrength againſt them both, by and through that man that did for him and the reſt of his fellow ſinners, ſo glorioufly overcome it, and hath given the victory unto them, ſo that now they are ſaid to be overcomers, nay, *more than conquerors through him*, the one man Jeſus Chriſt, *Rom.* 8. 33, 34, 35, 36, 37.

3. Now the ſoul hath received a faith indeed, and a lively hope indeed, ſuch a one as now it can fetch ſtrength from the fulneſs of Chriſt, and from the merits of Chriſt.

4. Yea, now the ſoul can look on itſelf with one eye, and look upon Chriſt with another, and ſay, indeed it is true, I am an empty ſoul, but Chriſt is a full Chriſt; I am a poor ſinner, but Chriſt is a rich Chriſt; I am a fooliſh ſinner, but Chriſt is a wiſe Chriſt; I am an unholy, ungodly, unſanctified creature in myſelf, *But Chriſt is made of God, unto me, wiſdom, righteouſneſs, ſanctification and redemption*, 1 Cor. 1. 30.

5. Now alſo that fiery law, that it could not once endure, nor could not once delight in; I ſay, now it can delight in it after the inward man, now this law is its delight, it would always be walking in it, and always be delighted in it, being offended with any ſin, or any corruption, that would be any ways an hindrance to it, *Rom.* 7. 24, 25. And yet it will not endure that even that law ſhould offer to take the work of its ſalvation, out of Chriſt's hand: no, if it once come to do that, then out of doors it ſhall go, if it was as good again. For that ſoul that hath the right work of God indeed upon it, cries, not my prayers, not my tears, not my works, not my things, do they come from the work of the Spirit of Chriſt itſelf within me; yet theſe ſhall not have the glory of my ſalvation: no, it is none but the blood of Chriſt, the death of Chriſt, of the man Chriſt Jeſus of Nazareth, the carpenter's ſon (as they called him) that muſt have the crown and glory of my ſalvation. None but Chriſt, none but Chriſt; and thus the ſoul labours to give Chriſt the pre-eminence, *Col.* 1. 18.

Now before I go any further, I muſt needs ſpeak a word from my own experience of the things of Chriſt! and the rather becauſe we have a company of ſilly ones in this day of ignorance, that do either comfort themſelves with a notion without the power, or elſe do both reject the notion and the power of this moſt glorious goſpel; therefore for the further conviction of the reader, I ſhall tell him (with David) ſomething of what the Lord hath done for my ſoul; and indeed a little of the experience of the things of Chriſt, is far more worth than all the world. It would be too tedious for me to tell thee (here) all from the firſt to the laſt, but ſomething I ſhall tell thee, that thou mayeſt not think theſe things are fables.

Reader, When it pleaſed the Lord to

begin to inſtruct my ſoul, he found me one of the black ſinners of the world; he found me making a ſport of oaths, and alſo of lies, and many a ſoul-poiſoning meal did I make out of divers luſts, as drinking, dancing, playing, pleaſure with the wicked ones of the world. The Lord finding of me in this condition, did open the glaſs of his law unto me, wherein he ſhewed me ſo clearly my ſins, both the greatneſs of them, and alſo how abominable they were in his ſight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the very fire of his jealouſy upon me; yet for all this I was ſo wedded to my ſins, that, thought I with myſelf, I will have them, though I loſe my ſoul, (O wicked wretch that I was) but God, the great, the rich, the infinite merciful God, did not take this advantage of my ſoul to caſt me away, and ſay, Then take him devil, ſeeing he cares for me no more; no, but he followed me ſtill, and won upon my heart, by giving of me ſome underſtanding, not only into my miſerable ſtate, which I was very ſenſible of; but alſo that there might be hopes of mercy, alſo taking away that love to luſt, and placing in the room thereof a love to religion; and thus the Lord won over my heart to ſome deſire after the means, to hear the word, and to grow a ſtranger to my old companions, and to accompany the people of God together with giving of me many ſweet encouragements from ſeveral promiſes in the ſcriptures: But after this, the Lord did wonderfully ſet my ſins upon my conſcience, thoſe ſins eſpecially that I had committed ſince the firſt convictions; temptations alſo followed me very hard, eſpecially ſuch temptations as did tend to the making me queſtion the very way of ſalvation, *viz.* Whether Jeſus Chriſt was the Saviour or no; and whether I had beſt to venture my ſoul upon his blood for ſalvation, or take ſome other courſe. But being through grace kept cloſe with God (in ſome meaſure) in prayer, and the reſt of the ordinances; I went about a year and upwards, without any ſound evidence as from God to my ſoul, touching the ſalvation as comes by Jeſus Chriſt. But, at the laſt, as I may ſay, when the ſet time was come, the Lord (juſt before the men called quakers came into the country) did ſet me down ſo bleſſedly in the truth of the doctrine of Jeſus Chriſt, that it made me marvel, to ſee firſt, how Jeſus Chriſt was born of a virgin, walked in the world a while with his diſciples, afterwards hanged on the croſs, ſpilt his blood, was buried, roſe again, aſcended above the clouds and heavens, there lives to make interceſſion; and that he alſo will come again at the laſt day to judge the world, and take his ſaints unto himſelf.

Theſe things, I ſay, I did ſee ſo evidently, even as if I had ſtood by when he was in the world, and alſo when he was caught up. I having ſuch a change as this upon my ſoul, it made me wonder; and muſing with myſelf at the great alteration that was in my ſpirit; for the Lord did alſo very glorioully give me in his precious word to back the diſcovery of the Son of God unto me, ſo that I can ſay, through grace it was according to the ſcriptures, (1 *Cor.* 15. 1, 2, 3, 4.) and as I was muſing with myſelf what theſe things ſhould mean, methought I heard ſuch a word in my heart as this? "I have ſet thee down on purpoſe, for I have ſomething more than ordinary for thee to do:" which made me the more marvel; ſaying, What, my Lord, ſuch a poor wretch as I? ſtill this continued, I have ſet thee down on purpoſe, and ſo forth, with more freſh incomes of the Lord Jeſus, and the power of the blood of his croſs upon my ſoul, even ſo evidently, that I ſaw (through grace) that it was the blood ſhed on Mount Calvary, that did ſave and redeem ſinners, as clearly and as really with the eyes of my ſoul as ever (methoughts) I had ſeen a penny loaf bought with a penny; which things then diſcovered, had ſuch operation upon my ſoul, that I do hope, they did ſweetly ſeaſon every faculty thereof. Reader, I ſpeak in the preſence of God, and he knows I lye not: much of this, and ſuch like dealings of his could I tell thee of; but my buſineſs at this time is not ſo to do, but only to tell what operation the blood of Chriſt hath had over and upon my conſcience, and that at ſeveral times, and alſo when I have been in ſeveral frames of ſpirit.

As firſt, ſometimes I have been ſo loaden with my ſins, that I could not tell where to reſt, nor what to do; yea, at ſuch times I thought it would have taken away my ſenſes: yet at that time, God through grace hath all of a ſudden ſo effectually applied the blood that was ſpilt at Mount Calvary, out of the ſide of Jeſus, unto my poor wounded guilty conſcience, that preſently I have found ſuch a ſweet, ſolid, ſober, heart comforting peace, that it hath made me as if it had not been, and withal the ſame (I may ſay, and I ought to ſay, the power of it) hath had ſuch a powerful operation upon my ſoul, that I have for a time been in a ſtrait and trouble, to think that I ſhould love and honour him no more, the virtue of his blood hath ſo conſtrained me.

Again, ſometimes methinks my ſins have appeared ſo big to me, that I thought one of my ſins have been as big as all the ſins of all the men in the nation: ay, and of other nations too. (Reader, theſe things be not fancies, for I have ſmarted for this experience) but yet the leaſt ſtream of the heart blood of this man Jeſus, hath vaniſhed all away, and hath made it to fly, to the aſtoniſhment of ſuch a poor ſinner; and, as I ſaid before, hath delivered me up into ſweet and heavenly peace and joy in the Holy Ghoſt.

Again, ſometimes when my heart hath been hard, dead, ſlothful, blind and ſenſeleſs (which indeed are ſad frames for a poor chriſtian to be in) yet at ſuch a time when I have been in ſuch a caſe, then hath the blood of Chriſt, the precious blood of Chriſt, the admirable blood of the God of heaven, that run out of his body when it did hang on the croſs, ſo ſoftened, livened, quickened, and inlightened my ſoul, that truly (Reader) I can ſay, O it makes me wonder!

Again, when I have been loaden with ſin, and peſtered with ſeveral temptations, and in a very ſad manner, then have I had the trial of the virtue of Chriſt's blood, with trial of the virtue of other things: And I have found that when tears would not do, prayers would not do, repentings, and all other things could not reach my heart: O then one touch, one drop, one ſhining of the virtue of the blood, of that blood that was let out with a ſpear; it hath in a very bleſſed manner delivered me, that it hath made me to marvel. O! methinks it hath come with ſuch life, ſuch power, with ſuch irreſiſtible and marvellous glory, that it wipes off all the ſlurs, ſilences all the out-cries, and quenches all the fiery darts, and all the flames of hell-fire, that are begotten by the charges of the law, ſatan, and doubtful remembrances of my ſinful life.

Friends, as Peter ſaith to the church, ſo I ſay to you, I have not preached to you cunningly deviſed fables, in telling you of the blood of Chriſt, and what authority it hath had upon my conſcience: O no, but as Peter ſaith touching the coming of the Lord Jeſus into the world; ſo in ſome meaſure I can ſay of the blood of the Lord Jeſus Chriſt, that was ſhed when he did come into the world. There is not only my ſingle teſtimony touching this; no, but there are all the prophets do agree, in advancing this in writing, and alſo all the ſaints do now declare the ſame, in ſpeaking forth the amiableneſs, and many powerful virtues thereof. *As for thee, by the blood of thy covenant* (ſaith God to Chriſt) *I have ſent forth thy priſoners out of the pit, wherein was no water*, Zech. 9. 11. *We have redemption through his blood*, Epheſ. 1. 7. Again, Col. 1. 14. *We have redemption through his blood. Our robes are waſhed, and made white in the blood of the lamb*, Rev. 7. 14. *The devil is overcome through the blood of the lamb*, Rev. 12. 11. Yea, *and conſcience is purged too, and that through the blood of the lamb*, Heb. 9. 14. *We have free recourſe to the throne of grace through the blood of Jeſus*, Heb. 10. 19. I could bring thee a cloud of witneſſes out of all the types and ſhadows, and out of the ſundry prophets, and much more out of the New Teſtament, but I forbear, becauſe I would not be too tedious to the Reader, in making too large a digreſſion, though I have committed here in this diſcourſe, no tranſgreſſion; for the blood of Chriſt is precious blood, 1 Pet. 1. 18, 19.

In the next place I ſhall ſhew you the ſeveral privileges and advantages the man or woman hath, that is under this covenant of grace, over what they have that are under the covenant of the law and works.

As firſt, the covenant of grace is not grounded upon our obedience, but upon God's love, even his pardoning love to us through Chriſt Jeſus. The firſt covenant it ſtood to be broken or kept by us, and God's love or anger, to be loſt, or enjoyed hereafter, as we, as creatures, behaved ourſelves: but now the very ground of the covenant of grace is God's love, it is meer love through Jeſus Chriſt, *Deut.* 7. 8, 9. *The Lord did not ſet his love upon you, nor chuſe you; becauſe you were more in number than other people; for you were the feweſt of all people: but becauſe the Lord loves you, and becauſe he will keep the oath which he ſwore to your fathers.* Again, *Iſa.* 63. 9. *In his love and in his pity he redeemed them, and the angel of his preſence ſaved them*, that is, Jeſus Chriſt. And again, 2 *Tim.* 1. 9. *Who has ſaved us.—Not according to the works of righteouſneſs which we have done; but according to his own purpoſe and grace, which was given to us in Chriſt Jeſus, before the world began.*

Secondly, This love is not conveyed to us through what we have done (as is before proved) but through what he hath done with whom the covenant was made, *which was given us in Chriſt. According as he hath choſen us in Chriſt. Who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. God for Chriſt's ſake hath loved you* (2 Tim. 1. 9. Eph. 1. 3, 4. chap. 4. 32.) That is, through Chriſt's doings, through Chriſt's ſufferings. Now if this be but rightly underſtood, it doth diſcover abundance of comfort to them that are within the bounds of the covenant of grace. For,

Firſt, Here a believer ſeeth he ſhall ſtand, if Chriſt's doings and ſufferings ſtand (which is a ſure foundation) for God dealeth with him through Chriſt. And ſo ſecondly, He ſhall not fall, unleſs the ſufferings and merits of Chriſt be thrown over the bar, being found guilty (which will never be) before the eyes of divine juſtice. For with him the covenant was made, and he was the ſurety of it, *Zech.* 9. 11. *Heb.* 7. 22. That is, as the covenant was made with him, ſo he ſtood bound to fulfil the ſame. For you muſt underſtand that the covenant was made between the Father and the Son long before it was accompliſhed, or manifeſtly ſealed with Chriſt's blood, it was made before the world began, (Tit. 1. 2. Eph. 1. 4. 1 Pet. 1. 18, 19. 20.) But the conditions thereof were not fulfilled, until leſs then two thouſand years ago; and all that while did Jeſus ſtand bound as a ſurety (as I ſaid before) is uſed to do, till the time in which the payment ſhould be made. And it was by virtue of his ſuretiſhip (having bound himſelf by covenant to do all things agreed on by the Father and him) that all thoſe of the election that were born before he came, that they might be ſaved, and did enter into reſt. For the forgiveneſs of ſins that were paſt though it was through the blood of Chriſt, yet it was alſo through the forbearance of God, Rom. 3. 25. That is, Chriſt becoming ſurety for thoſe that died before his coming, that he would in deed and in truth, at the fulneſs of time (or at the time appointed, Gal. 4. 4.) give a compleat and full ſatisfaction for them according to the tenor or condition of the covenant.

Again, Secondly, The ſecond covenant, which believers are under, as the ground and foundation, if it is ſafe, ſo the promiſes thereof are better, ſurer, freer and fuller, &c.

Firſt, They are better, if you compare the excellency of the one with the excellency of the other. The firſt hath promiſed nothing but an earthly paradiſe. *Do this and thou ſhalt live.* Namely, here in an earthly paradiſe. But the other doth bring the promiſe of an heavenly paradiſe.

Secondly, As the covenant of works doth promiſe an earthly paradiſe; yet it is a paradiſe or bleſſing, though once obtained, yet might be loſt again (for no longer than thou doeſt well, no longer art thou accepted by that.) O butthe promiſes of the new covenant, do bring unto us the benefit of eternal inheritance, (Heb. 9. 15.) *That they which are called might receive the promiſe of eternal inheritance.* O rare! it is an eternal inheritance.

Thirdly, The other, as it is not ſo good as this, ſo neither is it ſo ſure as this; and therefore he calls the one, ſuch a one as might be, and was ſhaken (Heb. 12. 27.) but this is ſaid to be ſuch a one that cannot be ſhaken. *And this word*, ſaith he, treating of the two covenants from verſe the 18th to the 24th. *And this word, yet once more, ſignifies the removing of thoſe things that are* (or may be) *ſhaken, as of things that are made, that thoſe things that cannot be ſhaken* (which is the ſecond covenant) *may remain*; for ſaith he, verſe 28. *which cannot be moved.* Therefore ye bleſſed ſaints, ſeeing you have received a kingdom (which cannot,) *which cannot be moved*; (therefore) *Let us have grace whereby we may ſerve* (our) *God acceptably, with reverence and godly fear.* Thus in general, but more particularly,

Firſt, They are ſurer, in that they are founded upon God's love alſo, and they come to us without calling for thoſe things at our hands, that may be a means of putting of a ſtop to our certain enjoying of them. The promiſes under, or of the law, they might eaſily be ſtopped by our diſobedience: But the promiſes under the goſpel ſay, *If heaven above can be meaſured, and the foundation of the earth ſearched out, then* (and not till then) *will I caſt off all the ſeed of Iſrael for all that they have done.* Again, *I, even I am he that blotteth out thy tranſgreſſions for my own names ſake, and will not remember thy ſins*, Iſa. 43. 25. I will make thee a partaker of my promiſe; and that I may ſo do, I will take away that which would hinder; *I will caſt all your ſins into the depths of the ſea*, that my promiſe may be ſure to all the ſeed; and therefore ſaith the apoſtle, when he would ſhew us that the new covenant promiſes were more ſure than the old; he tells us plainly, that the law and works are ſet aſide, and they are merely made ours through the righteouſneſs of faith, which is the righteouſneſs of Chriſt. *For the promiſe that Abraham ſhould be heir of the world* (ſaith he) *was not to him, or to his ſeed through the law* (or works) *but through the righteouſneſs of faith. For if they which are of the law* (or of works) *be heirs, then faith is made void, and the promiſe made of none effect. Therefore it is of* faith — *to the end the promiſe might be ſure to all the ſeed*, Rom. 4. 13, 14, 16.

Secondly ſurer, becauſe that as that is taken away that ſhould hinder, ſo they are committed to a faithful friend of ours in keeping *For all the promiſes of God are in Chriſt, not yea and nay, but yea and Amen*; certain and ſure; ſure becauſe they are in the hand of our head, our friend, our brother, our huſband, our fleſh and bones, even in the heart and hand of our precious Jeſus.

Thirdly, Becauſe all the conditions of them are already fulfilled for us by Jeſus Chriſt, as aforeſaid; every promiſe that is a new covenant promiſe, if there be any condition in it, our undertaker hath accompliſhed that for us, and alſo giveth us ſuch grace as to receive the ſweetneſs as doth ſpring from them through his obedience to every thing required in them.

Fourthly, ſurer, becauſe that as they are grounded upon the love of God; every thing taken out of the way, in the hand of a ſure friend: And as Chriſt hath fulfilled every condition as to juſtification that is contained therein; ſo the Lord hath ſolemnly ſworn with an oath for our better confidence in this particular; for when God made a promiſe to Abraham (and ſo to all ſaints) becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, *Surely, bleſſing I will bleſs thee, and multiplying I will multiply thee: And ſo after he had patiently endured, he obtained the promiſe. For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife* (that there might be no more doubt or ſcruple concerning the certain fulfilling of the promiſe) *wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel,* or certain conſtant, unchangeable decree of God in making of the promiſe, for the comfort of his children) *confirm'd it by an oath, that by two immutable things,* his promiſe (back'd with an oath) *wherein it is impoſſible for God to lie, we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us,* Heb. 6. 13, 14, 15, 16, 17, 18.

Fifthly, That they are better it appears alſo, in that they are freer and fuller; that they are freer, it is evident, in that the one ſaith, no works, no life: do this, and then thou ſhalt live, if not, thou ſhalt be damned. But the other ſaith, we are ſaved by believing in what another hath done, without the works of the law: *Now to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs,* Rom. 4. 4, 5. The one ſaith, pay me that thou oweſt; the other ſaith, I do frankly and freely forgive thee all. The one ſaith, becauſe thou haſt ſinned thou ſhalt die; the other ſaith, *Becauſe Chriſt lives, thou ſhalt live alſo,* John 15.

Secondly, And as they are freer, ſo they are fuller; fuller of encouragement, fuller of comfort, the one (to wit the law) looks like Pharoah's ſeven ill-favoured kine, more ready to eat one up, than to afford us any food. The other is like the full grape in the cluſter, which for certain hath a glorious bleſſing in it. The one ſaith, if thou haſt ſinned, turn again; the other ſaith, if thou haſt ſinned, thou ſhalt be damned, for all I have a promiſe in me.

Thirdly, They that are of the ſecond, are better then they that are of the firſt; and it alſo appeared in this. The promiſes of the law, through them we have neither faith, nor hope, nor the ſpirit conveyed: but through the promiſes of the goſpel there is all theſe, 1 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe we might be partakers of the divine nature,* O therefore *let us hold faſt the profeſſion of our faith without wavering; for he is faithful that promiſed,* Heb. 10. 23. *In hope of eternal life* (how ſo) *becauſe God that cannot lie, promiſed it before the world began,* Tit. 1. 2.

Fourthly, They that are in this covenant are in a very happy ſtate; for though there be ſeveral conditions in the goſpel to be done, yet Chriſt Jeſus doth not look that they ſhould be done by man, as man, but by his own Spirit in them, as it is written, *Thou haſt wrought all our works in us and for us.* Is there that condition, they muſt believe? Why then, he will be both the *author and finiſher of their faith,* Heb. 12. 2, 3. Is there alſo hope to be in his children, he alſo doth, and hath given them *good hope through his grace,* 2 Theſſ. 2. 26. Again, Are the people of God to behave themſelves to the glory of God the Father? Then he will work in them, *both to will and to do of his own good pleaſure,* Phil. 2. 13.

Fifthly, Again, As he works all our works in us and for us, ſo alſo by virtue of this covenant, we have another nature given unto us. Whereby, or by which we are made willing to be glorifying of God both in our bodies and in our ſpirit, which are his, *Thy people ſhall be willing in the day of thy power,* 2 Cor. 6. 20. Pſal. 110. 3.

Sixthly, In the next place, all thoſe that are under this ſecond covenant, are in a wonderful ſafe condition; For in caſe they ſhould ſlip or fall, after their converſion into ſome ſin or ſins, (For who lives and ſins not? Prov. 24. 16.) yet through the merits and interceſſion of Chriſt Jeſus, who is their undertaker in this covenant, they ſhall have their ſins pardoned, their wounds healed, and they raiſed up again; which privilege the children of the firſt covenant have not, for if they ſin, they are never afterwards regarded by that covenant. *They brake my covenant, and I regarded them not,* Heb. 8. 9. But when he comes to ſpeak of the covenant of grace, ſpeaking firſt of the publick perſon under the name of David, he ſaith thus, Pſal. 89. from the 26th verſe to the 37th. *He ſhall cry unto me, Thou art my Father, my God, and the rock of my ſalvation, alſo I will make him my firſt-born higher than the kings of the earth. My mercy will I keep for him for ever, and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure for evermore, and his throne as the days of heaven. If his children forſake my law, and walk not in my judgment: If they break my ſtatutes, and keep not my commandments: then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes. Nevertheleſs my loving kindneſs will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs, that I will not lie unto David. His ſeed ſhall endure for ever, and his throne as the ſun before me; it ſhall be eſtabliſhed for ever as the moon, and as a faithful witneſs in heaven.*

My covenant ſhall ſtand faſt with him; mark that: As if God had ſaid, I did not make this covenant with man, but with my Son, and with him I will perform it; and ſeeing he hath given me compleat ſatisfaction, though his children do, through infirmity, tranſgreſs, yet my covenant is not therefore broken, ſeeing he with whom it was made, ſtandeth firm, according to the deſire of my heart; ſo that my juſtice is ſatisfied, and my law hath nothing to ſay; for there is no want of perfection in the ſacrifice of Chriſt.

If you love your ſouls, and would have them live in the peace of God, to the which you are called in one body, even all believers; then, I beſeech you, ſeriouſly to ponder and labour to ſettle your ſouls in this one thing, that the new covenant is not broken by our tranſgreſſions, and that becauſe it was not made with us. The reaſon why the very ſaints of God have ſo many up's and down's in this their travel towards heaven; it is becauſe they are ſo weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their luſts mighty and ſtrong; therefore now God is angry, and now he will ſhut them out of his favour, now the new covenant is broken, and now Chriſt Jeſus will ſtand their friend no longer; now alſo the devil hath power again, and now they muſt have their part in the reſurrection of damnation; when alas! the covenant is not for all this ever the more broken, and ſo the grace of God no more ſtraightened than it was before. Therefore, I ſay, when thou findeſt that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then beſure thou keep a ſtedfaſt eye on the mediator of this new covenant; and be perſuaded, that it is not only made with him, and his part alſo fulfilled, but that he doth look upon his fulfilling of it, ſo as not to lay thy ſins to thy charge, though he may as a father chaſtiſe thee for the ſame. *If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſions with a rod, and their iniquities with ſtripes. Nevertheleſs*, mark, *Neverleſs my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my mouth.* And what was that? Why, That *his ſeed ſhall endure for ever, and his throne as the days of heaven*, Pſal. 89. 30, 31, 32, 33, 34, 35, 36.

Seventhly, Another privilege that the ſaints have, by virtue of the new covenant, is, That they have part of the poſſeſſion or hold of heaven and glory already; and that two manner of ways; Firſt, The divine nature is conveyed from heaven into them. And ſecondly, The human nature (i. e.) the nature of man is received up, and entertained in, and hath got poſſeſſion of heaven.

1. We have the firſt-fruits of the Spirit (ſaith the man of God) we have the earneſt of the Spirit which is inſtead of the whole. *Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory*, Rom. 8. 8, 9, 10, 11. Eph. 1. 13, 14.

2. The nature of man. *Our* nature is got into glory as the firſt-fruits of mankind, as a forerunner to take poſſeſſion 'till we *all come together*, 1 Cor. 15. 20. For the man born at Bethlehem is aſcended (which is part of the lump of mankind) into glory, as a publick perſon, as the firſt-fruits, repreſenting the whole of the children of God. So that in ſome ſenſe it may be ſaid, that the ſaints have already taken poſſeſſion of the kingdom of heaven by their Jeſus, their publick perſon; he being in their room entered to prepare a place for them, John 14. 1, 2, 3, 4, 5.

I beſeech you conſider, When Jeſus Chriſt came down from glory, it was that he might bring us to glory: and that he might be ſure not to fail, he cloathed himſelf with our nature, as if one ſhould take a piece out of the whole lump inſtead of the whole, Heb. 2. 14, 15. (until the other comes) and inveſteth in that glory which he was in before he came down from heaven: And thus is that ſaying to be underſtood, ſpeaking of Chriſt and his ſaints, which ſaith, *And* (he) *hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*, Eph. 2. 6.

Eighthly, Again, not only thus, but all the power of God, (1 Pet. 1. 5.) together with the reſt of his glorious attributes, are on our ſide, in that they dwell in our nature, which is the man Jeſus, and doth engage for us, poor, ſimple, empty, nothing creatures, as to our eternal happineſs. *For in him* (that is in the man Chriſt, who is our nature, our head, our root, our fleſh, our bone,) *dwelleth all the fulneſs of the God-head bodily*, Col. 2. 9, 10. Mark how they are joined together, *In whom dwelleth the fulneſs of the God-head.* And *ye are compleat in him.* God dwelleth compleatly in him, and you alſo are compleatly implanted in him, which is the head of all principality and power, and all this by the conſent of the Father. *For it hath pleaſed the Father, that in him ſhould all fulneſs dwell.* Now mark, the God-head doth not dwell in Chriſt Jeſus for himſelf only, but that it may be in a way of righteouſouſneſs conveyed to us, for our comfort and help in our wants. *All power is given unto me in heaven and earth*, ſaith he, Matt. 28. 18. And then followeth, *And lo I am with you alway, even unto the end of the world*, Pſal. 68. 18, 20. *He hath received gifts from men, even for the rebellious*, John 1. 16. *Of his fulneſs have we all received, and grace for grace*, Col. 1. 9. And this the ſaints cannot be depriv'd of, becauſe the covenant made with Chriſt, in every tittle of it was ſo compleatly fulfilled as to righteouſneſs, both active and paſſive, that juſtice cannot object any thing, holineſs now can find fault with nothing; nay, all the power of God cannot ſhake any thing that hath been done for us by the mediator of the new covenant; ſo that now there is no covenant of works to a believer, none of the commands, accuſations, condemnations, or the leaſt tittle of the old covenant to be charged on any of thoſe that are the children of the ſecond covenant, no ſin to be charged, becauſe there is no law to be pleaded, but all is made up by our middle man Chriſt Jeſus. O bleſſed covenant! O bleſſed privilege! Be wiſe therefore, O ye poor drooping ſouls that are the ſons of this ſecond covenant. And *ſtand faſt in the liberty wherewith* Chriſt *hath made you free, and be not again entangled* (nor terrified in your conſciences) *with the yoke of bondage*; neither the commands, accuſations, or condemnations of the law of the old covenant, Gal. 5. 1. 2.

Object. If it be ſo, then one need not care what they do, they may ſin and ſin again, ſeeing Chriſt hath made ſatisfaction.

Anſ. If I was to point out one that was under the power of the devil, and going poſt-haſte to hell (for my life) I would look no further for ſuch a man, than to him that would make ſuch a uſe as this of the grace of God. What, becauſe Chriſt is a Saviour, thou wilt be a ſinner! becauſe his grace abounds, therefore thou wilt abound in it. O wicked wretch! Rakehell all over, and ſurely I think thy fellow will ſcarce be found! And let me tell thee this before I leave thee, as God's covenant with Chriſt for his children (which are of faith) ſtands ſure, immutable, unrevocable, and unchangeable; ſo alſo hath God taken ſuch a courſe with thee, that unleſs thou canſt make God forſwear himſelf, it is impoſſible that thou ſhouldeſt go to heaven, dying in that condition. *They tempted me, proved me*, and turned the grace of God into laſciviouſneſs (compare Heb. 3. 9, 10, 11. ver. with 1 Cor. 10th chap. from the 5th verſe to the 10th) *ſo I ſware*, mark that, *ſo I ſware* (and that in my wrath too) *that they ſhould never enter into my reſt*. No, ſaith God, if Chriſt will not ſerve their turns, but they muſt have their ſins too, take them devil, if heaven will not ſatisfy them, take them hell, devour them hell, ſcald them, fry them, burn them hell. God hath more places than one to put ſinners into; if they do not like of heaven, he will fit them with hell; if they do not like Chriſt, they ſhall be forced to have the devil. Therefore we muſt and will tell of the truth of the nature of the covenant of the grace of God to his poor ſaints, for their encouragement and for their comfort, who would be glad to leap at Chriſt upon any terms: yet therewith we can tell how through grace, to tell the hogs and ſons of this world, what a hogſtye here is prepared for them, even ſuch a one that God hath prepared to put the devil and his angels into, is fitly prepared for them. Matt. 25. 41.

Object. But if Chriſt hath given God a full and compleat ſatisfaction, then, though I do go on in ſin, I need not fear, ſeeing, God hath already been ſatisfied; it will be injuſtice in God to puniſh for thoſe ſins, for which he is already ſatisfied for by Chriſt.

Anſ. Rebel, rebel, there are ſome in Chriſt, and ſome out of him; they that are in him, have their ſins forgiven, and they themſelves made new creatures, and have the Spirit of the Son, which is a holy, loving, ſelf-denying Spirit. And they that are thus in Jeſus Chriſt are ſo far off from delighting in ſin, that ſin is the greateſt thing that troubleth them; and O how willingly would they be rid of the very thoughts of it, Pſal. 119. 113. It is the grief of their ſouls (when they are in a right frame of Spirit) that they can live no more to the honour and glory of God, than they do; and in all their prayers to God, the breathings of their ſouls is as much for ſanctifying grace as pardoning grace, that they might live a holy life; they would as willingly live holy here, as they would be happy in the world to come, Phil. 3. 6, 7, to 22. they would as willingly be cleanſed from the filth of ſin, as to have the guilt of it taken away; they would as willingly glorify God here, as they would be glorified by him hereafter.

2. But there are ſome that are out of Chriſt, being under the law; and as for all thoſe, let them be civil or prophane, they are ſuch as God accounts wicked; and I ſay, as for thoſe, if all the angels in heaven can drag them before the judgment-ſeat of Chriſt, they ſhall be brought before it to anſwer for all their ungodly deeds, Jude 15. and being condemned for them, if all the fire in hell will burn them, they ſhall be burned there (if they die in that condition.) And therefore if you love your ſouls, do not give way to ſuch a wicked ſpirit. *Let no man deceive you with* (ſuch) *vain words* (as to think, becauſe Chriſt hath made ſatisfaction to God for ſin, therefore you may live in your ſins. O no, God forbid that any ſhould think ſo) *for becauſe of*

theſe things cometh the wrath of God upon the children of diſobedience, Eph. 5. 6.

Thus have I (Reader) given thee a brief diſcourſe, touching the covenant of works, and the covenant of grace, alſo the nature of the one, together with the nature of the other. I have alſo in this diſcourſe, endeavoured to ſhew you the condition of them that are under the law, how ſad it is, both from the nature of the covenant they are under, and alſo by the carriage of God unto them by that covenant. And now becauſe I would bring all into as little a compaſs as I can, I ſhall begin with the uſe and application of the whole in as brief a way as I can, deſiring the Lord to bleſs it to thee.

And firſt of all, Let us here begin to examine a little touching the covenant you ſtand before God in, whether it be the covenant of works or the covenant of grace; and for the right doing of this, I ſhall lay down this propoſition; namely, That all men naturally come into the world under the firſt of theſe, which is called the old covenant, or the covenant of works, which is the law, *And were all by nature the children of wrath, even as others*; which they could not be, had they not been under the law; for there are none that are under the other covenant, that are ſtill the children of wrath, but the children of faith, the children of the promiſe, the accepted children, the children not of the bondman, but of the free, *Gal.* 4. the four laſt verſes.

Now here lieth the queſtion, Which of theſe two covenants art thou under, ſoul?

Anſ. I hope I am under the covenant of grace.

Queſt. But what ground haſt thou to think that thou art under that bleſſed covenant, and not rather under the covenant of works, that ſtrict, that ſoul-damning covenant?

Anſ. What ground? Why, I hope I am.

Queſt. But what ground haſt thou for this thy hope? For a hope without a ground, is like a caſtle built in the air, that will never be able to do thee any good, but will prove like unto that ſpoken of in the eighth of Job, *Whoſe hope ſhall be cut off, and whoſe truſt ſhall be* (like) *a ſpider's web. He ſhall lean upon his houſe but it ſhall not ſtand, he ſhall hold it faſt* (as thou wouldeſt thy hope it's like) *but it ſhall not endure*, Job 8. 13, 14, 15.

Anſw. My hope is grounded upon the promiſes, what elſe ſhould it be grounded upon?

Anſw. Indeed, to build my hope upon Chriſt Jeſus, upon God in Chriſt, through the promiſe, and to have this hope rightly, by the ſhedding abroad of the love of God in the heart, it is a right-grounded hope, *Rom.* 5. 1 to 7.

Queſt. But what promiſes in the ſcripture do you find your hope built upon? And how do you know whether you do build your hope upon the promiſes in the goſpel, the promiſes of the new covenant; and not rather on the promiſes of the old covenant, for there are promiſes in that as well as in the other?

Anſw. I hope that if I do well I ſhall be accepted; becauſe God hath ſaid I ſhall, *Gen.* 4. 7.

Rep. O ſoul, if thy hope be grounded there, thy hope is not grounded upon the goſpel promiſes, or the new covenant, but verily upon the old; for theſe words were ſpoken to Cain, a ſon of the old covenant; and they themſelves are the tenor and ſcope of that; for that runs thus, *Do this, and thou ſhalt live. The man that doth theſe things ſhall live by them. If thou do well, thou ſhalt be accepted*, Lev. 18. 5. Ez. 20. 11. Rom. 10. 5. Gal. 3. 12. Gen. 4. 7.

Rep. Why, truly, if a man's doing well, and living well, and his ſtriving to ſerve God as well as he can, will not help him to Chriſt, I do not know what will; I am ſure ſinning againſt God will not.

Queſt. Did you never read that ſcripture, which ſaith, *Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs?* Rom. 9. 30, 31, 32.

Object. But doth not the ſcripture ſay, *Bleſſed are they that keep his commandments, that they may have right to the tree of life?* Rev. 22. 14.

Anſw. There is firſt therefore to be enquired into, whether to keep his commandments, be to ſtrive to keep the law, as it is a covenant of works; or whether it be meant of the great commandments of the New Teſtament, which are cited, 1 *John* 3. 22, 23. *And whatſoever we aſk we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.* But what do you mean John? Do you mean the covenant of the law, or the covenant of the goſpel? Why, *This is his commandment* (ſaith he) *that we ſhould believe on the name of his ſon Jeſus Chriſt, and to love one another* (as the fruits of this faith) as he gave us commandment If it be the old covenant, as a covenant of works, then the goſpel is but a loſt thing. If it were of works, then no more of grace; therefore it is not the old covenant as the old covenant.

Queſt. But what do you mean by theſe words, the old covenant as the old covenant? Explain your meaning.

Anſw. My meaning is, that the law is not to be looked upon for life, ſo as it was handed out from Mount Sinai; if ever thou wouldeſt indeed be ſaved, though after thou haſt faith in Chriſt, thou mayeſt and muſt ſolace thyſelf in it, and take pleaſure therein, to expreſs thy love to him, who hath already ſaved thee by his own blood, without thy obedience to the law, either from Sinai, or elſewhere.

Queſt. Do you think that I do mean that my righteouſneſs will ſave me without Chriſt's? If ſo, you miſtake me, for I think not ſo: but this I ſay, I will labour to do what I can, and what I cannot do, Chriſt will do for me.

Anſw. Ah poor ſoul, this is the wrong way too; for this is to make Chriſt but a piece of a Saviour: thou wilt be ſomething, and Chriſt ſhall do the reſt; thou wilt ſet thy own things in the firſt place, and if thou wanteſt at laſt, then thou wilt borrow of Chriſt; thou art ſuch a one that doeſt Chriſt the greateſt injury of all. Firſt, in that thou doeſt undervalue his merits, by preferring of thy own works before his. And ſecondly, by mingling of his works, thy dirty ragged righteouſneſs with his.

Queſt. Why, would you have us do nothing? Would you have us make Chriſt ſuch a drudge as to do all, while we ſit idling ſtill?

Anſw. Poor ſoul, thou miſtakeſt Jeſus Chriſt, in ſaying thou makeſt him a drudge, in letting him do all: I tell thee he counts it a great glory to do all for thee, and it is a great diſhonour unto him, for thee ſo much as to think otherwiſe. And this the ſaints of God that have experienced the work of grace upon their ſouls do count it alſo the ſame, *Rev.* 5. 9. *Saying, thou art worthy to take the book, and to open the ſeals thereof,* ver. 12. *Worthy is the lamb that was ſlain, to receive power and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing:* And why ſo? read again the 9th ver. *For thou waſt ſlain, and haſt redeemed us to God by thy* (own) *blood.* See alſo *Eph.* 1. 6, 7. *To the praiſe of the glory of his grace: In whom we have redemption through his blood.*

Rep. All this we confeſs that Jeſus Chriſt died for us; but he that thinks to be ſaved by Chriſt, and liveth in his ſins, ſhall never be ſaved.

Anſ. I grant that: But this I ſay again, a man muſt not make his good doings the loweſt round of the ladder, by which he goeth to heaven: that is, he that will and ſhall go to heaven, muſt wholly and alone, without any of his own things, venture his precious ſoul upon Jeſus Chriſt and his merits.

Queſt. What, and come to Chriſt as a ſinner?

Anſw. Yea, with all thy ſins upon thee, even as filthy as ever thou canſt.

Queſt. But is not this the way to make Chriſt to loath us? You know when children fall down in the dirt, they do uſually before they go home make their cloaths as clean as they can, for fear their parents ſhould chide them, and ſo I think ſhould we.

Anſ. This compariſon is wrongly applied, if you bring it to ſhew us how we muſt do when we come to Chriſt. He that can make himſelf clean, hath no need of Chriſt; for the whole, the clean and righteous have no need of Chriſt; but thoſe that are foul and ſick. Phyſicians, you know, if they love to be honoured, they will not bid the patients firſt make themſelves whole, and then come to them; no, but bid them come with their ſores all running on them, as the woman with her bloody iſſue, *Mark* 5. and as Mary Magdalen with her belly full of devils, and the lepers all ſcabbed, and that is the right coming to Jeſus Chriſt.

Reply. Well I hope that Chriſt will ſave me: for his promiſes and mercy are very large, and as long as he hath promiſed to give us life, I fear my ſtate the leſs.

Anſw. It is very true, Chriſt's promiſes are very large, bleſſed be the Lord for ever, and alſo ſo is his mercy; but notwithſtanding all that, there are many go in at the broad gate; and therefore I ſay your buſineſs is ſeriouſly to enquire whether you are under the firſt or ſecond covenant; for unleſs you are under the ſecond, you will never be regarded of the Lord, foraſmuch as you are a ſinner, *Heb.* 8. 9. And the rather, becauſe if God ſhould be ſo good to you as to give you a ſhare in the ſecond, you ſhall have all your ſins pardoned, and for certain have eternal life, though you ave been a great ſinner.

But do not expect that thou ſhalt have any part or ſhare in the large promiſes and mercy of God, for the benefit and comfort of thy poor ſoul, whilſt thou art under the old covenant; becauſe, ſo long thou art out of Chriſt, through whom God conveyed his mercy, grace, and love to ſinners. *For all the promiſes of God in him are yea, and in him,* Amen. Indeed his mercy, grace, and love is very great, but it is treaſured up in him, given forth in him, through him. *But God who is rich in mercy, for his great love wherewith he loved us—that he might ſhew the exceeding riches of his grace:* But which way? *In his kindneſs towards us through Chriſt Jeſus.*

But out of *Chriſt* thou ſhalt find God, a juſt God, a ſin-revenging God, a God that will by no means ſpare the guilty; and be ſure, that every one that is found out of Jeſus Chriſt, will be found guilty in the judgment day, upon whom the wrath of God ſhall ſmoke to their eternal ruin.

Now therefore conſider of it and take the counſel of the apoſtle in 2 *Cor.* 13. 5.

Which is, to *examine thyſelf whether thou art in the faith,* and to prove thy own ſelf, whether thou haſt received the ſpirit of Chriſt into thy ſoul, whether thou haſt been converted, whether thou haſt been born again, and made a new creature, whether thou haſt had thy ſins waſhed away in the blood of Chriſt, whether thou haſt been brought from under the old covenant into the new; and do not make a ſlight examination, for thou haſt a precious ſoul, either to be ſaved or damned.

And that thou mayeſt not be deceived, conſider that it is one thing to be convinced, and another to be converted: one thing to be wounded, and another to be killed; and ſo to be made alive by the faith of Jeſus Chriſt. When men are killed, they are killed to all things they lived to before, both ſin and righteouſneſs, as all their old faith, and ſuppoſed grace, that they thought they had. Indeed the old covenant will ſhew thee that thou art a ſinner, and that a great one too; but the old covenant, the law, will not ſhew thee without the help of the Spirit, that thou art without all grace by nature: no, but in the midſt of thy troubles thou wilt keep thyſelf from coming to Chriſt, by perſuading thy ſoul, that thou art come already, and haſt ſome grace already. O therefore be earneſt in begging the Spirit, that thy ſoul may be enlightened, and the wickedneſs of thy heart diſcovered, that thou mayeſt ſee the miſerable ſtate that thou art in, by reaſon of ſin and unbelief, which is the great condemning ſin: and ſo in a ſight and ſenſe of thy ſad condition (if God ſhould deal with thee in ſeverity according to thy deſervings) do thou cry to God for faith in a crucified Chriſt, that thou mayeſt have all thy ſins waſhed away in his blood, and ſuch a right work of grace wrought in thy ſoul, that may ſtand in the judgment day.

Again, Secondly, In the next place, you know I told you that a man might go a great way in a profeſſion, and have many excellent gifts, ſo as to do many wondrous works, and yet be but under the law; from hence you may learn, not to judge yourſelves to be the children of God, 1 *Cor.* 1. becauſe you may have ſome gifts of knowledge or underſtanding more than others: no, for thou mayeſt be the knowingeſt man in all the country, as to head-knowledge, and yet be but under the law, and ſo conſequently under the curſe, notwithſtanding that.

Now ſeeing it is ſo, that men may have all this and yet periſh; then what will become of thoſe that do no good at all, and have no underſtanding, neither of their own ſadneſs, nor of Chriſt's mercy? O ſad! Read with underſtanding, *Iſa.* 27. 11. *Therefore he that made them, will have no mercy on them; and he that formed them, will ſhew them no favour.* See alſo 2 Theſ. 1. 8, 9.

Now there is one thing, which for want of, moſt people do miſcarry in a very ſad manner! and that is, becauſe they are not able to diſtinguiſh between the nature of the law, and the goſpel. O people, people, your being blinded here, as to the knowledge of this, is one great cauſe of the ruining of many: As Paul ſaith, *While Moſes is read*, or while the law is diſcovered, *the veil is over their hearts*, 2 Cor. 3. 15. that is, the veil of ignorance is ſtill upon their hearts, ſo that they cannot diſcern neither the nature of the law nor the nature of the goſpel, they being ſo dark and blind in their minds, as you may ſee, if you compare it with *chap.* 4. 3, 4. And truly I am confident, that were you but well examined, I doubt many of you would be found ſo ignorant, that you would not be able to give a word of right anſwer concerning either the law, or the goſpel. Nay my friends, ſet the caſe one ſhould aſk you what time you ſpend, what pains you take, to the end you may underſtand the nature and difference of theſe two covenants; would you not ſay (if you ſhould ſpeak the truth) that you did not ſo much as regard whether there were two or more? Would you not ſay I did not think of covenants, or ſtudy the nature of them? I thought that if I had lived honeſtly, and did as well as I could, that God would accept of me, and have mercy upon me, as he had on others. Ah friends, this is the cauſe of the ruin of thouſands, for if they are blinded to this, both the right uſe of the law, and alſo of the goſpel, is hid from their eyes; and ſo for certain they will be in danger of periſhing moſt miſerably, (poor ſouls that they are) unleſs God of his meer mercy and love, doth rend the veil from off their hearts; the veil of ignorance, for that is it which doth keep theſe poor ſouls in this beſotted and blindfolded condition, in which if they die, they may be lamented for, but not helped; they may be pitied, but not preſerved from the ſtroke of God's everlaſting vengeance.

In the next place, if you would indeed be delivered from the firſt into the ſecond covenant, I do admoniſh you to the obſerving of theſe following particulars.

Firſt, Have a care that you do not content yourſelves, though you do good works (that is, which in themſelves are good) in, and with a legal ſpirit, which are done theſe ways as follow.

Firſt, If you do any thing commanded in ſcripture, and in your doing of it, do think that God is well pleaſed therewith, becauſe you, as you are religious men do the ſame: upon this miſtake was Paul himſelf in danger of being deſtroyed; for he thought, becauſe he was zealous, and one of the ſtricteſt ſects for religion, therefore God would have been good unto him, and have accepted his doings, as it is clear, for he counted them his gain, *Philippians* 3. 4, 5, 6, 7, 8.

Now this is done thus. When a man doth think, that becauſe he thinks he is more ſincere, more liberal, with more difficulty, or to the weakening of his eſtate; I ſay, if a man becauſe of this, do think that God accepteth his labour, it is done from an old covenant Spirit.

Again, Some men they think, that they ſhall be heard, becauſe they have prayer in their families, becauſe they can pray long, and ſpeak expreſſions, or expreſs themſelves excellently in prayer, that becauſe they have great enlargements in prayer: I ſay that therefore to think that God doth delight in their doings, and accept their work, this is from a legal ſpirit.

Again, Some men think, that becauſe their parents have been religious before them, and have been indeed the people of God, they think if they alſo do as to the outward obſerving of that which they learned from their fore-runners, that therefore God doth accept them: but this alſo is from a wrong ſpirit; and yet how many are there in England at this day, that think the better of themſelves, meerly upon that account, ay, and think the people of God ought to think ſo too; not underſtanding that it is ordinary, for an Eli to have an Hophni and a Phinehas both ſons of Belial. Alſo a good Samuel to have a perverſe off-ſpring; likewiſe David and Abſalom. I ſay their being ignorant of, or elſe negligent in regarding this, they do think that becauſe they do ſpring from ſuch and ſuch, as the Jews in their generations did, that therefore they have a privilege with God more than others, when there is no ſuch thing, *John* 8. 33, 34, 35. *Mat.* 3. 7, 8, 9. but for certain, if the ſame faith be not in them, which was in their fore-runners, to lay hold of the Chriſt of God, in the ſame ſpirit as they did, they muſt utterly periſh, for all their high conceits that they have of themſelves.

Secondly, When people come into the preſence of God, without having their eye upon the divine majeſty, through the fleſh and blood of the ſon of Mary, the ſon of God, then alſo do they come before God, and do whatſoever they do from a legal ſpirit, an old covenant ſpirit. As for inſtance you have ſome people, it is true, they will go to prayer (in appearance very fervently) and will plead very hard with God, that he would grant them their deſires, pleading their want, and the abundance thereof: they will alſo plead with God his great mercy, and alſo his free promiſes; but yet they neglecting the aforeſaid body, or perſon of Chriſt, the righteous lamb of God, to appear before him in. I ſay, in thus doing, they do not appear before the Lord, no otherwiſe than in an old covenant ſpirit; for they go to God only as a merciful creator, and they themſelves as his creatures: not as he is their Father in the Son, and they his children by regeneration through the Lord Jeſus. Ay, and though they may call God their father in the notion (not knowing what they ſay, only having learned ſuch things by tradition) as the Phariſees did, yet Chriſt will have his time to ſay to them, even to their faces, as he did once to the Jews. Your father (for all this your profeſſion) is the devil, to their own grief and everlaſting miſery, *John* 8. 44.

The third thing that is to be obſerved, if we would not be under the law, or do things in a legal ſpirit is this: to have a care that we do none of the works of the holy law of God, for life, or acceptance with him; no, nor of the goſpel neither. To do the works of the law, to the end we may be accepted of God, or that we may pleaſe him, and to have our deſires of him, is to do things from a legal or old covenant ſpirit, and that is expreſly laid down, where it is ſaid, *To him that worketh, is the reward not reckoned of grace, but of debt*; that is, he appears before God through the law, and his obedience to it, (*Rom.* 4. 4, 5.) And again, though they be in themſelves goſpel-ordinances, as baptiſm, breaking of bread, hearing, praying, meditating, or the like; yet, I ſay, if they be not done in a right ſpirit, they are thereby uſed as a hand by the devil, to pull thee under the covenant of works, as in former times he uſed circumciſion, which was no part of the covenant of works, the ten commands, but a ſeal of the righteouſneſs of faith; yet, I ſay, they being done in a legal ſpirit, the ſoul was thereby brought under the covenant of works, and ſo moſt miſerably deſtroyed unawares to itſelf, and that becauſe there was not a right underſtanding of the nature and terms of the ſaid covenant. And ſo it is now, ſouls being ignorant of the nature of the old covenant, do even by their ſubjecting to ſeveral goſpel ordinances, run themſelves under the old covenant, and fly off from Chriſt, even when they think they are a coming cloſer to him: (O miſerable!) If you would know when or how this was done, whether in one particular or more, I ſhall ſhew you as followeth.

1. That man doth bring himſelf under the covenant of works, by goſpel-ordinances, when he cannot be perſuaded that God will have mercy upon him, except he do yield obedience to ſuch or ſuch a particular thing commanded in the word: This is the very ſame ſpirit that was in the falſe brethren ſpoken of, *Acts* 15. *Gal.* the whole epiſtle; whoſe judgment was, that unleſs ſuch and ſuch things were done, *they could*

not be ſaved. As now-a-days we have alſo ſome that ſay, unleſs your infants be baptized, they cannot be ſaved; and others ſay, unleſs you be rightly baptized, you have no ground to be aſſured that you are believers, or members of churches; which is ſo far off from being ſo good as a legal ſpirit, that it is the ſpirit of blaſphemy; as is evident, becauſe they do reckon that the ſpirit, righteouſneſs, and faith of Jeſus, and the confeſſion thereof, is not ſufficient to declare men to be members of the Lord Jeſus: when on the other ſide, though they be rank hypocrites, yet if they do yield an outward ſubjection to this or that, they are counted preſently communicable members, which doth clearly diſcover, that there is not ſo much honour given to the putting on the righteouſneſs of the Son of God, as there is given to that which a man may do, and yet go to hell within an an hour after; nay in the very doing of it, doth ſhut himſelf for ever from Jeſus Chriſt.

2. Men may do things from a legal or old covenant ſpirit, when they content themſelves with their doing of ſuch and ſuch a thing; as prayers, reading, hearing, baptiſm, breaking of bread, or the like; I ſay, when they can content themſelves with the thing done, and ſit down at eaſe and content, becauſe the thing is done. As for inſtance, ſome men, they being perſuaded that ſuch and ſuch a thing is their duty, and that unleſs they do it, God will not be pleaſed with them, nor ſuffer them to be heirs of his kingdom; they from this ſpirit do ruſh into, and do the thing, which being done, they are content, as being perſuaded, that now they are without doubt in a happy condition, becauſe they have done ſuch things, like unto the Phariſee, who becauſe he had done this and the other thing, ſaid, therefore, in a bragging way, *Lord, I thank thee that I am not as this Publican; for I have done thus and thus:* when alas, the Lord gives him never a good word for his labour, but rather a reproof.

3. That man doth act from a legal ſpirit, who maketh the ſtrictneſs of his walking the ground of his aſſurance for eternal life. Some men, all the ground they have to believe that they ſhould be ſaved, it is, becauſe they walk not ſo looſe as their neighbours, they are not ſo bad as others are, and therefore they queſtion not but that they ſhall do well; now this is a falſe ground, and a thing that is verily legal, and ſavours only of ſome ſlight and ſhallow apprehenſions of the old covenant: (I call them ſhallow apprehenſions) becauſe they are not right and ſound, and are ſuch as will do the ſoul no good, but beguile it, in that the knowledge of the nature of this covenant doth not appear to the ſoul, only ſome commanding power it hath on the ſoul, which the ſoul endeavouring to give up itſelf unto, it doth find ſome peace and content, and eſpecially if it find itſelf to be pretty willing to yield itſelf to its commands; and is not this the very ground of thy hoping that God will ſave thee from the wrath to come? If one ſhould aſk thee what ground thou haſt to think thou ſhalt be ſaved? wouldeſt thou not ſay, truly becauſe I have left my ſins, and becauſe I am more inclinable to do good, and to learn, and get more knowledge: I endeavour to walk in church-order (as they call it) and therefore I hope God hath done a good work for me, and I hope will ſave my ſoul? Alas, alas, this is a very trick of the devil, to make ſouls build the ground of their ſalvation upon this their ſtrictneſs, and abſtaining from the wickedneſs of their former lives, and becauſe they deſire to be ſtricter and ſtricter. Now if you would know ſuch a man or woman, you ſhall find them in this frame; namely, when they think their hearts are good, then they think alſo that Chriſt will have mercy upon them: but when their corruptions work, then they doubt and ſcruple, until again they have their hearts more ready to do the things contained in the law and ordinances of the goſpel. Again, ſuch men do commonly chear up their hearts, and encourage themſelves ſtill to hope all ſhall be well, and that becauſe they are not ſo bad as the reſt, but more inclinable than they, ſaying, *I am glad I am not as the Publican, but better than he, more righteous than he,* Luke 18. 11.

4. That is a legal and old covenant-ſpirit, that ſecretly perſuades the ſoul, that if ever it will be ſaved by Chriſt, it muſt firſt be fitted for Chriſt, by its getting of a good heart and good intentions to do this, and that for Chriſt: I ſay, that the ſoul when it comes to Chriſt may not be rejected, or turned off, when in deed and in truth, this is the very way for the ſoul to turn itſelf from Jeſus Chriſt, inſtead of turning to him; for ſuch a ſoul looks upon Chriſt, rather to be a painted ſaviour or a cypher, than a very, and real Saviour. Friend, if thou canſt fit thyſelf, what need haſt thou of Chriſt? If thou canſt get qualifications to carry to Chriſt, that thou mighteſt be accepted, thou doeſt not look to be *accepted in the beloved.* Shall I tell thee, Thou art as if a man ſhould ſay, I will make myſelf clean, and then I will go to Chriſt that he may waſh me? Or like a man poſſeſſed, that will firſt caſt the devil out of himſelf, and then come to Chriſt for cure for him. Thou muſt therefore, if thou wilt ſo lay hold of Chriſt, as not to be rejected by him; I ſay thou muſt come to him as the baſeſt in the world, more fitter to be damned, if thou hadſt thy right,

than to have the leaſt ſmile, hope, or comfort, from him: come with the fire of hell in thy conſcience; come with thy heart hard, dead, cold, full of wickedneſs and madneſs againſt thy own ſalvation; come as renouncing all thy tears, prayers, watchings, faſtings; come as a blood-red ſinner; do not ſtay from Chriſt, till thou haſt a greater ſenſe of thy own miſery, nor of the reality of God's mercy; do not ſtay while thy heart is ſofter, and thy ſpirit in a better frame, but go againſt thy mind, and againſt the mind of the devil and ſin, throw thyſelf down at the foot of Chriſt, with a halter about thy neck, and ſay, Lord Jeſus, hear a ſinner, a hard-hearted ſinner, a ſinner that deſerveth to be damned, to be caſt into hell; and reſolve never to return, or to give over crying unto him, till thou do find that he hath waſhed thy conſcience from dead works with his blood vertually, and cloathed thee with his own righteouſneſs, and made thee compleat in himſelf; this is the way to come to Chriſt.

The Uſe for the ſecond Doctrine.

Now a few words to the ſecond doctrine, and ſo I ſhall draw towards a concluſion: The doctrine doth contain in it very much comfort to thy ſoul, who art a new covenant man, or one of thoſe who art under the new covenant.

There is firſt, pardon of ſin; and ſecondly, the manifeſtation of the ſame; and thirdly, a power to cauſe thee to perſevere through faith to the very end of thy life.

There is firſt pardon of ſin, which is not in the old covenant; for in that there is nothing but commands, and if not obeyed, condemned. O, but there is pardon of ſin, even of all thy ſins, againſt the firſt and ſecond covenant, under which thou art, and that freely upon the account of Jeſus Chriſt the righteous; he having in thy name, nature, and in the room of thy perſon, fulfilled all the whole law in himſelf for thee, and freely giveth it unto thee: O, though the law be a miniſtration of death and condemnation, yet the goſpel, under which thou art, is the miniſtration of life and ſalvation, 2 Cor. 3. 6, 7, 8, 9. Though they that live and die under the firſt covenant, God regardeth them not, Heb. 8. 9. Yet they that are under the ſecond are as the apple of his eye, Deut. 32. 10. Pſal. 17. 8. Zech. 2. 8. Though they that are under the firſt, the law, *are called to blackneſs, and darkneſs, and tempeſt, the ſound of a trumpet, and a burning mountain,* which ſight was ſo terrible, that Moſes ſaid, *I exceedingly fear, and quake,* Heb. 12. 18 to 22. *Yet you are come unto mount Sion, to the city of the living God, to the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, whoſe names are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect; And to Jeſus* (to bleſſed Jeſus) *the mediator of the new covenant, and to the blood of ſprinkling, which ſpeaketh better things than that of* Abel, Heb. 12. 22, 23, 24. even forgiveneſs of ſins, Eph. 1. 7.

2. The covenant that thou art under doth allow of repentance, in caſe thou chance to ſlip or fall by ſudden temptation, (Rev. 2. 5.) but the law allows of none, (Gal. 3. 10.) The covenant that thou art under, allows thee ſtrength alſo; but the law is only a ſound of words, commanding words, but no power is given by them to fulfill the things commanded, Heb. 12. 19. Thou that art under this ſecond, art made a ſon; but they that are under that firſt, are ſlaves and vagabonds, Gen. 4. 12. Thou that art under this, haſt a mediator, that is to ſtand between juſtice and thee, 1 Tim. 2. 5. But they under the other, their mediator is turned an accuſer, and ſpeaketh moſt bitter things againſt their ſouls, John 5. 45. Again, the way that thou haſt into paradiſe, is a new and living way, mark, a living way, Heb. 10. 20. But they that are under the old covenant, their way into paradiſe is a killing and deſtroying way, Gen. 3. 24. Again, thou haſt the righteouſneſs of God to appear before God withal, Phil. 3. 9. But they under the old covenant have nothing but the righteouſneſs of the law, which Paul counts dirt and dung, Phil. 3. 7, 8. Thou haſt that which will make thee perfect; but the other will not do ſo, Heb. 7. 19. *The law makes nothing perfect; but the bringing in of a better hope* (which is the Son of God) *did, by which we draw nigh to God.*

3. The new covenant promiſeth thee a new heart, (as I ſaid before) Ezek. 36. 26. but the old covenant promiſeth none; and a new ſpirit, but the old covenant promiſeth none. The new covenant conveyeth faith, Gal. 3. but the old one conveyeth none. Through the new covenant the love of God is conveyed into the heart, Rom. 5. but through the old covenant there is conveyed none of it ſavingly through Jeſus Chriſt. The new covenant doth not only give a promiſe of life, but alſo with that the aſſurance of life; but the old one giveth none. The old covenant wrought wrath in us, and to us, Rom. 4. 15. but the new one worketh love, Gal. 5. 6. Thus much for the firſt uſe.

Secondly, As all theſe, and many more privileges do come to thee through or by the new covenant; and that thou mighteſt not doubt of the certainty of theſe glorious privileges, God hath ſo ordered it, that they do all come to thee by way of purchaſe, being obtained for thee, ready to thy hand, by that one man Jeſus, who is the mediator, or the perſon that hath principally to do both with God and thy ſoul, in the things pertaining to this covenant: ſo that now thou mayeſt look on all the glorious things that are ſpoken of in the new covenant, and ſay, all theſe muſt be mine; I muſt have a ſhare in them; Chriſt hath purchaſed them for me, and given them to me. Now I need not to ſay, O! but how ſhall I come by them? God is holy, I am a ſinner; God is juſt, and I have offended: No, but thou mayeſt ſay, though I am vile and deſerve nothing, yet Chriſt is holy, and he deſerveth all things; though I have ſo provoked God by breaking his law, that he could not in juſtice look upon me; yet Chriſt hath ſo gloriouſly paid the debt, that now God can ſay, Welcome ſoul, I will give thee grace, I will give thee glory, thou ſhalt lie in my boſom and go no more out; my ſon hath pleaſed me, he hath ſatisfied the loud cries of the law and juſtice, that called for ſpeedy vengeance on thee. He hath fulfilled the whole law, he hath brought in everlaſting righteouſneſs, he hath overcome the devil, he hath waſhed away thy ſins with his moſt precious blood, he hath deſtroyed the power of death, and triumphs over all the enemies. This he did in his own perſon, as a common Jeſus, for all perſons, in their ſtead, even for ſo many as ſhall come in to him; for his victory I give to them, his righteouſneſs I give to them, his merits I beſtow on them, and look upon them holy, harmleſs, undefiled, and for ever comely in my eye, through the victory of the captain of their ſalvation.

And that thou mayeſt in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou muſt be much in ſtudying of the two covenants; the nature of the one, and the nature of the other, and the conditions of them that are under them both. Alſo thou muſt be well grounded in the manner of the victory and merits of Chriſt, how they are made thine. And here thou muſt in the firſt place believe, that the babe that was born of Mary, lay in a manger at Bethlehem, in the time of Cæſar Auguſtus; that he, that babe, that child, was the very Chriſt. Secondly, thou muſt believe that in the days of Tiberius Cæſar, when Herod was Tetrarch of Galilee, and Pontius Pilate governour of Judæa, that in thoſe days he was crucified, or hanged on a tree between two thieves, which by computation, or according to the beſt account, is above ſixteen hundred years ſince. Thirdly, thou muſt alſo believe, that when he did hang upon that croſs of wood, on Mount Calvary, that then he did die there for the ſins of thoſe that did die before he was crucified, alſo for their ſins that were alive at the time of his crucifying, and alſo, that he did by that one death give ſatisfaction to God for all thoſe that ſhould be born and believe in him after his death, even unto the world's end. I ſay, this thou muſt believe upon pain of eternal damnation, that by that one death, that when he did die, he did put an end to the curſe of the law and ſin, and at that time by his death on the croſs, and by his reſurrection out of Joſeph's ſepulchre, he did bring in a ſufficient righteouſneſs to cloath thee withal compleatly. *For by one offering he hath for ever perfected them that are ſanctified, not that he ſhould often offer himſelf; for then muſt he often have ſuffered ſince the foundation of the world: but now* once *in the end of the world hath he appeared to put* (or do) *away ſin by the ſacrifice of himſelf*, Namely, when he hanged on the croſs. *For it is by the offering up of the body of* (this bleſſed) *Jeſus Chriſt* once *for all.* Indeed, *other prieſts may offer oftentimes ſacrifices and offerings which can never take away ſins; but this man* (this Jeſus, this anointed and appointed ſacrifice) *when he had offered* one *ſacrifice for ſins, for ever ſat down on the right-hand of God.*

But becauſe thou in thy purſuit after the faith of the goſpel, wilt be ſure to meet with devils, hereticks, particular corruptions, as unbelief, ignorance, the ſpirit works, animated on by ſuggeſtions, falſe concluſions, with damnable doctrines, I ſhall therefore briefly, beſides what hath been already ſaid, ſpeak a word or two more before I leave thee, of further advice, eſpecially concerning theſe two things.

Firſt, How thou art to conceive of the Saviour.

Secondly, How thou art to make application of him.

Firſt, For the Saviour, thou muſt look upon him to be very God, and very man; not man only, not God only, but God and man in one perſon, both natures joined together, for the putting of him in a capacity to be a ſuitable Saviour: Suitable, I ſay, to anſwer both ſides and parties, with whom he hath to do in the office of his mediatorſhip, and being of a Saviour.

Secondly, Thou muſt not only do this, but thou muſt alſo conſider and believe, that even what was done by Jeſus Chriſt, it was not done by one nature without the other; but thou muſt conſider that both natures, both the godhead and the manhood, did gloriouſly concur and join together in the undertaking of the ſalvation of our bodies and ſouls; not that the godhead undertook any thing without the manhood, neither did the manhood do any thing without the virtue and union of the godhead; and thou muſt of neceſſity do this, otherwiſe thou canſt not find any ſound ground and footing for thy ſoul to reſt upon.

For if thou look upon any of theſe aſunder; that is to ſay, the godhead without the manhood, or the manhood without the godhead, thou wilt conclude, that what was done by the godhead, was not done for man, being done without the manhood; or elſe, that that which was done with the manhood, could not anſwer divine juſtice, in not doing what it did, by the virtue, and in union with the godhead; for it was the godhead that gave virtue and value to the ſuffering of the manhood, and the manhood being joined therewith, that giveth us an intereſt into the heavenly glory and comforts of the godhead.

What ground can a man have to believe that Chriſt is his Saviour, if he do not believe that he ſuffered for ſin in his nature? And what ground alſo can a man have, to think that God the father is ſatisfied, being infinite, if he believe not alſo, that he who gave the ſatisfaction, was equal to him who was offended?

Therefore, beloved, when you read of the offering of the body of the ſon of man for our ſins, then conſider that he did it in union with, and by the help of the eternal godhead. How much more ſhall the blood of Chriſt, who, through the eternal ſpirit, offered himſelf without ſpot to God, purge your conſciences from dead works, *&c.*

And when thou readeſt of the glorious works and ſplendor of the godhead in Chriſt, then conſider that all that was done by the godhead, it was done as it had union and communion with the manhood. And then thou ſhalt ſee that the devil is overcome by god-man, ſin, death, hell, the grave, and all overcome by Jeſus, god-man, and then thou ſhalt find them overcome indeed. They muſt needs be overcome, when God doth overcome them; and we have good ground to hope the victory is ours, when in our nature they are overcome.

2. The ſecond thing is, how to apply, or make application of this Chriſt to the ſoul. And for this there is to be conſidered the following particulars.

Firſt, That when Jeſus Chriſt did thus appear, being born of Mary, he was looked upon by the Father, as if the ſin of the whole world was upon him; nay, further, God did look upon him, and account him the ſin of man. *He hath made him to be ſin for us*, 2 Cor. 5. 21. That is, God made his ſon Jeſus Chriſt our ſin, or reckoned him to be, not only a ſinner, but the very bulk of ſin in the whole world, and condemned him ſo ſeverely as if he had been nothing but ſin. *For what the law could not do, in that it was weak through the fleſh, God ſent forth his ſon in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* That is, for our ſins, condemned his ſon Jeſus Chriſt: as if he had in deed and in truth been our very ſin, and yet altogether without ſin, 2 *Cor.* 5. 21. *Rom.* 8. 3. Therefore, as to the taking away of thy curſe, thou muſt reckon him to be made ſin for thee. And as to his being thy juſtification, thou muſt reckon him to be thy righteouſneſs: for ſaith the ſcripture, *He* (that is God) *hath made* him *to be* ſin *for us, though he knew no ſin, that* we *might be made the* righteouſneſs *of God in* him.

Secondly, Conſider for whoſe ſakes all this glorious deſign of the Father and the Son was brought to paſs, and that you ſhall find to be for man, for ſinful man, 2 *Cor.* 8. 9.

Thirdly, The terms on which it is made ours; and that you will find to be a free gift, meerly ariſing from the tender-heartedneſs of God. *You are juſtified freely by his grace through the redemption that is in Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood*, &c.

Fourthly, How men are to reckon it theirs, and that is upon the ſame terms which God doth offer it, which is freely, as they are worthleſs and undeſerving creatures, as they are without all good, and alſo unable to do any good. This, I ſay, is the right way of applying the merits of Chriſt to thy ſoul, for they are freely given to thee a poor ſinner, not for any thing that is in thee, or done by thee; but freely as thou art a ſinner, and ſo ſtandeſt in abſolute need thereof.

And chriſtian, thou art not in this thing to follow thy ſenſe and feeling, but the very word of God. The thing that doth do the people of God the greateſt injury; it is their too little hearkening to what the goſpel ſaith, and their too much giving credit to what the law, ſin, the devil, and conſcience ſaith: and upon this very ground to conclude, that becauſe there is the certainty of guilt upon the ſoul, therefore there is alſo for certain, by ſin, damnation to be brought upon the ſoul. This is now to ſet the word of God aſide, and to give credit to what is formed by the contrary: but thou muſt give more credit to one ſyllable of the written word of the goſpel, than thou muſt give to all the ſaints and angels in heaven and earth; much more than to the devil and thy own guilty conſcience.

Let me give you a parable. There was a certain man that had committed treaſon againſt his king; but for as much as the king had compaſſion upon him, he ſent him by the hand of a faithful meſſenger, a pardon a pardon under his own hand and ſeal: but in the country where this poor man dwelt, there was alſo many that ſought to trouble him, by often putting of him in mind of his treaſon, and the law that was to be executed on the offender. Now which way ſhould this man ſo honour his king, but as believing his hand-writing, which was the pardon: certainly he would honour him more, by ſo doing, than to regard all the clamours of his enemies continually againſt him.

Juſt thus it is here, thou having committed treaſon againſt the king of heaven, he, through compaſſion for Chriſt's ſake, hath ſent thee a pardon: but the devil, the law, and thy conſcience, do continually ſeek to diſturb thee, by bringing thy ſins afreſh into thy remembrance: but now, wouldeſt thou honour thy king, why then, *He that believeth the* record *that God hath given of his Son, hath ſet to his* ſeal *that God is true. And this is the record, that God hath given to* us *eternal life, and this life is in his Son,* 1 John 5. 11, 12. And therefore, my brethren, ſeeing God our Father hath ſent us damnable traitors a pardon from heaven (even all the promiſes of the goſpel) and alſo hath ſealed to the certainty of it with the heart-blood of his dear Son: let us not be daunted, though our enemies with terrible voices do bring our former life never ſo often into our remembrance.

Object. But, ſaith the ſoul, How if after I have received a pardon, I ſhould commit treaſon again? What ſhould I do then?

Anſ. Set the caſe thou haſt committed abundance of treaſon, he hath by him abundance of pardons. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Sometimes I myſelf have been in ſuch a ſtreight, that I have been (almoſt) driven to my wits ends, with the ſight and ſenſe of the greatneſs of my ſins; but calling to mind that God was God in his mercy, pity, and love, as well as in his holineſs, juſtice, &c. And again, conſidering the ability of the ſatisfaction that was given to holineſs and juſtice, to the end there might be way made for ſinners to lay hold of this mercy; I ſay, I conſidering this, when tempted to doubt and deſpair, I have anſwered in this manner:

"Lord, here is one of the greateſt ſinners that ever the ground bare. A ſinner againſt the law, and a ſinner againſt the goſpel. I have ſinned againſt light, and I have ſinned againſt mercy; and now, Lord, the guilt of them breaks my heart, the devil alſo he would have me deſpair, telling of me that thou art ſo far from hearing my prayers in this my diſtreſs, that I cannot anger thee worſe, than to call upon thee; for, ſaith he, thou art reſolved for ever to damn, and not to grant me the leaſt of thy favour; yet Lord, I would fain have forgiveneſs. And thy word, though much may be inferred from it againſt me; yet it ſaith, *If I come unto thee thou wilt in no wiſe caſt me out.* Lord, ſhall I honour thee moſt by believing thou canſt pardon my ſins, or by believing thou canſt not? Shall I honour thee moſt by believing thou wilt pardon my ſins, or by believing thou wilt not? Shall I honour the blood of thy Son alſo by deſpairing, that the virtue thereof is not ſufficient, or by believing that it is ſufficient to purge me from all my blood-red and crimſon ſins? Surely, thou that couldeſt find ſo much mercy as to pardon Manaſſeth, Mary Magdalen, the three thouſand murderers, perſecuting Paul, murderous and adulterous David, and blaſpheming Peter, thou that offeredſt mercy to Simon Magus, a witch, and didſt receive the aſtrologers and conjurers in the 19th of Acts, thou haſt mercy enough for one poor ſinner. Lord, ſet the caſe my ſins were bigger than all theſe, and I leſs deſerv'd mercy than any of theſe: yet thou haſt ſaid in thy word, that he that *cometh to thee, thou wilt in no wiſe caſt out.*" And God hath given comfort to my ſoul, even to ſuch a ſinner as I am: And I tell you, there is no way ſo to honour God, and to beat out the devil, as to ſtick to the truth of God's word, and the merits of Chriſt's blood by believing. *When Abraham believed* (even againſt hope and reaſon) *he gave glory to God,* Rom. 4. *And this is our victory, even our faith. Believe, and all things are poſſible to you. He that believeth ſhall be ſaved. He that believeth on the Son hath everlaſting life, and ſhall never periſh, neither ſhall any man pluck him out of Chriſt's Father's hands,* 1 John 5. 4.

And if thou doſt indeed believe this, thou wilt not only confeſs him as the Quakers do: That is, that he was born at Bethlehem of Mary, ſuffered on mount Calvary under Pontius Pilate, was dead and buried, roſe again, and aſcended, &c. For all this they confeſs, and in the midſt of their confeſſion they do verily deny that his death on that mount Calvary did give ſatisfaction to God for the ſins of the world, and that his reſurrection out of Joſeph's ſepulchre, is the cauſe of our juſtification in the ſight of God, angels, and devils: But, I ſay, if thou doſt believe theſe things indeed, thou doſt believe that then, ſo long ago, even before thou waſt born, he did bear thy ſins in his own body, which then was hang'd on the tree, (and never before nor ſince) that thy old man was then crucified with him, namely, in the ſame body then crucified, (ſee 1 Pet. 2. 24. and Rom. 6. 6.) This is nonſenſe to them that believe not: but if thou do indeed believe thou ſeeſt it ſo plain, and yet ſuch a miſtery, that it makes thee wonder.

But in the third place, This glorious doctrine of the new covenant, and the mediator thereof, will ſerve for the comforting, and the maintaining of the comfort of the children of the new covenant this way alſo; that is, that he did not only die and riſe again, but that he did aſcend in his own perſon into heaven to take poſſeſſion thereof for *me*, to prepare a place there for *me*, ſtandeth there in the ſecond part of his ſuretiſhip to bring *me* ſafe in *my* coming thither, and to preſent *me* in a glorious manner, *without ſpot or wrinkle, or any ſuch thing*; that he is there exerciſing of his prieſtly office for me, pleading the perfection of his own righteouſneſs for me, and the virtue of his blood for me. That he is there ready to anſwer the accuſations of the law, devil, and ſin for me. Here thou mayeſt through faith look the very devil in the face, and rejoice, ſaying, O ſatan! I have a precious Jeſus, a ſoul-comforting Jeſus, a ſin-pardoning Jeſus. Here thou mayeſt hear the biggeſt thunder-crack that the law can give, and yet not be daunted. Here thou mayeſt ſay, O law! thou mayeſt roar againſt ſin, but thou canſt not reach me, thou mayeſt curſe and condemn, but not *my ſoul*; for I have a righteous Jeſus, a holy Jeſus, a ſoul-ſaving Jeſus, and he hath delivered me from thy threats, from thy curſes, from thy condemnations; I am out of thy reach, and out of thy bounds, I am brought into another covenant, under better promiſes of life and ſalvation, free promiſes to comfort me without my merit, even through the blood of Jeſus, the ſatisfaction given to God for me by him; therefore, though thou layeſt my ſins to my charge, and ſayeſt thou wilt prove me guilty: yet ſo long as Chriſt is above ground, and hath brought in everlaſting righteouſneſs, and given that to me, I ſhall not fear thy threats, thy charges, thy ſoul-ſcaring denunciations; my Chriſt is all, hath done all, and will deliver me from all that thou, and whatſoever elſe can bring an accuſation againſt me. Thus alſo thou mayeſt ſay, when death aſſaulteth thee, *O death where is thy ſting?* Thou mayeſt bite indeed, but thou canſt not devour: I have comfort by and through the one man Jeſus; Jeſus Chriſt, he hath taken thee captive, and taken away thy ſtrength, he hath pierced thy heart, and let out all thy ſoul-deſtroying poiſon; therefore, though I ſee thee, I am not afraid of thee; though I feel thee, I am not daunted, for thou haſt loſt thy ſting in the ſide of the Lord Jeſus, through him I overcome thee, and ſet foot upon thee. Alſo, O ſatan! though I hear thee grumble, and make a helliſh noiſe, and though thou threaten me very highly; yet my ſoul ſhall triumph over thee, ſo long as Chriſt is alive, and can be heard in heaven; ſo long as he hath broken thy head, and won the field of thee; ſo long as thou art in priſon, and canſt not have thy deſire. I therefore, when I hear thy voice, do pitch my thoughts on Chriſt my Saviour, and do hearken what he will ſay, for he will ſpeak comfort; he ſaith, he hath got the victory, and doth give to me the crown, and cauſeth me to triumph through his moſt glorious conqueſt.

Nay, my brethren, the ſaints under the levitical law, who had not the new covenant ſealed, or confirmed any further than by promiſe that it ſhould be; I ſay, they, when they thought of the glorious privileges that God had promiſed ſhould come, though at that time they were not come, but ſeen afar off, how confidently were they perſuaded of them, and embraced them, and were ſo fully ſatisfied as touching the certainty of them, that they did not ſtick at the parting with all for the enjoying of them. Heb. 11. How many times doth David in the pſalms admire, triumph, and perſuade others to do ſo alſo, through the faith that he had in the thing that was to be done? Alſo Job, in what faith doth he ſay he ſhould ſee his redeemer, though he had not then ſhed one drop of blood for him: yet becauſe he had promiſed ſo to do; and this was ſignified by the blood of bulls and goats? Alſo Samuel, Iſaiah, Jeremiah, Zechariah, &c. how glorioufly in confidence did they ſpeak of Chriſt and his death, blood, conqueſt, and everlaſting prieſthood, even before he did manifeſt himſelf in the fleſh which he took of the virgin? We that have lived ſince Chriſt, have more ground to hope than they under the old covenant had, (though they had the word of the juſt God for the ground of their faith.) Mark, they had only the promiſes, that he ſhould and would come; but we have the aſſured fulfilling of thoſe promiſes, becauſe he is come: they were told that he ſhould ſpill his blood, but we do ſee he hath ſpilt his blood: They ventured all upon his ſtanding ſurety for them, but we ſee he hath fulfilled, and that faithfully too, the office or his ſuretiſhip, in that, according to the engagement, he hath redeemed us poor ſinners. They ventured on the new covenant, though not actually ſealed, only *becauſe they judged him faithful that had promiſed*, Heb. 11. 11. but we have the covenant ſealed, all things are compleatly done, even as ſure as the heart-blood of a crucified Jeſus can make it.

There is as great a difference between their diſpenſation and ours for comfort, even as much as there is between the making of a bond with a promiſe to ſeal it, and the ſealing of the ſame. It was made indeed in their time, but it was not ſealed until the time the blood was ſhed on mount Calvary; and that we might have our faith mount up with wings like an eagle, he ſheweth us what encouragement, and ground of faith we have to conclude we ſhall be everlaſtingly delivered; ſaying, Heb. 9. 16, 17, 18. *For where a teſtament* (or covenant) *is, there muſt of neceſſity be the death of the teſtator; for a teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all while the teſtator liveth; whereupon neither the firſt teſtament was dedicated without blood.* As Chriſt's blood was the confirmation of the new covenant, yet it was not ſealed in Abraham, Iſaac, or Jacob's days to confirm the covenant that God did tell them of, and yet they believed; therefore we ought to give the more earneſt heed to (believe) the things that we have heard, and not in any wiſe to let them be queſtioned; and the rather, becauſe you ſee the teſtament is not only now made but confirmed: not only ſpoken of and promiſed, but verily ſealed by the death and blood of Jeſus, who is the teſtator thereof.

My brethren, I would not have you ignorant of this one thing, that though the Jews had the promiſe of a ſacrifice, of an everlaſting high prieſt that ſhould deliver them, yet they had but the promiſe; for Chriſt was not ſacrificed, and was not then come an high prieſt of good things to come: only the type, the ſhadow, the figure, the ceremonies they had, together with Chriſt's engaging as ſurety to bring all things to paſs that were promiſed ſhould come, and upon that account received and ſaved.

It was with them and their diſpenſation as this ſimilitude gives you to underſtand. "Set the caſe that there be two men who "make a covenant, that the one ſhould "give the other ten thouſand ſheep, on "condition the other give him two thou-"ſand pounds: but foraſmuch as the mo-"ney is not to be paid down preſently; "therefore if he that buyeth the ſheep "will have any of them before the day "of payment, the creditor requeſteth a "ſurety, and upon the engagement of the "ſurety, there is part of the ſheep given "to the debtor, even before the day of "payment, but the other at and after." So it is here, Chriſt covenanted with his Father for his ſheep, (*I lay down my life for my ſheep*, ſaith he) but the money was not to be paid down ſo ſoon as the bargain was made, (as I have already ſaid) yet ſome of the ſheep were ſaved, even before the money was paid, and that becauſe of the ſuretiſhip of Chriſt: as it is written, *Being juſtified* (or ſaved) *freely by his grace, through the redemption* (or purchaſe) *of Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood to declare himſelf righteous, in his forgiving the ſins that are paſt,* (or the ſinners who died in the faith, before Chriſt was crucified) *through God's forbearing till the payment was paid; to declare, I ſay, at this time his righteouſneſs, that he might be juſt; and the juſtifier of him that believeth in Jeſus,* Rom. 3. 24, 25, 26.

The end of my ſpeaking of this, is to ſhew you that it is not wiſdom now to doubt whether God will ſave you or no, but to believe, becauſe all things are finiſhed as to our juſtification: The covenant not only made, but alſo ſealed; the debt paid, the priſon doors flung off of the hooks, with a proclamation from heaven of deliverance to the priſoners of hope; ſaying, *Return to the ſtrong hold, ye priſoners of hope, even to day do I declare* (ſaith God) *that I will render unto thee double,* Zech. 9. 12. And, ſaith Chriſt, when he was come, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel;* (that is, *good tidings to the poor, that their ſins ſhould be pardoned, that their ſouls ſhall be ſaved.*) *He hath ſent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of the ſight of the blind, to ſet at liberty them that are bruiſed, and to comfort them that mourn, to preach the acceptable year of the Lord,* Luke 4. 18, 19.

Therefore, here ſoul, that thou mayeſt come to Jeſus Chriſt, for any thing thou wanteſt, as to a common treaſure-houſe, being the principal man for the diſtributing of the things made mention of in the new covenant, he having them all in his own cuſtody by right of purchaſe; for he hath bought them all, paid for them all. Doſt thou want faith? Then come for it to the man Chriſt Jeſus, Heb. 12. 2. Doſt thou want the Spirit? Then aſk it of Jeſus. Doſt thou want wiſdom? Doſt thou want grace of any ſort? Doſt thou want a new heart? Doſt thou want ſtrength againſt thy luſts, againſt the devil's temptations? Doſt thou want ſtrength to carry thee through affliction of body, and affliction of ſpirit, through perſecutions? Wouldeſt thou willingly hold out, ſtand to the laſt, and be more than a conqueror? Then be ſure thou meditate enough on the merits of the blood of Jeſus, how he hath undertaken for thee, that he hath done the work of thy ſalvation in thy room, that he is filled of God on purpoſe to fill thee, and is willing to communicate whatſoever is in him, or about him, to thee. Conſider this, I ſay, and triumph in it.

Again, This may inform us of the ſafe ſtate of the ſaints, as touching their perſeverance that they ſhall ſtand though hell rages, though the devil roareth, and all the world endeavoureth the ruin of the ſaints of God, though ſome, through ignorance of the virtue of the offering of the body of Jeſus Chriſt, do ſay, a man may be a child of God to day, and a child of the devil to-morrow, which is groſs ignorance; for, what, is the blood of Chriſt, the death, the reſurrection of Chriſt, of no more virtue than to bring us in for an uncertain ſalvation? or muſt the effectualneſs of Chriſt's merits, as touching our perſeverance, be helped on by the doings of man? Surely they that are predeſtinated, are alſo juſtified; and they that are juſtified, they ſhall be glorified, Rom. 8. 30. Saints, do not doubt of the ſalvation of your ſouls, unleſs you do intend to undervalue Chriſt's blood; and do not think, but that he that hath begun the good work of his grace in you, will perfect it, to the ſecond coming of our Lord Jeſus, Phil. 1. 6. Should not we, as well as Paul, ſay I am perſuaded that nothing ſhould ſeparate us from the love of God which is in Chriſt Jeſus, Rom. 8. O let the ſaints know! that unleſs the devil can pluck Chriſt out of heaven, he cannot pull a true believer out of Chriſt. When I ſay a true believer, I do mean ſuch a one as hath the faith of the operation of God in his ſoul.

Laſtly, Is there ſuch mercy as this? ſuch privileges as theſe? Is there ſo much ground of comfort, and ſo much cauſe to be glad? Is there ſo much ſtore in Chriſt, and ſuch a ready heart in him to give it to me? hath his bleedings wounds ſo much in them, as that the fruits thereof ſhould be the ſalvation of my ſoul, of my ſinful ſoul, as to ſave me, ſinful me, rebellious me, deſperate me? What then? Shall not I now be holy? Shall not I now ſtudy, ſtrive, and lay out myſelf for him that hath laid out himſelf ſoul and body for me? Shall I now love ever a luſt or ſin? Shall I now be aſhamed of the cauſe, ways, people, or ſaints of Jeſus Chriſt? Shall I not now yield my members as inſtruments of righteouſneſs, ſeeing my end is everlaſting life? Rom. 6. Shall Chriſt think nothing too dear for me? And ſhall I count any thing too dear for him? Shall I grieve him with my fooliſh carriage? Shall I ſlight his counſel by following of my own will? Thus therefore the doctrine of the new covenant doth call for holineſs, engage to holineſs, and maketh the children of that covenant to take pleaſure therein. Let no man therefore conclude on this, that the doctrine of the goſpel is a licentious doctrine: but if they do, it is becauſe they are fools, and ſuch as have not taſted of the vertue of the blood of Jeſus Chriſt; neither did they ever feel the nature and ſway that the love of Chriſt hath in the hearts of his. And thus alſo you may ſee that the doctrine of the goſpel is of great advantage to the people of God. that are already come in, or to them that ſhall at the conſideration hereof be willing to come in, to partake of the glorious benefits of this glorious covenant. But ſaith the poor ſoul,

Object. Alas, I doubt this is too good for me.

Inquiry. Why ſo I pray you?

Object. Alas, becauſe I am a ſinner.

Reply. Why, all this is beſtowed upon none but ſinners, as it is written. *While we were ungodly, Chriſt died for us,* Rom. 5. 6, 8. *He came into the world to ſave ſinners,* 1 Tim. 1. 14, 15.

Object. O, but I am one of the chief of ſinners.

Reply. Why, this is for the chief of ſinners, (1 Tim. 1. 14, 15.) *Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief* (ſai h Paul.)

Object. O, but my ſins are ſo big, that I cannot conceive how I ſhould have mercy.

Reply. Why ſoul? Didſt thou ever kill any body? Didſt thou ever burn any of thy children in the fire to idols? Haſt thou been a witch? Didſt thou ever uſe enchantments and conjuration. Didſt thou ever curſe and ſwear, and deny Chriſt? And yet if thou haſt, there is yet hopes of pardon; yea, ſuch ſinners as theſe have been pardoned, as appears by theſe and the like ſcriptures, 2 Chron. 33. 1. to 10 verſes, compared with the 12 and 13. Again, Acts 19. 19, 20. Acts 8. 22. compared with verſe 9. Matt. 26. 74, 75.

Object. But though I have not ſinned in ſuch kind of ſins, yet it may be I have ſinned as bad.

Anſ. That cannot likely be; yet though thou haſt, ſtill there is ground of mercy for thee, foraſmuch as thou art under the promiſe, John 6. 37.

Object. Alas, man, I am afraid that I have ſinned the unpardonable ſin, and therefore there is no hope for me.

Anſ. Doſt thou know what the unpardonable ſin (the ſin againſt the Holy Ghoſt) is? And when it is committed?

Reply. It is a ſin againſt light.

Anſ. That is true, yet every ſin againſt light, is not the ſin againſt the Holy Ghoſt.

Reply. Say you ſo?

Anſ. Yea, and I prove it thus. If every ſin againſt light, had been the ſin that is unpardonable, then had David and Peter, and others ſinned that ſin: but though they did ſin againſt light, yet they did not ſin that ſin; therefore every ſin againſt light is not the ſin againſt the Holy Ghoſt, the unpardonable ſin.

Object. But the ſcripture ſaith, *If we ſin wilfully after we have received the knowledge of* *of the truth, there remaineth no more ſacrifice for ſin: but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries.*

Anſ. Do you know what that wilful ſin is?

Reply. Why, What is it? Is it not for a man to ſin willingly after enlightening?

1. *Anſ.* Yes, yet doubtleſs every willing ſin is not that; for then David had ſinned it, when he lay with Bathſheba; and Jonah, when he fled from the preſence of the Lord; and Solomon alſo, when he had ſo many concubines.

2. *Anſ.* But that ſin is a ſin that is of another nature, which is this; *For a man after he hath made ſome profeſſion of ſalvation to come alone by the blood of Jeſus, together with ſome light and power of the ſame upon his ſpirit: I ſay, for him after this knowingly, wilfully, and deſpitefully, to trample upon the blood of Chriſt ſhed on the croſs, and to count it an unholy thing, or no better than the blood of another man; and rather to venture his ſoul any other way, than to be ſaved by this precious blood.* And this muſt be done I ſay, after ſome light, (*Heb.* 6. 4, 5.) *Deſpightfully*, (Heb. 10. 29.) *Knowingly* (2 Pet. 2. 21.) *and wilfully* (Heb. 10. 26, compared with ver. 29.) and that not in a hurry and ſudden fit, as Peter's was: but with ſome time before-hand to pauſe upon it firſt, with Judas; and alſo with a continued reſolution never to turn or be converted again. *For it is impoſſible to renew ſuch again to repentance,* they are ſo reſolved, and ſo deſperate, *Heb.* 6.

Queſt. And how ſayeſt thou now? Didſt thou ever after thou hadſt received ſome bleſſed light from Chriſt, wilfully, deſpitefully, and knowingly, ſtamp or trample the blood of the man Chriſt Jeſus under thy feet? and art thou for ever reſolved ſo to do?

Anſ. O no, I would not do that wilfully, deſpitefully, and knowingly, not for all the world.

Inqui. But yet I muſt tell you now you put me in mind of it, ſurely ſometimes I have moſt horrible blaſphemous thoughts in me againſt God, Chriſt, and the Spirit: may not theſe be that ſin too?

Anſ. Doſt thou delight in them? are they ſuch things as thou takeſt pleaſure in?

Reply. O no, neither would I do it for a thouſand worlds. O, methinks they make me ſometimes tremble to think of them: But how and if I ſhould delight in them before I am aware?

Anſ. Beg of God for ſtrength againſt them, and if at any time thou findeſt thy wicked heart to give way in the leaſt thereto (for that is likely enough) and though thou find it may on a ſudden give way to that hell-bred wickedneſs that is in it: yet do not deſpair, for as much as Chriſt hath ſaid, *All manner of ſins and blaſphemies ſhall be forgiven to the ſons of men. And whoſoever ſhall ſpeak a word againſt the ſon of man,* (that is Chriſt) *as he may do with Peter,* through temptation, yet upon repentance, *it ſhall be forgiven him.* Mat. 12. 32.

Object. But I thought it might have been committed all on a ſudden, either by ſome blaſphemous thought, or elſe by committing ſome other horrible ſin.

Anſ. For certain this ſin and the commiſſion of it, doth lie in a knowing, wilful, malicious, or deſpiteful, together with a final trampling the blood of the ſweet Jeſus under foot, *Heb.* 10.

Object. But it ſeems to be rather a reſiſting of the ſpirit, and motions thereof, than this which you ſay; for firſt, its proper title is the ſin againſt the Holy Ghoſt. And again, *They have done deſpite unto the ſpirit of Grace.* So that it rather ſeems to be, I ſay, that a reſiſting of the ſpirit, and the movings thereof, is that ſin.

1. *Anſ.* For certain the ſin is committed by them that do as before I have ſaid, that is, by a final, knowing, wilful, malicious trampling under foot the blood of Chriſt, which was ſhed on Mount Calvary, when Jeſus was there crucified. And though it be called the ſin againſt the ſpirit, yet (as I ſaid before) every ſin againſt the ſpirit is not that: for if it was, then every ſin againſt the light and convictions of the ſpirit would be unpardonable: but that is an evident untruth, for theſe reaſons: Firſt, becauſe there be thoſe who have ſinned againſt the movings of the ſpirit, and that knowingly too, and yet did not commit that. As Jonah, who when God had expreſly by his Spirit, bid him go to Nineveh, he runs thereupon quite another way. Secondly, becauſe the very people that have ſinned againſt the movings of the ſpirit, are yet, if they do return, received to mercy. Witneſs alſo Jonah, who though he had ſinned againſt the movings of the Spirit of the Lord, in doing contrary thereunto, *Yet when he called* (as he ſaith) *to the Lord,* (*out of the belly of hell*) *the Lord heard him, and gave him deliverance, and ſet him again about his work.* (Read the whole ſtory of that prophet.)

2. *Anſ.* But Secondly, I ſhall ſhew you that it muſt needs be wilfully, knowingly, and a malicious rejecting of the man Chriſt Jeſus as the Saviour: That is, counting his blood, his righteouſneſs, his interceſſion in his own perſon (for he that rejects one, rejects all) to be of no value, as to ſalvation. I ſay, this I ſhall ſhew you is the unpardonable ſin. And then afterwards in brief ſhew you why it is called the ſin againſt the Holy Ghoſt.

Firſt, That man that doth reject, as

aforeſaid, the blood, death, righteouſneſs, reſurrection, aſcenſion, and interceſſion of the man Chriſt, doth reject that ſacrifice, that blood, that righteouſneſs, that victory, that reſt, that God alone hath appointed for ſalvation, (John 1. 29.) *Behold the lamb* (or ſacrifice) *of God*, *We have redemption through his blood*, (Epheſ. 1. 7.) *That I may be found in him* (to wit) in Chriſt's righteouſneſs, with Chriſt's own perſonal obedience to his father's will, *Phil.* 3. 7, 8, 9, 10. By his reſurrection comes juſtification, *Rom.* 4. 25. His interceſſion, now in his own perſon in the heavens, now abſent from his ſaints, is the cauſe of the ſaints perſeverance, 2 *Cor.* 6. 7, 8. alſo *Rom.* 3. 33, 34, 35, 36, *&c.*

Secondly, They that reject this ſacrifice and the merits of this Chriſt, which he by himſelf hath brought in for ſinners, have rejected him through whom alone all the promiſes of the New Teſtament, together with all the mercy diſcovered thereby, doth come unto poor creatures; *For all the promiſes in him are yea, and in him Amen, unto the glory of God*, 2 Cor. 1. 20. And all ſpiritual bleſſings are made over to us through him, *Epheſ.* 1. 3, 4. That is, through and in this man (which is Chriſt) we have all our ſpiritual, heavenly, and eternal mercies.

Thirdly, He that doth knowingly, wilfully, and deſpitefully reject this man for ſalvation, doth ſin the unpardonable ſin; becauſe there is never another ſacrifice to be offered, Heb. 10. 26. *There is no more offering for ſin; there remaineth no more ſacrifice for ſin*, Heb. 10. 18. (namely, than the offering of the body of Jeſus Chriſt a ſacrifice *once for all*, Heb. 10. ver. 10. and 14. compared with ver. 18. and 26.) No, but they that ſhall after light and clear conviction, reject the firſt offering of his body for ſalvation, do crucify him the ſecond time, which irrecoverably merits their own damnation: For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt; and have taſted the good word of God, and the powers of the world to come: If they ſhall fall away to renew them again unto repentance, ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame. If they fall away to renew them again unto repentance; And why ſo? ſeeing, ſaith the apoſtle, they do crucify to themſelves the Son of God afreſh, and do put him to open ſhame. O then! how miſerably hath the devil deceived ſome, in that he hath got them to reject the merits of the firſt offering of the body of Chriſt; (which was for ſalvation) and got them to truſt in a freſh crucifying of Chriſt, which unavoidably brings their ſpeedy damnation?

Fourthly, They that do reject this man as aforeſaid, do ſin the unpardonable ſin; becauſe in rejecting him, they do make way for the juſtice of God to break out upon them, and to handle them as it ſhall find them: which will be in the firſt place, ſinners againſt the firſt covenant, which is the ſoul-damning covenant; and alſo deſpiſing of (even the life, and glory, and conſolations, pardon, grace, and love, that is diſcovered in) the ſecond covenant, for as much as they reject the mediator and prieſt of the ſame, which is the man Jeſus. And the man that doth ſo, I would fain ſee how his ſins ſhould be pardoned, and his ſoul ſaved, ſeeing the means (which is the ſon of man, the ſon of Mary, and his merits) is rejected. For ſaith he, *If you believe not that I am he, you ſhall*, mark, *you ſhall*, do what you can, *you ſhall*, appear where you can, *you ſhall*, follow *Moſes's law*, or any holineſs whatſoever, *you ſhall dye in your ſins*, John 8. 24. So that, I ſay, the ſin that is called the unpardonable ſin, is a knowing, wilful, and deſpiteful rejecting of the ſacrificing of the ſon of man the firſt time for ſin. And now to ſhew you why it is called the ſin againſt the holy Ghoſt, as in theſe ſcriptures, *Mat.* 12. *Heb.* 10. *Mark* 3.

Firſt, becauſe they ſin againſt the manifeſt light of the Spirit, as I ſaid before, it is a ſin againſt the light of the Spirit: That is, they have been formerly enlightened into the nature of the goſpel, and the merits of the man Chriſt, and his blood, righteouſneſs, interceſſion, *&c.* And alſo profeſſed and confeſſed the ſame, with ſome life and comfort in, and through the profeſſion of him: Yet now againſt all that light, maliciouſly, and with deſpite to all their former profeſſion, turn their backs and trample upon the ſame.

Secondly, It is called the ſin againſt the Holy Ghoſt, becauſe ſuch a perſon doth (as I may ſay) lay violent hands on it; one that ſets himſelf in oppoſition to, and is reſolved to reſiſt all the motions that do come in from the ſpirit to perſuade the contrary. For I do verily believe, that men, in this very rejecting of the Son of God, after ſome knowledge of him eſpecially at their firſt reſiſting and refuſing of him; they have certain motions of the Spirit of God to diſſuade them from ſo great a ſoul-damning act. But they, being filled with an over-powering meaſure of the ſpirit of the devil, do deſpite unto theſe convictions and motions, by ſtudying and contriving how they may anſwer them, and get from under the convincing nature of them; and therefore it is called a doing deſpite unto the ſpirit of grace, *Heb.* 10. 29. And ſo,

Thirdly, In that they do reject the beſeechings of the ſpirit, and all its gentle intreatings of the ſoul, to tarry ſtill in the ſame doctrine.

Fourthly, In that they do reject the very teſtimony of the prophets and apoſtles, with Chriſt himſelf: I ſay, their teſtimony through the ſpirit, of the power, virtue, ſufficiency, and prevalency of the blood, ſacrifice, death, reſurrection, aſcenſion, and interceſſion of the man Chriſt Jeſus, of which the ſcriptures are full both in the Old and New Teſtament; as the apoſtle ſaith, *For all the prophets from* Samuel, *with them that follow after, have ſhewed of theſe days.* That is, in which Chriſt ſhould be a ſacrifice for ſin, *Acts* 3. 24. compared with *ver.* 6, 13, 14; 15; 18; 26. Again, ſaith he, *He therefore that deſpiſeth, deſpiſeth not man, but God; who hath alſo given unto us his holy Spirit,* 1 Theſ. 4. 8. That is, he rejecteth or deſpiſeth the very teſtimony of the ſpirit.

Fifthly, It is called the ſin againſt the Holy Ghoſt, becauſe he that doth reject and diſown the doctrine of ſalvation by the man Chriſt Jeſus, through believing in him, doth deſpiſe, reſiſt, and reject the wiſdom of the Spirit; for the wiſdom of God's Spirit did never more appear, than in its finding out a way for ſinners to be reconciled to God, by the death of this man; and therefore Chriſt, as he is a ſacrifice, is called *the wiſdom of God.* And again, when it doth reveal the Lord Jeſus, it is called the *ſpirit of wiſdom and revelation in the knowledge of him,* Eph. 1. 17.

Object. But (ſome may ſay) the ſlighting, or rejecting of the ſon of man,) Jeſus of Nazareth the ſon of Mary (cannot be the ſin that is unpardonable, as is clear from that ſcripture in the twelfth of Matthew, where he himſelf ſaith, *He that ſhall ſpeak a word againſt the ſon of man, it ſhall be forgiven him: But he that ſhall ſin againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor the world to come,* ver. 32. Now by this it is clear, that the ſin that is unpardonable is one thing, and the ſin againſt the ſon of man another; that ſin that is againſt the ſon of man is pardonable: But if that was the ſin againſt the Holy Ghoſt, it would not be pardonable; therefore the ſin againſt the ſon of man is not the ſin againſt the Holy Ghoſt, the unpardonable ſin.

Anſ. Firſt, I do know full well that there are ſeveral perſons that have been pardoned, yet have ſinned againſt the ſon of man; and that have for a time rejected him, as Paul, 1 *Tim.* 1. 13, 14. Alſo the Jews, *Acts* 2. 36, 37. But there was an ignorant rejecting of him without the enlightening, and taſte, and feeling of the power of the things of God, made mention of in the ſixth of the Hebrews, the 3, 4, 5, 6. verſes.

Secondly, There is, and hath been a higher manner of ſinning againſt the ſon of man; which alſo hath been, and is ſtill pardonable; as in the caſe of Peter, who in a violent temptation, in a mighty hurry, upon a ſudden denied him, and that after the revelation of the Spirit of God from heaven to him, that he (Jeſus) was the ſon of God, *Mat.* 16. 16, 17, 18. This alſo is pardonable, if there be a coming up again to repentance: (O rich grace! O wonderful grace! that God ſhould be ſo full of love to his poor creatures, that though they do ſin againſt the Son of God, either through ignorance, or ſome ſudden violent charge breaking looſe from hell upon them) but yet take it for certain, that if a man do ſlight and reject the Son of God, and the Spirit, in that manner as I have before hinted, that is, for a man after ſome great meaſure of the enlightening by the Spirit of God, and ſome profeſſion of Jeſus Chriſt to be the Saviour, and his blood that was ſhed on the mount without the gates of Jeruſalem to be the atonement; I ſay, he that ſhall after this knowingly, wilfully, and out of malice and deſpite, reject, ſpeak againſt, and trample that doctrine under foot, reſolving for ever ſo to do: And if he there continue, I will pawn my ſoul upon it, he hath ſinned the unpardonable ſin, and ſhall never be forgiven, neither in this world, nor in the world to come; or elſe thoſe ſcriptures that teſtify the truth of this muſt be ſcrabled out, and muſt be looked upon for meer fables; which are theſe following. *For if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt,* (which is the ſon of man, *Mat.* 16. 13.) *and are again entangled therein, and overcome;* (which muſt be by denying this Lord that bought them, 2 *Pet.* 2. 1.) *the latter end is worſe with them than the beginning,* 2 Pet. 2. 20. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift——And have taſted the good word of God, and the powers of the world to come: If they ſhall fall away* (not only fall, but fall away; that is finally, *Heb.* 10. 19.) *it is impoſſible to renew them again unto repentance;* and the reaſon is rendered, *ſeeing they have crucified to themſelves the Son of God* (which is the ſon of man) *afreſh, and put him to an open ſhame,* Heb. 6. 4, 5, 6. Now if you would further know what it is to crucify the Son of God afreſh: It is this. For to undervalue and trample under foot the merits and virtue of his blood for remiſſion of ſins, as is clearly manifeſted in the tenth of the *Hebrews,* 26, 27, 28, verſes, where it is ſaid, *For if we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judg-*

ment, and the fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes's *law died without mercy; of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, that hath trodden under foot the Son of God,* (there is the ſecond crucifying of Chriſt, which the Quakers think to be ſaved by) *and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing?* And then followeth, *and hath done deſpite unto the ſpirit of grace,* verſe the 29th. All that Paul had to keep him from this ſin, was his ignorance in perſecuting the man, and merits of Jeſus Chriſt, *Acts* 9. But I obtained mercy, ſaith he, becauſe I did it ignorantly, 1 *Tim.* 1. 14. And Peter, tho' he did deny him knowingly, yet he did it unwillingly, and in a ſudden and fearful temptation, and ſo by the interceſſion of Jeſus eſcaped that danger. So, I ſay, they that commit this ſin, they do it after light, knowingly, wilfully, and deſpitefully, and in the open view of the whole world, reject the ſon of man for being their Lord and Saviour, and in that it is called the ſin againſt the Holy Ghoſt. It is a name moſt fit for this ſin to be called the ſin againſt the Holy Ghoſt, for theſe reaſons but now laid down; for this ſin is immediately committed againſt the motions and convictions, and light of that Holy Spirit of God, that makes it its buſineſs to hand forth, and manifeſt the truth and reality of the merits and virtues of the Lord Jeſus, the ſon of man. And therefore beware Ranters and Quakers, for I am ſure you are the neareſt that ſin by profeſſion (which is indeed the right committing of it) of any perſons that I do know at this day under the whole heavens; for as much as you will not venture the ſalvation of your ſouls on the blood ſhed on Mount Calvary, *Luke* 23. 33. out of the ſide of that man that was offered up in ſacrifice for all that did believe, in that his offering up of his body at that time (either before he offered it, or that have, do, or ſhall believe on it, for the time ſince, together with that time that he offered it) though formerly you did profeſs that ſalvation was wrought out that way, by that ſacrifice then offered, and alſo ſeemed to have ſome comfort thereby; yea, inſomuch that ſome of you declared the ſame in the hearing of many, profeſſing yourſelves to be believers of the ſame. O therefore! it is ſad for you that were once thus enlightened, and have taſted theſe good things; and yet notwithſtanding all your profeſſion, you are now turned from the ſimplicity that is in Chriſt, to another doctrine which will be to your deſtruction, if you continue in it; for without blood there is no remiſſion, *Heb.* 9. 22.

Many other reaſons might be given, but that I would not be too tedious: Yet I would put in this caution, that if there be any ſouls that be but now willing to venture their ſalvation upon the merits of a naked Jeſus, I do verily for the preſent believe, they have not ſinned that ſin; becauſe there is ſtill a promiſe holds forth itſelf to ſuch a ſoul, where Chriſt ſaith, *He that comes to me, I will in no wiſe* (for nothing that he hath done) *caſt him out,* John 6. 36. That promiſe is worthy to be written in letters of gold.

Object. But alas, though I ſhould never ſin that ſin, yet I have other ſins enough to damn me.

Anſ. What though thou hadſt the ſins of a thouſand ſinners; yet if thou come to Chriſt, he will ſave thee, *Job* 6. 36. ſee alſo *Heb.* 7. 25.

Object. Alas! but how ſhould I come? I doubt I do not come as I ſhould do? my heart is naught and dead; and alas, then how ſhould I come?

Anſ. Why bethink thyſelf of all the ſins that ever thou didſt commit, and lay the weight of them all upon thy heart, till thou art down loaden with the ſame, and come to him in ſuch a caſe as this, and he will give thee reſt for thy ſoul, *Mat.* 11. the three laſt verſes.

And again, if thou wouldeſt know how thou ſhouldeſt come, come as much undervaluing thyſelf as ever thou canſt, ſaying, Lord, here is a ſinner, the baſeſt in all the country, if I had my deſerts I had been damned in hell-fire long ago: Lord I am not worthy to have the leaſt corner in the kingdom of heaven: and yet, O that thou wouldeſt have mercy! Come like Benhadad's ſervants to the king of Iſrael, 1 *Kings* 20. 31, 32. with a rope about thy neck, and fling thyſelf down at Chriſt's feet, and lie there a while, ſtriving with him by thy prayers, and I will warrant thee ſpeed, *Mat.* 11. 28, 29, 30. *John* 6. 37.

Object. O, but I am not ſanctified.

Anſ. He will ſanctify thee, and be made thy ſanctification alſo, 1 *Cor.* 6. 10, 11. 1 *Cor.* 1. 30.

Object. O, but I cannot pray.

Anſ. To pray, is not for thee to down on thy knees, and ſay over a many ſcripture words only; for that thou mayeſt do, and yet do nothing but babble: But if thou from a ſenſe of thy baſeneſs, canſt groan out thy heart's deſire before the Lord, he will hear thee, and grant thy deſire; for he can tell what is the meaning of the groanings of the ſpirit, *Rom.* 8. 26, 27.

Object. O, but I am afraid to pray, for fear my prayers ſhould be counted as ſin in the ſight of the great God.

Anſ. That is a good ſign that thy prayers are more than bare words, and have ſome prevalence at the throne of grace thro' Chriſt Jeſus, or elſe the devil would never ſeek to labour to beat thee off from prayer, by undervaluing thy prayers, telling thee they are ſin; for the beſt prayers he will call the worſt, and the worſt he will call the beſt, or elſe how ſhould he be a liar?

Object. But, I am afraid the day of grace is paſt, and if it ſhould be ſo, what ſhould I do then?

Anſ. Truly, with ſome men indeed it doth fare thus, that the day of grace is at an end before their lives are at an end.

Or thus, the day of grace is paſt before the day of death is come, as Chriſt ſaith, *If thou hadſt known, even thou, at leaſt in this thy day, the things that belong unto thy peace,* (that is the word of grace or reconciliation) *but now it is hid from thine eyes,* Luke 19. 41, 42. But for the better ſatisfying of thee as touching this thing, conſider theſe followings things:

Firſt, Doth the Lord knock ſtill at the door of thy heart by his word and Spirit? If ſo, then the day of grace is not paſt with thy ſoul; for where he doth ſo knock, there he doth alſo proffer, and promiſe to come in and ſup, (that is, to communicate of his things unto them) which he would not do, was the day of grace paſt with the ſoul, Rev. 3. 20.

Object. But how ſhould I know whether Chriſt do ſo knock at my heart, as to be deſirous to come in? That I may know alſo whether the day of grace be paſt with me or no?

Anſ. Conſider theſe things:

Firſt, Doth the Lord make thee ſenſible of thy miſerable ſtate, without an intereſt in Jeſus Chriſt? And that naturally thou haſt no ſhare in him, no faith in him, no communion with him, no delight in him, or love in the leaſt to him? If he hath, and is doing of this, he hath, and is knocking at thy heart.

Secondly, Doth he, together with this, put into thy heart an earneſt deſire after communion with him, together with holy reſolutions not to be ſatisfied without real communion with him.

Thirdly, Doth he ſometimes give thee ſome ſecret perſuaſions (though ſcarcely diſcernable) that thou mayeſt attain, and get an intereſt in him?

Fourthly, Doth he now and then glance in ſome of the promiſes into thy heart, cauſing them to leave ſome heavenly ſavour (though but for a very ſhort time) on thy ſpirit?

Fifthly, Doſt thou at ſome time ſee ſome little excellency in Chriſt? And doth all this ſtir up in thy heart ſome breathings after him? If ſo, then fear not, the day of grace is not paſt with thy poor ſoul; for if the day of grace ſhould be paſt with ſuch a ſoul as this, then that ſcripture muſt be broken where Chriſt ſaith, *He that cometh unto me, I will in no wiſe* (for nothing, by no means, upon no terms whatſoever) *caſt out,* John 6. 37.

Object. But ſurely if the day of grace was not paſt with me, I ſhould not be ſo long without an anſwer of God's love to my ſoul; that therefore doth make me miſtruſt my ſtate the more is, that I wait and wait, and yet am not delivered.

Anſ. Haſt thou waited on the Lord ſo long as the Lord hath waited on thee? It may be the Lord hath waited on thee this twenty, or thirty, yea, forty years, or more and thou haſt not waited on him ſeven years: Caſt this into thy mind therefore, when ſatan tells thee that God doth not love thee, becauſe thou haſt waited ſo long without an aſſurance; (for it is his temptation) for God did wait longer upon thee, and was fain to ſend to thee by his ambaſſadors time after time: and therefore, ſay thou, *I will wait to ſee what the Lord will ſay unto me,* and the rather, becauſe *he will ſpeak peace,* for he is the Lord thereof.

But ſecondly, Know, that it is not thy being under trouble a long time, that will be an argument ſufficiently to prove that thou art paſt hopes: nay, contrariwiſe; for Jeſus Chriſt did take our nature upon him, and alſo did undertake deliverance for thoſe, and bring it in for them, *who were all their life-time ſubject to bondage,* Heb. 2. 14, 15.

Object. But alas! I am not able to wait, all my ſtrength is gone, I have waited ſo long I can wait no longer.

Anſ. It may be thou haſt concluded on this long ago, thinking thou ſhouldeſt not be able to hold out any longer; no not a year, a month, or a week; nay, it may be not ſo long. It may be in the morning thou haſt thought thou ſhouldeſt not hold out till night, and at night till morning again: yet the Lord hath ſupported thee, and kept thee in waiting upon him many weeks and years; therefore that is but the temptation of the devil to make thee think ſo, that he might drive thee to deſpair of God's mercy, and ſo to leave off following the ways of God, and to cloſe in with thy ſins again. O, therefore, do not give way unto it, but believe that thou ſhalt *ſee the goodneſs of the Lord in the land of the living. Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart; wait, I ſay, on the Lord,* Pſal. 27. 23, 24. And that thou mayeſt ſo do, conſider theſe things:

Firſt, if thou, after thou haſt waited thus long, ſhouldeſt now give over, and wait no longer, thou wouldeſt loſe all thy time and pains that thou haſt taken in the way of God hitherto, and wilt be like to a man that becauſe he ſought long for gold, and did not find it, therefore turned back from ſeeking after it, though he was hard by it, and had almoſt found it; and all becauſe he was loth to look and ſeek a little further.

Secondly, Thou wilt not only loſe thy time, but alſo loſe thy own ſoul; for ſalvation is no where elſe but in Jeſus Chriſt, Acts 4. 12.

Thirdly, Thou wilt ſin the higheſt ſin that ever thou didſt ſin before, in drawing (finally) back, inſomuch that God may ſay, My ſoul ſhall have no pleaſure in him. Heb. 10. 38.

But, ſecondly, conſider thou ſayeſt, All my ſtrength is gone, and therefore how ſhould I wait? why at that time when thou feeleſt, and findeſt thy ſtrength quite gone, even that is the time when the Lord will renew, and give thee freſh ſtrength. *The youths ſhall faint and be weary, and young men ſhall utterly fall; but they that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as eagles, they ſhall run and not be weary, they ſhall walk and not be faint*, Iſa. 40. 30, 31.

Object. But though I do wait, yet if I be not elected to eternal life, what good will all my waiting do me? *For it is not in him that willeth; nor in him that runneth, but of God that ſheweth mercy.* Therefore I ſay, if I ſhould not be elected, all is in vain.

1. *Anſ*. Why, in the firſt place, to be ſure thy back-ſliding from God will not prove thy election, neither thy growing weary of waiting upon God.

2. *Anſ*. But, ſecondly, Thou art it may be troubled to know whether thou art elected: And, ſayeſt thou, if I did but know that, that would encourage me in my waiting on God.

Anſ. I believe thee; but mark, thou ſhall not know thy election in the firſt place, but in the ſecond. That is to ſay, thou muſt firſt get acquaintance with God in Chriſt, which doth come by thy giving credit to his promiſes, and records which he hath given of Jeſus Chriſt, his blood and righteouſneſs, together with the reſt of his merits.

That is, before thou canſt know whether thou art elected, thou muſt believe in Jeſus Chriſt ſo really that thy faith laying hold of, and drinking and eating the fleſh and blood of Chriſt, even ſo, that there ſhall be life begotten in thy ſoul by the ſame. Life from the condemnings of the law; life from the guilt of ſin; life over the filth of the ſame: life alſo to walk with God in his Son and ways; the life of love to God the Father, and Jeſus Chriſt his Son, ſaints and ways; and that becauſe they are holy, harmleſs, and ſuch that are altogether contrary to iniquity.

For theſe things muſt be in thy ſoul as a forerunner of thy being made acquainted with the other; God hath theſe two ways to ſhew to his children their election.

Firſt, by teſtimony of the ſpirit: That is, the ſoul being under trouble of conſcience, and grieved for ſin, the ſpirit doth ſeal up the ſoul by its comfortable teſtimony; perſuading of the ſoul, that God, for Chriſt's ſake, hath forgiven all thoſe ſins that lye ſo heavy on the conſcience, and that do ſo much perplex the ſoul, by ſhewing it that, that law which doth utter ter ſuch horrible curſes againſt it is, by Chriſt's blood ſatisfied, and fulfilled, Eph. 1. 13, 14.

Secondly, By conſequence: That is, the ſoul finding that God hath been good unto it, in that he hath ſhewed it its loſt ſtate and miſerable condition: and alſo that he hath given it ſome comfortable hope that he will ſave it from the ſame: I ſay, the ſoul, from a right ſight thereof, doth, or may, draw this concluſion, that if God had not been minded to have ſaved it, he would not have done for it ſuch things as theſe. But for the more ſure dealing with thy ſoul, it is not good to take any of theſe apart; that is, it is not good to take the teſtimony of the Spirit, (as thou ſuppoſeſt thou haſt) from the fruits thereof, ſo as to conclude the teſtimony thou haſt received, to be a ſufficient ground without the other; (not that it is not, if it be the teſtimony of the Spirit) but becauſe the devil doth alſo deceive ſouls by the workings of his ſpirit in them, pretending that it is the Spirit of God. And again, thou ſhouldeſt not ſatisfy thyſelf, though thou do find ſome ſeekings in thee after that which is good, without the teſtimony of the other; that is to ſay, of the Spirit; for it is the teſtimony of two that is to be taken for truth: Therefore ſay I, as thou ſhouldeſt be much in praying for the Spirit to teſtify aſſurance to thee, ſo alſo thou ſhouldeſt look to the end of it when thou thinkeſt thou haſt it; which is this, to ſhew thee that it is alone for Chriſt's ſake that thy ſins are forgiven thee, and alſo thereby a conſtraining of thee to advance him, both by words and works, in holineſs and righteouſneſs all the days of thy life. From hence thou mayeſt boldly conclude thy election, 1 Theſſ. 3. 4, 5, 6. *Remembring without ceaſing your work of faith, and labour of love, and patience, of hope in our Lord Jeſus Chriſt, in the ſight of God our Father; Knowing, brethren* (ſaith the apoſtle) *beloved, your election of God.* But how? Why by this, *For our goſpel came not to you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance.——And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt: So that you were enſamples to all that believe in* Macedonia *and* Achaia. *And to wait for his Son from heaven, whom he raiſed*

raiſed from the dead, even Jeſus which (hath) *delivered us from the wrath to come*, ver. 10.

Object. But alas, for my part, inſtead of finding in me any thing that is good, I find in me all manner of wickedneſs, hard-heartedneſs, hypocriſy, coldneſs of affection to Chriſt, very great unbelief, together with every thing that is baſe, and of an ill ſavour What hope therefore can I have?

Anſ. If thou waſt not ſuch a one, thou hadſt no need of mercy. If thou waſt whole, thou hadſt no need of the phyſician; doeſt thou therefore ſee thyſelf in ſuch a ſad condition as this? Thou haſt the more need to come to Chriſt, that thou mayeſt be not only cleanſed from theſe evils, but alſo that thou mayeſt be delivered from that wrath they will bring upon thee (if thou do not get rid of them) to all eternity.

Queſt. But how ſhould I do, and what courſe ſhould I take to be delivered from this ſad and troubleſome condition.

Anſ. Doſt thou ſee in thee all manner of wickedneſs? The beſt way that I can direct a ſoul in ſuch a caſe, is, to pitch a ſtedfaſt eye on him that is full, and to look ſo ſtedfaſtly upon him by faith, that thereby thou mayeſt even draw down of his fulneſs into thy heart; for that is the right way, and the way that was typed out (before Chriſt came in the fleſh) in the time of Moſes, when the Lord ſaid unto him, *Make thee a ſerpent of braſs*, (which was a type of Chriſt) *and ſet it upon a pole*; *and it ſhall come to paſs that when a ſerpent hath bitten any man, that he may look thereon and live*, Numb. 21. 8.

Even ſo now in goſpel times, when any ſoul is bitten with the fiery ſerpents (their ſins) that then the next way to be healed, is, for the ſoul to look upon the ſon of man, who, as the ſerpent was, was hanged on a pole, (or tree) that whoſoever ſhall indeed look on him by faith, may be healed of all their diſtempers whatever, John 3. 14, 15.

As now to inſtance in ſome things. Firſt, is thy heart hard? Why then, behold how full of bowels and compaſſion is the heart of Chriſt towards thee, which may be ſeen in his coming down from heaven to ſpill his heart-blood for thee.

2. Is thy heart ſlothful and idle? Then ſee how active the Lord Jeſus is for thee, in that he did not only die for thee; but alſo in that he hath been ever ſince his aſcenſion into heaven, making interceſſion for thee, Heb. 7. 25.

3. Doſt thou ſee and find in thee iniquity and unrighteouſneſs? Then look up to heaven, and ſee there a righteous perſon, even thy righteous Jeſus Chriſt, now preſenting thee in his own perfections before the throne of his Father's glory, 1 Cor. 1. 30.

4. Doſt thou ſee that thou art very much void of right ſanctification? Then look up and thou ſhalt ſee that thy ſanctification is in the preſence of God a compleat ſanctification, repreſenting all the ſaints as (righteous, ſo) ſanctified ones in the preſence of the great God of heaven. And ſo whatſoever thou wanteſt, be ſure to ſtrive to pitch thy faith upon the Son of God, and behold him ſtedfaſtly, and thou ſhalt by ſo doing find a mighty change in thy ſoul. *For when we behold him as in a glaſs, even the glory of the Lord, we are changed* (namely by beholding) *from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 7. 18. This is the true way to get both comfort to thy ſoul, and alſo ſanctification and right holineſs into thy ſoul.

Poor ſouls that are under the diſtemper of a guilty conſcience, and under the workings of much corruption, do not go the neareſt way to heaven, if they do not in the firſt place look upon themſelves as curſed ſinners by the law: and yet at that time they are bleſſed, for ever bleſſed ſaints, by the merits of Jeſus Chriſt. *O wretched man that I am*, ſaith Paul, and yet, O bleſſed man that I am through my Lord Jeſus Chriſt; for that is the ſcope of the ſcripture, Rom. 7. 24, 25.

Object. But alas, I am blind and cannot ſee, what ſhall I do now?

Anſ. Why truly, thou muſt go to him that can make the eyes that are blind to ſee (even to our Lord Jeſus) by prayer, ſaying as the poor blind man did, *Lord, that I might receive my ſight*, and ſo continue begging him, till thou do receive ſight, even a ſight of Jeſus Chriſt, his death, blood, reſurrection, aſcenſion, interceſſion, and that for thee, even for thee.

And the rather, becauſe firſt he hath invited thee to come and buy ſuch eye-ſalve of him that may make thee ſee, Rev. 3. 18. Secondly, becauſe thou ſhalt never have any true comfort till thou doſt thus come to ſee, and behold the lamb of God that hath taken away thy ſins, John 1. 29. Thirdly, becauſe that thereby thou wilt be able (thro' grace) to ſtep over, and turn aſide from the ſeveral ſtumbling-blocks, that ſatan, together with his inſtruments hath laid in our way, which otherwiſe thou wilt not be able to ſhun, but wilt certainly fall when others ſtand, and grope and ſtumble when others go upright, to the great prejudice of thy poor ſoul.

Object. But alas, I have nothing to carry with me, how then ſhould I go?

Anſ. Haſt thou no ſins? If thou haſt, carry them, and exchange them for his righteouſneſs; becauſe he hath ſaid, *Caſt thy burden upon the Lord, and he will ſuſtain thee*, Pſal. 55. 22. and again, becauſe he hath ſaid, though thou be heavy laden, yet if thou do but come to him, he will give thee reſt, Matt. 11. 28.

Object. But (you will ſay) ſatan telleth me that I am ſo cold in prayers, ſo weak in believing, ſo great a ſinner, that I do go ſo ſlothfully on in the way of God, that I am ſo apt to ſlip at every temptation, and to be entangled therewith, together with other things, ſo that I ſhall never be able to attain thoſe bleſſed things that are held forth to ſinners by Jeſus Chriſt: and therefore my trouble is much upon this account alſo, and many times I fear that will come upon me which ſatan ſuggeſteth to me; that is, I ſhall miſs of eternal life.

1. *Anſ.* As to the latter part of the objection, that thou ſhalt never attain to everlaſting life, that is obtained for thee already without thy doing, either thy praying, ſtriving, or wreſtling againſt ſin. If we ſpeak properly, it is Chriſt that hath in his own body aboliſhed death on the croſs, and brought light, life and glory to us through this his thus doing. But this is the thing that thou aimeſt at, that thou ſhalt never have a ſhare in this life already obtained for ſo many as do come by faith to Jeſus Chriſt: and all becauſe thou art ſo ſlothful, ſo cold, ſo weak, ſo great a ſinner, ſo ſubject to ſlip and commit infirmities.

2. *Anſ.* I anſwer, Didſt thou never learn to outſhoot the devil in his own bow, and to cut off his head with his own ſword, as David ſerved Goliah, who was a type of him?

Queſt. O how ſhould a poor ſoul do this? This is rare indeed.

Anſ. Why truly thus: Doth ſatan tell thee thou prayeſt but faintly, and with very cold devotion? Anſwer him thus, and ſay, I am glad you told me, for this will make me truſt the more to Chriſt's prayers, and the leſs to my own; alſo I will endeavour henceforward to groan, to ſigh, and to be ſo fervent in my crying at the throne of grace, that I will, if I can, make the heavens rattle again, with the mighty groans thereof. And whereas thou ſayeſt that I am ſo weak in believing, I am glad you mind me of it, I hope it will henceforward ſtir me up to cry the more heartily to God for ſtrong faith, and make me the more reſtleſs till I have it. And ſeeing thou telleſt me that I run ſo ſoftly, and that I ſhall go near to miſs of glory; this alſo ſhall be through grace to my advantage, and cauſe me to preſs the more earneſtly towards the mark, for the prize of the high calling of God in Chriſt Jeſus. And ſeeing thou doſt tell me that my ſins are wondrous great; hereby thou bringeſt the remembrance of the unſupportable vengeance of God into my mind, if I die out of Jeſus Chriſt, and alſo the neceſſity of the blood, death, and merits of Chriſt to help me; I hope it will make me fly the faſter, and preſs the harder after an intereſt in him; and the rather, becauſe (as thou telleſt me) my ſtate will be unſpeakably miſerable without him. And ſo all along, if he tell thee of thy deadneſs, dullneſs, coldneſs or unbelief, or the greatneſs of thy ſins; anſwer him, and ſay, I am glad you told me, I hope it will be a means to make me run faſter, ſeek earneſtlier, and to be the more reſtleſs after Jeſus Chriſt. If thou didſt but get this art, as to out-run him in his own ſhoes (as I may ſay) and to make his own darts to pierce himſelf, then thou mighteſt alſo ſay, now doth ſatan's temptations, as well as all other things, work together for my good, for my advantage, Rom. 8. 28.

Object. But I do find ſo many weakneſſes in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myſelf, it maketh me think that my duties are nothing worth.

Anſ. I anſwer, it may be it is thy mercy, that thou art ſenſible of infirmities in the beſt things thou doſt; ay, a greater mercy than thou art aware of.

Queſt. Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege for me to be annoyed with infirmities, and to have my beſt duties infected with it? How can it poſſibly be?

Anſ. Verily thy ſin appearing in thy beſt duties, do work for thy advantage theſe ways.

Firſt, In that thou findeſt ground enough thereby to make thee humble; and when thou haſt done all, yet to count thyſelf but an unprofitable ſervant.

And ſecondly, Thou by this means art taken off from leaning on any thing below a naked Jeſus for eternal life. It is like, if thou waſt not ſenſible of many by-thoughts and wickedneſſes in thy beſt performances, thou wouldeſt go near to be ſome proud, abominable hypocrite, or a ſilly, proud, diſſembling wretch at the beſt, ſuch a one as would ſend thy ſoul to the devil in a bundle of thy own righteouſneſs: but now thou, through grace, ſeeſt that in all and every thing thou doeſt, there is ſin enough in it to condemn thee. This in the firſt place makes thee have a care of truſting in thy own doings. And ſecondly, ſheweth thee, that there is nothing in thyſelf which will do thee any good, by working in thee, as to the meritorious cauſe of thy ſalvation: no, but thou muſt have a ſhare in the birth of Jeſus, in the death of Jeſus, in the blood, reſurrection, aſcenſion, and interceſſion of a crucified Jeſus: And how ſayeſt thou? Doth not thy finding of this in thee cauſe thee to fly from a depending on thy own doings? And doth it not alſo make thee more earneſtly to groan after the Lord Jeſus? Yea, and let me tell thee alſo, it will be a cauſe to make thee admire the freeneſs and tender-heartedneſs of Chriſt to thee, when he ſhall lift up the light of his countenance upon thee, becauſe he hath regarded ſuch a one as thou, ſinful thou: And therefore in this ſenſe it will be a mercy to the ſaints, that they do find the reliques of ſin ſtill ſtruggling in their hearts. But this is not ſimply the nature of ſin, but the mercy and wiſdom of God, who cauſeth *all things to work together for the good of thoſe that love and fear God*, Rom. 8. And therefore whatever thou findeſt in thy ſoul, though it be ſin of never ſo black a ſoul-ſcaring nature, let it move thee to run the faſter to the Lord Jeſus Chriſt, and thou ſhalt not be aſhamed, that is, of thy running to him.

But, Secondly, When thou doſt apprehend that thou art defiled, and alſo thy beſt duties annoyed with many weakneſſes, let that ſcripture, come into thy thoughts, which ſaith, *Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs, ſanctification and redemption:* And if thou ſhalt underſtand that, what thou canſt not find in thyſelf, thou ſhalt find in Chriſt. Art thou a fool in thyſelf? then Chriſt is made of God thy wiſdom. Art thou unrighteous in thyſelf? Chriſt is made of God thy righteouſneſs. Doſt thou find that there is but little ſanctifying grace in thy ſoul? Still here is Chriſt made thy ſanctification, and all this in his own perſon without thee, without thy wiſdom, without thy righteouſneſs, without thy ſanctification, without in his own perſon in thy father's preſence, appearing there perfect wiſdom, righteouſneſs, and ſanctification in his own perſon, I ſay, as a publick perſon for thee: ſo that thou mayeſt believe and ſay to thy ſoul, My ſoul, though thou doſt find innumerable infirmities in thyſelf, and in thy actions; yet look upon thy Jeſus, the man Jeſus, he is wiſdom, and that for thee, to govern thee, to take care for thee, and to order all things for the beſt for thee. He is alſo thy righteouſneſs now at God's right-hand, always ſhining before the eyes of his glory: ſo that there it is unmoveable; though thou art in never ſuch a ſad condition, yet thy righteouſneſs, which is the Son of God, God-man, ſhines as bright as ever, and is as much accepted of God as ever: (O this ſometimes hath been life to me.) And ſo, whatever thou, O my ſoul, findeſt wanting in thyſelf, through faith, thou ſhalt ſee all laid up for thee in Jeſus Chriſt, whether it be wiſdom, righteouſneſs, ſanctification, or redemption. Nay, not only ſo: but as I ſaid before, he is all theſe in his own perſon without thee in the preſence of his father for thee.

Object. But now, if any ſhould ſay in their hearts, O, but I am one of the old covenant-men I doubt, that is, I doubt I am not within this glorious covenant of grace. And how if I ſhould not?

Anſ. Well, thou feareſt that thou art one of the old covenant, a ſon of the bond-woman. In the firſt place, know that thou waſt one of them by nature, for all by nature are under that covenant; but ſet the caſe that thou art to this day under that, yet let me tell thee in the firſt place, there is hopes for thee; for there is a gap open, a way made for ſouls to come from under the covenant of works, by Chriſt, *For he hath broken down the middle wall of partition between us and you*, Eph. 2. 14. And therefore if thou wouldeſt be ſaved thou mayeſt come to Chriſt. If thou wanteſt a righteouſneſs (as I ſaid before) there is one in Chriſt. If thou wouldeſt be waſhed, thou mayeſt come to Chriſt, and if thou wouldeſt be juſtified, there is juſtification enough in the Lord Jeſus Chriſt. That's the firſt.

Anſ. 2. And ſecondly, thou canſt not be ſo willing to come to Chriſt, as he is thou ſhouldeſt come to him; witneſs his coming down from heaven, his humiliation, his ſpilling of his blood from both his cheeks, *Luke* 23. 44. by ſweat under the burden of ſin, and his ſhedding of it by the ſpear, when hanged on the croſs. It appears alſo by his promiſes, by his invitations, by his ſending forth his meſſengers to preach the ſame to poor ſinners, and threateneth damnation upon this very account, namely, the neglect of him; and declares that all the thouſands, and ten thouſands of ſins in the world, ſhould not be able to damn thoſe that believed in him; that he would pardon all, forgive and paſs by all, if they would but come unto him: moreover, promiſeth to caſt out none, no, not the pooreſt, vileſt, contemptibleſt creature in the whole world. *Come unto me all* (every one, though you be never ſo many, never ſo vile, though your load be never ſo heavy and intollerable, though you deſerve no help, not the leaſt help, no mercy, not the laſt compaſſion) yet *caſt your burthen upon me, and you ſhall find reſt for your ſouls*. Come unto me, and I will heal you, love you, teach you, and tell you the way to the kingdom of heaven: Come unto me and I will ſuccour you, help you, and keep you from all devils and their temptations, from the law and its curſes, and from being for ever overcome with any evil whatever. Come unto me for what you need, and tell me what you would have, or what you would have me do for you, and all my ſtrength, love, wiſdom, and intereſt that I have with my Father, ſhall be laid out for you. Come unto me, your ſweet Jeſus, your loving and tender-hearted Jeſus, everlaſting and ſin-pardoning Jeſus. Come unto me, and I will waſh you, and put my righteouſneſs upon you, pray to my father for you, and ſend my ſpirit into you that you may be ſaved. Therefore,

Conſider beſides this, what a privilege thou ſhalt have at the day of judgment above thouſands, if thou do in deed and in truth cloſe in with this Jeſus and accept of him; for thou ſhalt not only have privilege in this life, but in the life everlaſting, even at the time of Chriſt's ſecond coming from heaven; for then when there ſhall be the whole world gathered together, and all the good angels, bad angels, ſaints, and reprobates, when all thy friends and kindred, with thy neighbours on thy right-hand and on the left ſhall be with thee, beholding of the wonderful glory and majeſty of the Son of God; then ſhall the Son of glory, even Jeſus, in the very view and ſight of them all, ſmile and look kindly upon thee; when a ſmile or a kind look from Chriſt ſhall be worth more than ten thouſand worlds, then thou ſhalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge, or a king, in the ſight of lords, earls, dukes, and princes; why, thus it will be with thee in the ſight of all the princely ſaints, angels, and devils, in the ſight of all the great nobles in the world: then even thou that cloſeſt in with Chriſt, be thou rich or poor, be thou bond or free, wiſe or fooliſh, if thou cloſe in with him, he will ſay unto thee, *Well done good and faithful ſervant*, even in the midſt of the whole world; they that love thee ſhall ſee it, and they that hate thee ſhall all to their ſhame behold it; for if thou fear him here in ſecret, he will make it manifeſt even as the day upon the houſe top.

Secondly, Not only thus; but thou ſhalt alſo be lovingly received, and tenderly embraced of him at that day, when Chriſt hath thouſands of gallant ſaints, as old *Abraham*, *Iſaac*, *Jacob*, *David*, *Iſaiah*, *Jeremiah* together with all the prophets and apoſtles, and martyrs, attending on him; together with many thouſands of glittering angels miniſtring before him: beſides when the ungodly ſhall appear there with their pale faces, with their guilty conſciences, and trembling ſouls, that would then give thouſands and ten thouſands of worlds, (if they had ſo many) if they could enjoy but one loving look from Chriſt. I ſay then, then ſhalt thou have the hand of Chriſt reached to thee kindly to receive thee, ſaying, Come thou bleſſed, ſtep up hither; thou waſt willing to leave all for me, and now will I give all to thee; here is a throne, a crown, a kingdom, take them; thou waſt not aſhamed of me when thou waſt in the world among my enemies, and now will not I be aſhamed of thee before thine enemies, but will in the view of all theſe devils and damned reprobates, promote thee to honour and dignity. *Come ye bleſſed of my Father inherit the kingdom prepared for you, from the foundation of the world:* Thou ſhalt ſee that thoſe who have ſerved me in truth, ſhall loſe nothing by the means: No, but ye ſhall be as pillars in my temple, and inheritors of my glory, and ſhall have place to walk in among my ſaints and angels, *Zech.* 3. 7. O! who would not be in this condition? who would not be in this glory? It will be ſuch a ſoul raviſhing glory, that I am ready to think the whole reprobate world will be ready to run mad, *Deut.* 28. 34. to think that they ſhould miſs of it; then will the vileſt drunkard, ſwearer, liar, and unclean perſon willingly cry, *Lord*, *Lord*, *open to us*; yet be denied of entrance, and thou in the mean time embraced, entertained, made welcome, have a fair mitre ſet upon thy head, and clothed with immortal glory, *Zech.* 3. 5. O therefore let all this move thee, and be of weight upon thy ſoul to cloſe in with Jeſus, this tender hearted Jeſus. And if yet for all what I have ſaid, thy ſins do ſtill ſtick with thee, and thou findeſt thy helliſh heart loath to let them go, think with thyſelf in this manner: Shall I have my ſins, and loſe my ſoul? will they do me any good when Chriſt comes? would not heaven be better to me than my ſins? And the compay of God, Chriſt, ſaints, and angels, be better than the company of *Cain*, *Judas*, *Balaam*, with the devils in the furnace of fire. Canſt thou now that readeſt or heareſt theſe lines, turn thy back, and go on in thy ſins? Canſt thou ſet ſo light of heaven, of God, of Chriſt, and the ſalvation of thy poor, yet precious ſoul? Canſt thou hear of Chriſt, his bloody ſweat and death, and not be taken with it, and not be grieved for it, and alſo converted by it? If ſo, I might lay down ſeveral conſiderations to ſtir thee up to mend thy pace towards heaven; but I ſhall not, there is enough written already to leave thy ſoul without excuſe, and to bring thee down with a vengeance into hell-fire, devouring fire, the lake of fire, eternal everlaſting fire; O to make thee ſwim and roul up and down in the flames of the furnace of fire.

THE

PILGRIM's PROGRESS

FROM

This World, to that which is to come:

DELIVERED UNDER THE

SIMILITUDE

OF A

DREAM.

WHEREIN IS DISCOVERED,

The Manner of his ſetting out; his dangerous Journey;
and ſafe Arrival at the deſired Country.

In TWO PARTS, Complete.

I have uſed SIMILITUDES, *Hoſea* xii. 10.

The Author's APOLOGY for his Book.

WHEN at the firſt I took my pen in hand,
Thus for to write, I did not underſtand
That I at all ſhould make a little book
In ſuch a mode: nay, I had undertook
To make another; which, when almoſt done,
Before I was aware, I this began.

And thus it was: I writing of the way
And race of ſaints in this our goſpel-day,
Fell ſuddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I ſet down;
This done, I twenty more had in my crown;

And they again began to multiply,
Like ſparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed ſo faſt,
I'll put you by yourſelves, leſt you at laſt
Should prove *ad infinitum*, and eat out
The book that I already am about.
Well, ſo I did; but yet I did not think
To ſhew to all the world my pen and ink
In ſuch a mode, I only though to make
I knew not what: nor did I undertake
Thereby to pleaſe my neighbour; no not I,
I did it my own ſelf to gratify.

Neither did I but vacant ſeaſons ſpend
In this my ſcribble; nor did I intend
But to divert myſelf in doing this,
From worſer thoughts which make me do amiſs.
Thus I ſet pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came; and ſo I penn'd
It down; until it came at laſt to be
For length and breadth, the bigneſs which you ſee.

Well, when I had thus put my end together,
I ſhew'd them others, that I might ſee whether
They would condemn them, or them juſtify:
And ſome ſaid, let them live: ſome, let them die;
Some ſaid, John, print it; others ſaid, Not ſo.
Some ſaid it might do good, others ſaid, No.

Now I was in a ſtreight, and did not ſee
Which was the beſt thing to be done by me:
At laſt I thought; ſince ye are thus divided,
I print it will; and ſo the caſe decided.

For thought I, ſome I ſee would have it done,
Tho' others in that channel do not run:
To prove then who adviſed for the beſt,
Thus I thought fit to put it to the teſt.

I farther thought, if now I did deny
Thoſe that would have it, thus to gratify;
I did not know, but hinder them I might
Of that which would to them be great *delight:*
For thoſe which were not for its coming forth,
I ſaid to them, *Offend you, I am loth*;
Yet ſince your brethren pleaſed with it be,
Forbear to judge, till you do farther ſee.

If that thou wilt not read, let it alone;
Some love the meat, ſome love to pick a bone.
Yea, that I might them better moderate,
I did too with them thus expoſtulate:

May I not write in ſuch a ſtyle as this?
In ſuch a method too, and yet not miſs
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none.
Yea, dark or bright, if they their ſilver drops
Cauſe to deſcend, the earth, by yielding crops,
Gives praiſe to both, and carpeth not at either,
But treaſures up the fruit they yield together;
Yea, ſo commixes both, that in their fruit
None can diſtinguiſh this from that; they ſuit
Her well when hungry: but if ſhe be full,
She ſpews out both, and makes their bleſſing null.

You ſee the ways the fiſherman doth take
To catch the fiſh; what engines doth he make?
Behold! How he engageth all his wits;
Alſo his ſnares, lines, angles, hooks, and nets:
Yet fiſh there be, that neither hook nor line,
Nor ſnare, nor net, nor engine can make thine:
They muſt be groped for, and be tickled too,
Or they will not be catch'd, whate're you do.

How does the fowler ſeek to catch his game
By divers means? All which one cannot name:
His gun, his nets, his lime-twigs, light and bell:
He creeps, he goes, he ſtands; yea, who can tell
Of all his poſtures? Yet, there's none of theſe
Will make him maſter of what fowls he pleaſe.
Yea, he muſt pipe and whiſtle, to catch this,
Yet if he does ſo, that bird he will miſs.
If that a pearl may in a toad's head dwell,
And may be found too in an oyſter-ſhell;
If things that promiſe nothing, do contain
What better is than gold; who will diſdain,
That have an inkling of it, there to look,
That they may find it? Now my little book,
(Though void of all theſe paintings that may make
It with this or the other man to take)
Is not without thoſe things that do excell
What do in brave, but empty notions dwell.

Well, yet I am not fully ſatisfy'd,
That this your book will ſtand, when ſoundly try'd.

Why, what's the matter? It is dark: What tho'?
But it is feign'd: What of that I tro'
Some men by feigned words, as dark as mine,
Make truth to ſpangle, and its rays to ſhine!
But they want ſolidneſs: Speak, man, thy mind:
They drown the weak, metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But muſt I needs want ſolidneſs, becauſe
By metaphors I ſpeak? Were not God's laws
His goſpel-laws, in older times held forth
By types, ſhadows and metaphors? Yet loth
Will any ſober man be to find fault
With them, leſt he be found for to aſſault
The higheſt wiſdom: No, he rather ſtoops,
And ſeeks to find out by what pins and loops,
By calves and ſheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God ſpeaketh to him; and happy is he
That finds the light and grace that in them be.

Be not too forward therefore to conclude
That I want ſolidneſs: that I am rude:
All things ſolid in ſhew, not ſolid be;
All things in parables deſpiſe not we,
Leſt things moſt hurtful, lightly we receive;
And things that good are, of our ſouls bereave.

My dark and cloudy words they do but hold
The truth, as cabinets incloſe the gold.

The prophets uſed much by metaphors
To ſet forth truth: Yea, whoſo conſiders
Chriſt, his apoſtles too, ſhall plainly ſee,
That truths to this day in ſuch mantles be.

Am I afraid to ſay, that holy writ
Which for its ſtyle and phraſe puts down all wit,
Is every where ſo full of all theſe things,
(Dark figures, allegories) yet there ſprings
From that ſame book, that luſtre, and thoſe rays
Of light, that turn our darkeſt night to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any: Yea, and let him know,
That in his beſt things there are worſe lines too.

May we but ſtand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in theſe lines
Far better than his lies in ſilver ſhrines.
Come, truth, altho' in ſwaddling clouts I find,
Informs the judgment, rectifies the mind;
Pleaſes the underſtanding, makes the will
Submit, the memory too it doth fill
With what doth our imaginations pleaſe;
Likewiſe it tends our troubles to appeaſe.

Sound words, I know, Timothy is to uſe,
And old wives fables he is to refuſe;
But yet grave Paul him no where did forbid
The uſe of parables; in which lay hid
That gold, thoſe pearls, and precious ſtones that were
Worth digging for, and that with greateſt care.

Let me add one word more. O man of God,
Art thou offended? doſt thou wiſh I had
Put forth my matter in another dreſs?
Or, that I had in things been more expreſs?
To thoſe that are my betters, (as is fit)
Three things let me propound, then I ſubmit.

1. I find not that I am deny'd the uſe
Of this my method, ſo I no abuſe
Put on the word, things, readers, or be rude
In handling figure of ſimilitude,
In application; but all that I may,
Seek the advance of truth this or that way:
Denied, did I ſay? Nay, I have leave
(Examples too, and that from them that have
God better pleaſed by their words or ways,
Than any man that breatheth now-a-days)
Thus to expreſs my mind, thus to declare
Things unto thee that excellenteſt are.

2. I find that (men as high as trees) will write
Dialogue wiſe; yet no man doth them ſlight,
For writing ſo: Indeed if they abuſe
Truth, curſed be they, and the craft they uſe
To that intent; but yet let truth be free
To make her ſallies upon thee and me,
Which way it pleaſes God: For who knows how,
Better than he that taught us firſt to plough,
To guide our minds and pens for his deſign?
And he makes baſe things uſher in divine.

3. I find that holy writ in many places
Hath ſemblance with this method, where the caſes
Do call for one thing to ſet forth another;
Uſe it I may then, and yet nothing ſmother
Truth's golden beams: nay, by this method may
Make it caſt forth its rays as light as day.

And now, before I do put up my pen,
I'll ſhew the profit of my book, and then
Commit both thee and it unto that hand
That pulls the ſtrong down, and makes weak ones ſtand.

This book it chalketh out before thine eyes
The man that ſeeks the everlaſting prize:
It ſhews you whence he comes, whither he goes;
What he leaves undone; alſo what he does;
It alſo ſhews you how he runs, and runs,
'Till he unto the gate of glory comes.

It ſhews too, who ſet out for life amain,
As if the laſting crown they would obtain:
Here alſo you may ſee the reaſon why
They loſe their labour, and like fools do die.

This book will make a traveller of thee,
If by its counſel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions underſtand:
Yea, it will make the ſlothful active be;
The blind alſo delightful things to ſee.

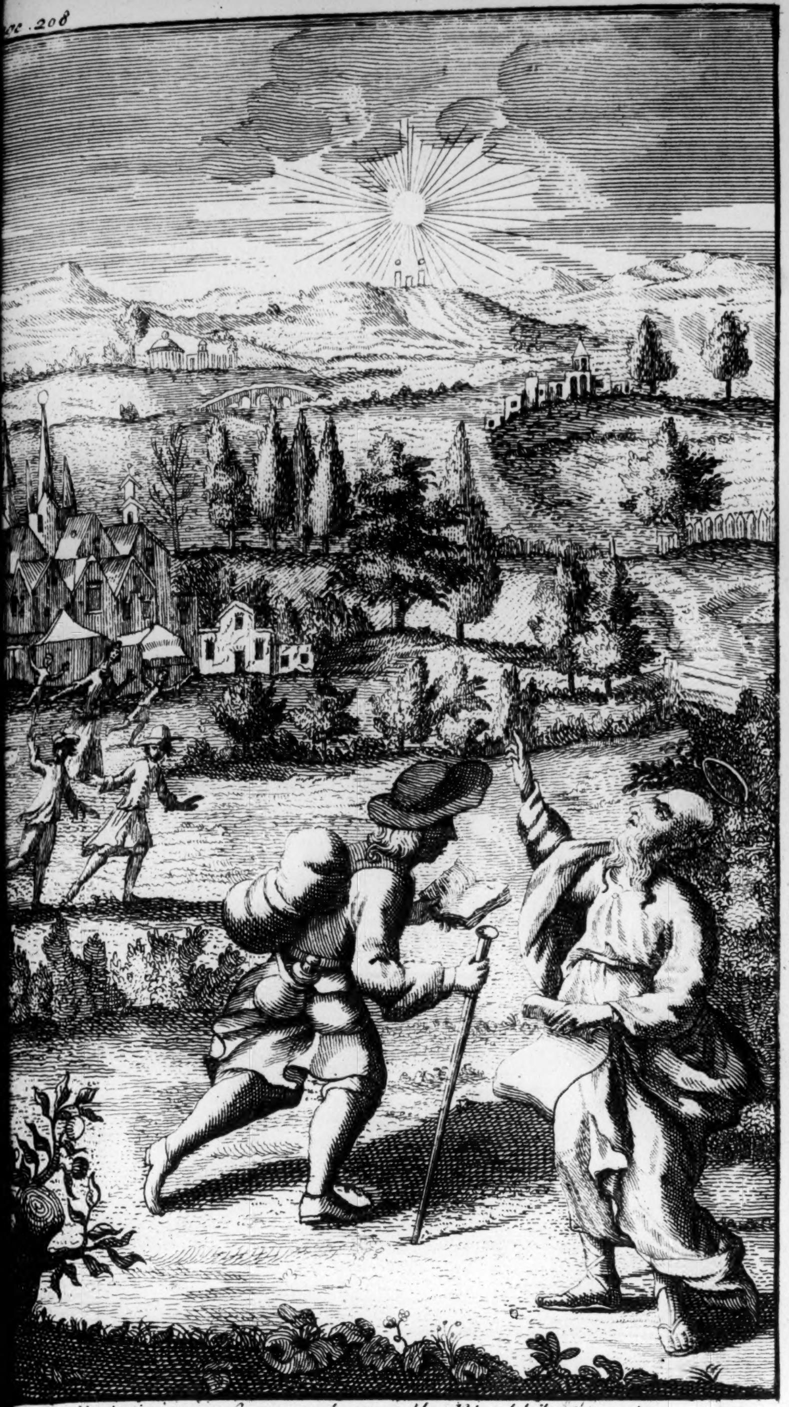
Art thou for ſomething rare and profitable?
Wouldeſt thou ſee a truth within a fable?
Art thou forgetful? Wouldeſt thou remember
From New-Year's-Day to the laſt of December?
Then read my fancies, they will ſtick like burs,
And may be to the helpleſs, comforters.

This book is writ in ſuch a dialect,
As may the minds of liſtleſs men affect:
It ſeems a novelty, and yet contains
Nothing but ſound and honeſt goſpel-ſtrains.
Would'ſt thou divert thyſelf from melancholy?
Would'ſt thou be pleaſant, yet be far from folly?
Would'ſt thou read riddles, and their explanation?
Or elſe be drowned in thy contemplation?
Doſt thou love picking meat? Or would'ſt thou ſee
A man i'th' clouds, and hear him ſpeak to thee?
Would'ſt thou be in a dream, and yet not ſleep?
Or, would'ſt thou in a moment laugh and weep?
Or, would'ſt thou loſe thyſelf, and catch no harm?
And find thyſelf again without a charm?
Would'ſt read thyſelf, and read thou know'ſt not what,
And yet know whether thou art bleſt or not,
By reading the ſame lines? O then come hither,
And lay my book, thy head and heart together.

John Bunyan.

TH

ge. 208



Christian no ſooner, leaves the World but meets
Evangelist, who lovingly him greets
With Tidings of another, and doth ſhew
Him how to mount, from that which is below

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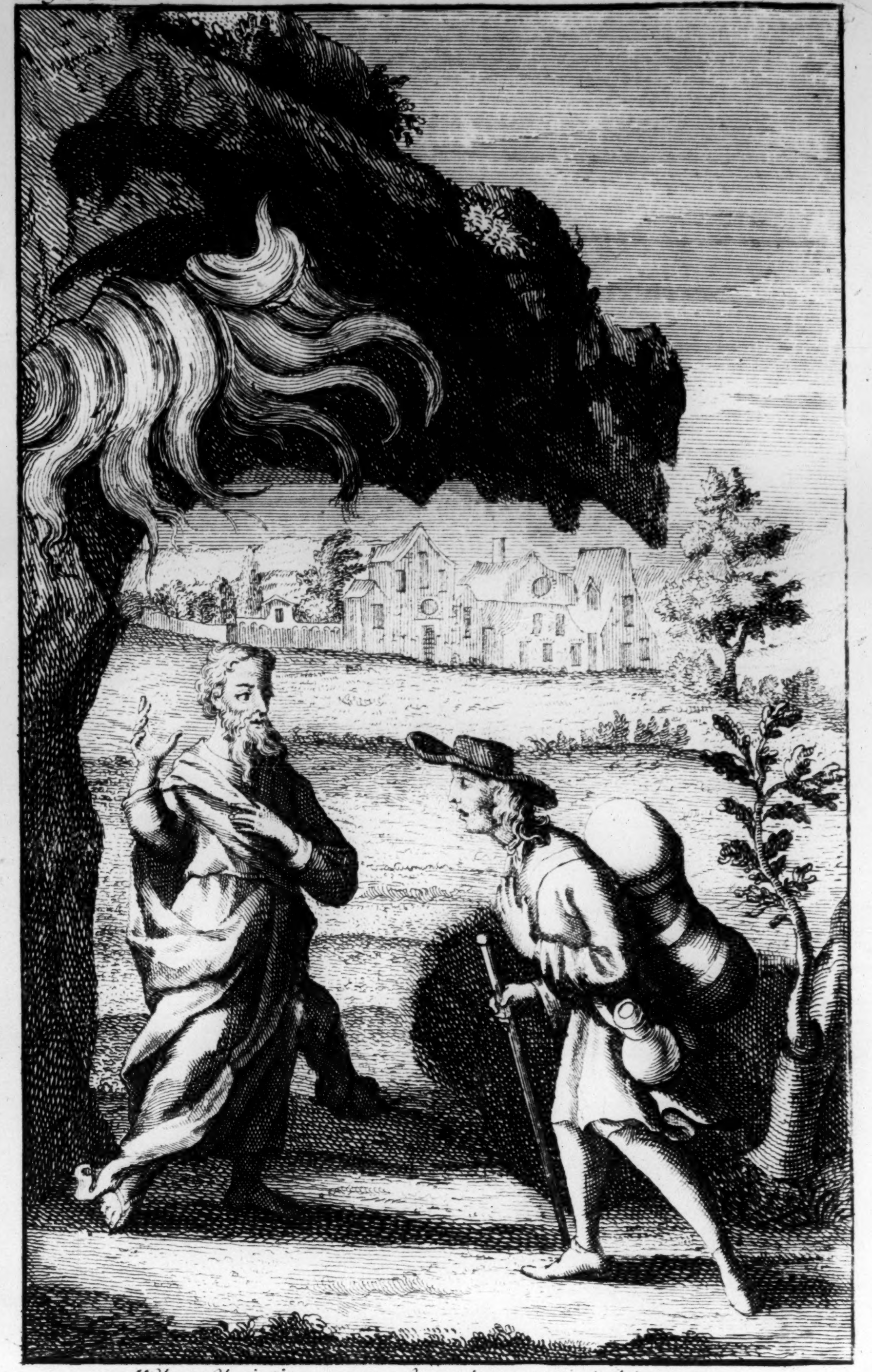
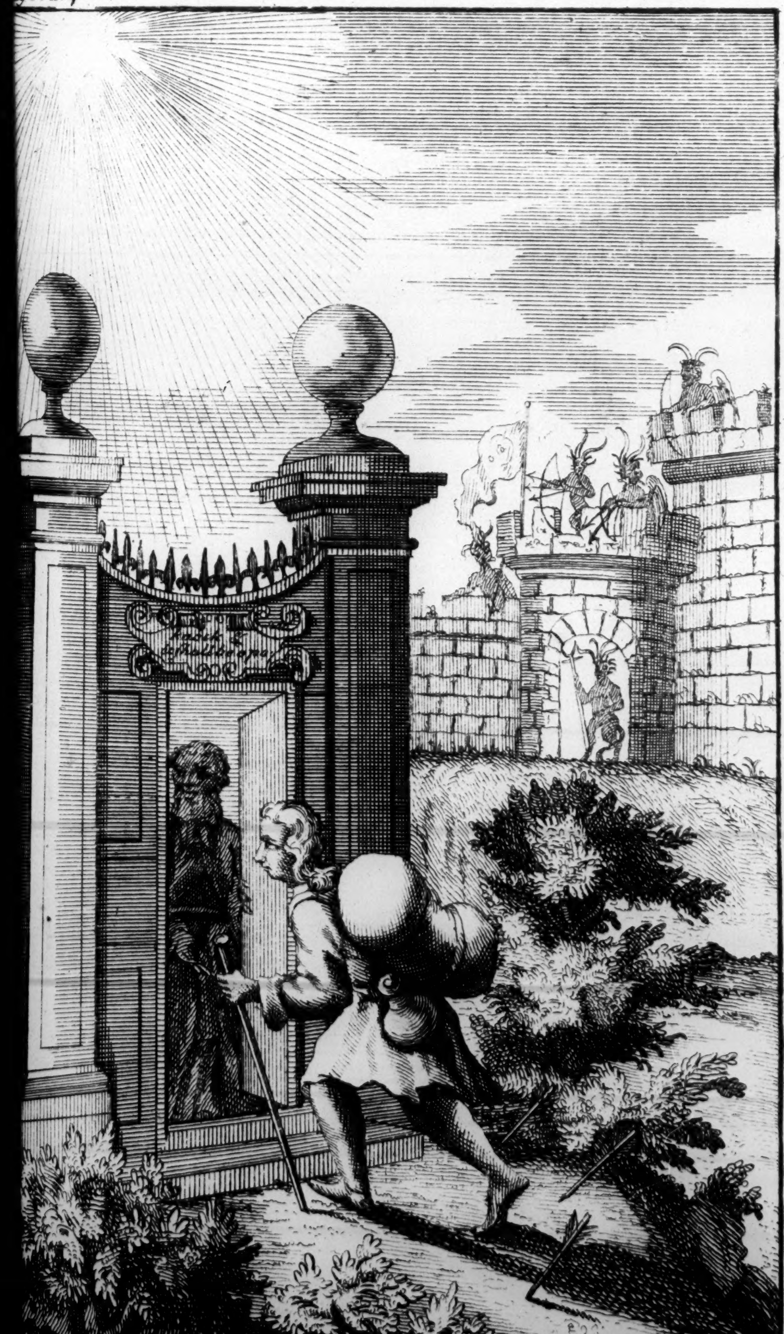


When Christians unto Carnal men give hear
Out of their way they go they pay for't dear
For Maſter Worldly Wiseman can but ſhew
A Saint the way to Bondage and to Woe

ge. 214



He that will enter in must firſt without
Stand knocking at the Gate nor need he doubt
That is a knocker but to enter in
For God can love him and forgive his ſin

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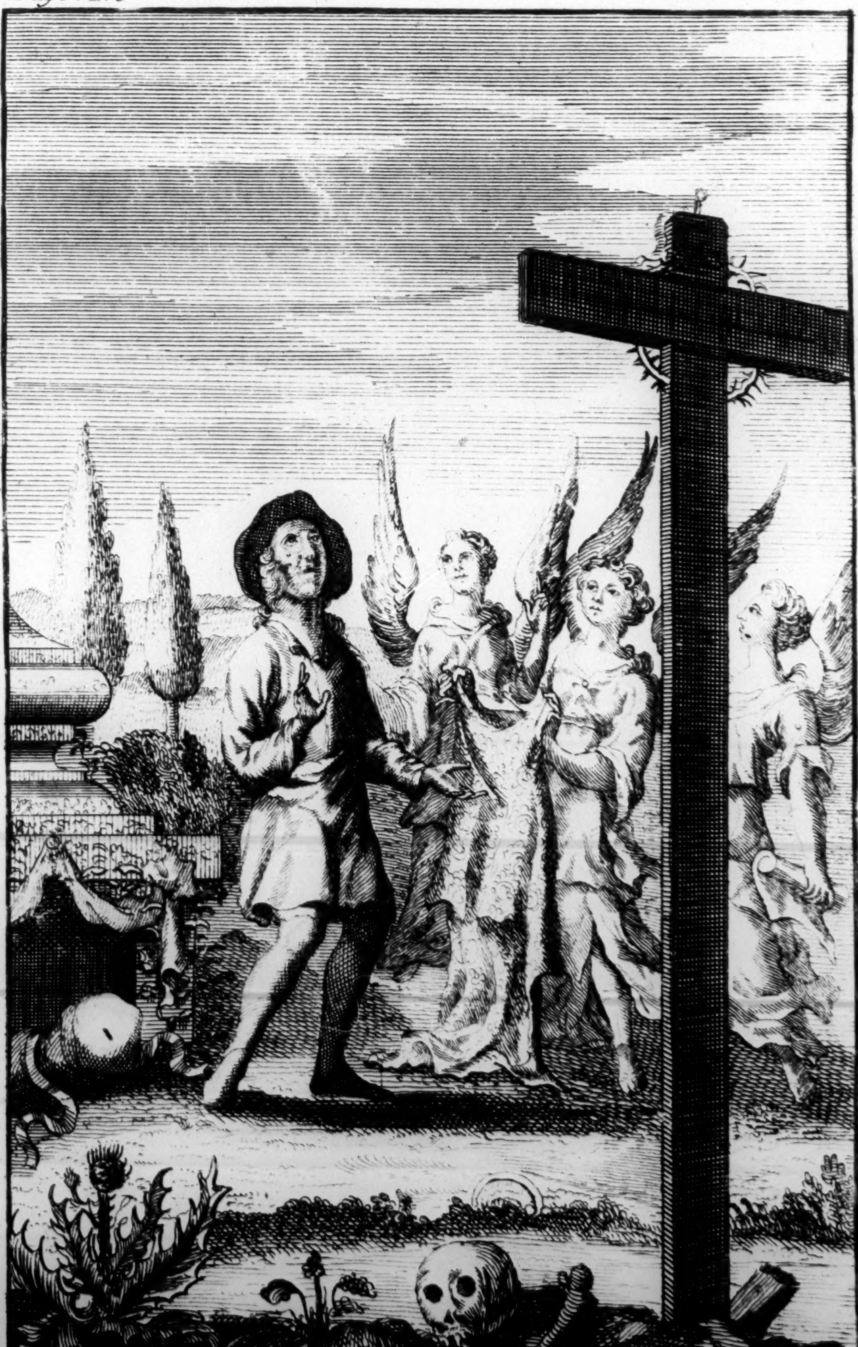
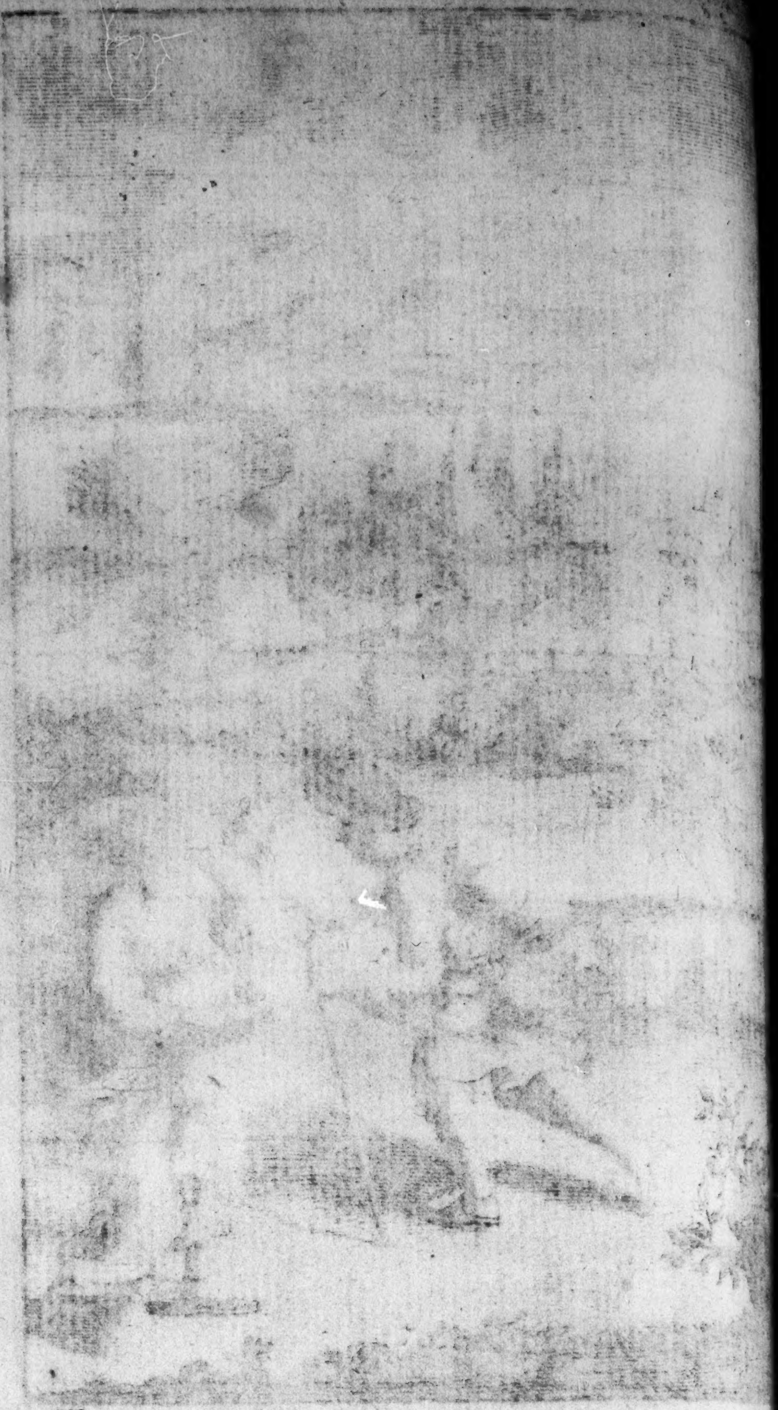


Who's this the Pilgrim How! 'Tis very true
Old things are paſs'd away All's become new
Strange! He's another Man upon my Word
They be fine Feathers that make a fine Bird



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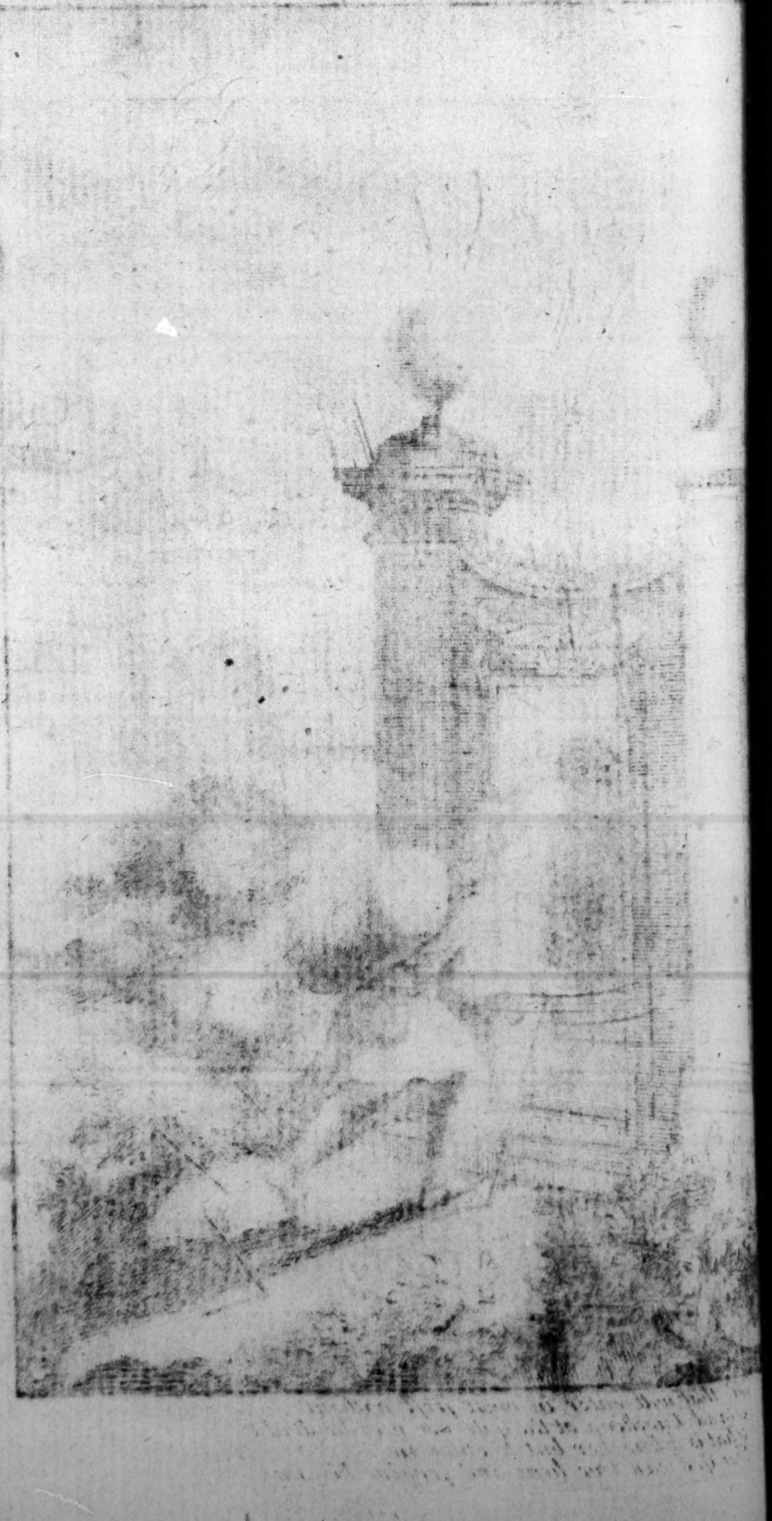

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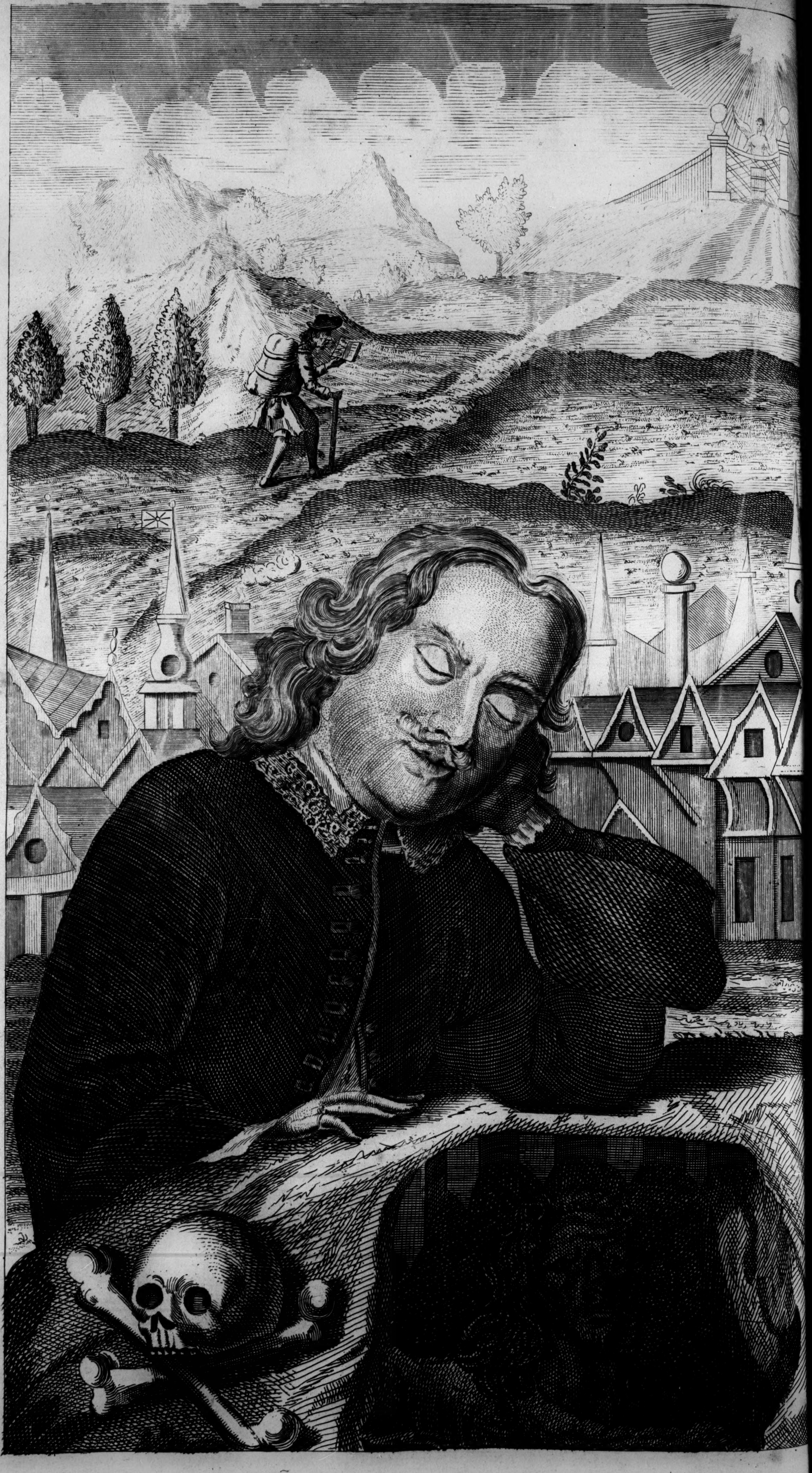

THE

PILGRIM's PROGRESS

In the SIMILITUDE of a

DREAM.

AS I walked through the wilderneſs of this world, I lighted on a certain place, where was a den, and laid me down in that *The goal.* place to ſleep: And as I ſlept, I dreamed, a dream. I dreamed, and behold, I ſaw a man cloathed with rags, ſtanding in a certain place, with his face from his own houſe, a book in his hand, and a great burden upon his back. I looked and ſaw him open the book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, ſaying, What ſhall I do?

In this plight therefore he went home, and refrained himſelf as long as he could, that his wife and children ſhould not perceive his diſtreſs; but he could not be ſilent long, becauſe that his trouble increaſed: Wherefore at length he break his mind to his wife and children; and thus he began to talk to them: O my dear wife, ſaid he, and you the children of my bowels, I your dear friend am in myſelf undone, by reaſon of a burden that lieth hard upon me: Moreover, I am certainly *This world.* informed, that this our city will be burned with fire from heaven: In which fearful overthrow, both myſelf, with thee my wife, and you my ſweet babes, ſhall miſerably come to ruin, except (the which yet I ſee not) ſome way of eſcape may be found, whereby we may be delivered. At this his relations were ſore amazed; not for that they believed that what he had ſaid to them was true, but becauſe they thought ſome frenzy diſtemper had got into his head; therefore it drawing towards night, and they hoping that ſleep might ſettle his brains, with all haſte they got him to bed: But the night was as troubleſome to him as the day; wherefore, inſtead of ſleeping, he ſpent it in ſighs and tears. So when the morning was come, they would know how he did; he told them worſe and worſe; he alſo ſet to talking to them again, but they began to be hardened. They alſo thought to drive away his diſtemper by harſh and ſurly carriage to him: Sometimes they would deride, ſometimes they would chide, and ſometimes they would quite neglect him. Wherefore he began to retire himſelf to his chamber, to pray for and pity them; and alſo to condole his own miſery: He would alſo walk ſolitarily in the fields, ſometimes reading and ſometimes praying; and thus for ſome days he ſpent his time.

Now I ſaw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly diſtreſſed in his mind; and as he read, he burſt out, as he had done before, crying, *What ſhall I do to be ſaved?*

I ſaw alſo that he looked this way, and that way, as if he would run; yet he ſtood ſtill, becauſe (as I perceived) he could not tell which way to go. I looked then, and ſaw a man named Evangeliſt coming to him, and aſked, *Wherefore doſt thou cry?*

He anſwered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the firſt, nor able to do the ſecond.

Then ſaid Evangeliſt, Why not willing to die, ſince this life is attended with ſo many evils? The man anſwered, becauſe, I fear that this burden that is upon my back, will ſink me lower than the grave; and I ſhall fall into Tophet. And, ſir, if I be not fit to go to priſon, I am not fit to go go to judgment, and from thence to execution; and the thoughts of theſe things make me cry.

Then ſaid Evangeliſt, If this be thy condition, Why ſtandeſt thou ſtill? He anſwered, Becauſe I know not whither to go. Then he gave him a parchment-roll, and there was written within, *Fly from the wrath to come.*

The man therefore read it, and looking upon Evangeliſt very carefully, ſaid, Whither muſt I fly? Then ſaid Evangeliſt, pointing with his finger over a very wide field, Do you ſee yonder Wicket-gate? The man ſaid, No: Then ſaid the other, Do you ſee yonder ſhining light? He ſaid, I think I do. Then ſaid Evangeliſt, keep that light in your eye, and go up directly thereto, ſo ſhalt thou ſee the gate; at which, when thou knockeſt, it ſhall be told thee what thou ſhalt do. So I ſaw in my dream that the man began to run: Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying, Life! Life! eternal Life! So he looked not behind him, but fled toward the middle of the plain.

Chriſt and the way to him, cannot be found without the word.

The neighbours alſo came out to ſee him run, and as he ran ſome mocked, others threatened, and ſome cried after him to return; and among thoſe that did ſo, there were two that were reſolved to fetch him back by force. The name of the one was Obſtinate, and the name of the other Pliable. Now by this time the man was got a good diſtance from them; but however, they were reſolved to purſue him, which they did, and in a little time they overtook him. Then ſaid the man, neighbours, Wherefore are ye come? They ſaid, To perſuade you to go back with us; but he ſaid, That can by no means be: You dwell (ſaid he) in the city of Deſtruction, (the place alſo where I was born) I ſee it to be ſo: And dying there, ſooner or later, you will ſink lower than the grave, into a place that burns with fire and brimſtone: Be content, good neighbours, and go along with me.

What, ſaid Obſtinate, and leave our friends and our comforts behind us!

Yes, ſaid Chriſtian, (for that was his name) becauſe that *All which you ſhall forſake*, is not worthy to be compared with a little of that, that I am ſeeking to enjoy; and if you will go along with me, and hold it, you ſhall fare as I myſelf; for there where I go, is enough and to ſpare; come away and prove my words.

Obſt. What are the things you ſeek, ſince you leave all the world to find them?

Chr. I ſeek an *Inheritance incorruptible, undefiled, and that fadeth not away*: And it is laid up in heaven, and ſafe there, to be beſtowed, at the time appointed, on them that diligently ſeek it. Read it ſo, if you will, in my book.

Obſt. Tuſh, ſaid Obſtinate, away with your book: Will you go back with us, or no?

Chr. No, not I, ſaid the other; becauſe I have laid my hand to the plough.

Obſt. Come then, neighbour Pliable, let us turn again, and go home without him: There is a company of theſe crazy-headed coxcombs, that when they take a fancy by the end, are wiſer in their own eyes than ſeven men that can render a reaſon.

Pli. Then ſaid Pliable, do not revile; if what the good Chriſtian ſays, is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obſt. What! more fools ſtill? Be ruled by me, and go back; who knows whither ſuch a brain-ſick fellow will lead you? Go back, go back and be wiſe.

Chr. Nay, but do thou come with thy neighbour Pliable; there are ſuch things to be had which I ſpoke of, and many more glories beſides; if you believe not me, read here in this book, and for the truth of what is expreſſed therein, behold all is confirmed by the blood of him that made it.

Pli. Well, neighbour Obſtinate (ſaith Pliable) I begin to come to a point, I intend to go along with this good man, and to caſt in my lot with him; but, my good companion, do you know the way to this deſired place?

Chr. I am directed by a man whoſe name is Evangeliſt, to ſpeed me to a little gate that is before us, where we ſhall receive inſtructions about the way.

Pli. Come then, good neighbour, let us be going; then they went both together.

Obſt. And I will go back to my place, ſaid Obſtinate: I will be no companion of ſuch miſled fantaſtical fellows.

Now I ſaw in my dream, that when Obſtinate was gone back, Chriſtian and Pliable went talking over the plain; and thus they began their diſcourſe.

Chr. Come, neighbour Pliable, how do you do? I am glad you are perſuaded to go along with me; had even Obſtinate himſelf but felt what I have felt of the powers and terrors of what is yet unſeen, he would not thus lightly have given us the back.

Pli. Come, neighbour Chriſtian, ſince there are none but us two here, tell me now farther, what the things are? and how to be enjoyed, whither we are going?

Chr. I can better conceive of them with my mind, than ſpeak of them with my tongue: But yet ſince you are deſirous to know, I will read of them in my book.

God's things unſpeakable.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes verily, for it was made by him that cannot lye.

Pli. Well ſaid, what things are they?

Chr. There is an endleſs kingdom to be inhabited, and everlaſting life to be given us, that we may inhabit that kingdom for ever.

Pli. Well ſaid; and what elſe?

Chr. There are crowns of glory to be given us; and garments that will make us ſhine like the ſun in the firmament of heaven.

Pli. This is very pleaſant, and what elſe?

Chr. There ſhall be no more crying, nor ſorrow; for he that is owner of the place will wipe all tears from our eyes.

Pli. And what company ſhall we have there?

Chr. There we ſhall be with Seraphims, and Cherubims, creatures that will dazzle your eyes to look on them: There alſo you ſhall meet with thouſands, and ten thouſands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the ſight of God, and ſtanding in his preſence with acceptance for ever: In a word, there we ſhall ſee the elders with their golden crowns: There we ſhall ſee the holy virgins with their golden harps: There we ſhall ſee men, that by the world were cut in pieces, burnt in flames, eaten of beaſts, drowned in the ſeas, for the love that they bare to the Lord of the place; all well, and cloathed with immortality, as with a garment.

Pli. The hearing of this is enough to raviſh one's heart; but are theſe things to be enjoyed? How ſhall we get to be ſharers thereof.

Chr. The Lord the governor of the country, hath recorded that in this book, the ſubſtance of which is, if we be truly willing to have it, he will beſtow it upon us freely.

Pli. Well, my good companion, glad am I to hear of theſe things; come on, let us mend our pace.

Chr. I cannot go ſo faſt as I would, by reaſon of this burden that is on my back.

Now I ſaw in my dream, that juſt as they had ended this talk, they drew nigh to a very Miry Slough that was in the midſt of the plain, and they being heedleſs, did both fall ſuddenly into the bog. The name of the ſlough was Deſpond. Here therefore they wallow'd for a time, being grievouſly bedaubed with dirt; and Chriſtian, becauſe of the burden that was on his back, began to ſink in the mire.

Pli. Then ſaid Pliable, Ah! Neighbour, Chriſtian, where are you now?

Chr. Truly, ſaid Chriſtian; I do not know.

Pli. At this Pliable began to be offended, and angrily ſaid to his fellow, Is this the happineſs you have told me all this while of? If we have ſuch ill ſpeed at our firſt ſetting out, what may we expect between this and our journey's end? May I get out again with my life, you ſhall poſſeſs the brave country alone for me. And with that he gave a deſperate ſtruggle or two, and got out of the mire on that ſide of the ſlough which was next to his own houſe; ſo away he went, and Chriſtian ſaw him no more.

Wherefore Chriſtian was left to tumble in the Slough of Deſpond alone; but ſtill he endeavoured to ſtruggle to that ſide of the ſlough that was fartheſt from his own houſe, and next to the wicket-gate; the which he did, but could not get out becauſe of the burthen that was upon his back: but I beheld in my dream, that a man came to him, whoſe name was Help, and aſked him, What he did there?

Chr. Sir, ſaid Chriſtian, I was bid to go this way, by a man called Evangeliſt, who directed me alſo to yonder gate, that I might eſcape the wrath to come. And as I was going thither, I fell in here.

The Promiſes.

Help. But why did you not look for the ſteps?

Chr. Fear followed me ſo hard, that I fled the next way, and fell in.

Help. Then, ſaid he, give me thy hand; ſo he gave him his hand, and he drew him out, and ſet him upon ſound ground, and bid him go on his way.

Then I ſtepped to him that plucked him out, and ſaid, Sir, wherefore, ſince over this place is the way from the city of Deſtruction to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more ſecurity? And he ſaid unto me, This Miry Slough is ſuch a place as cannot be mended: it is the deſcent whither the ſcum and filth that attends conviction for ſin doth continually run, and therefore it is called the Slough of Deſpond; for ſtill as the ſinner is awakened about his loſt condition, there ariſes in his ſoul many fears and doubts, and diſcouraging apprehenſions, which all of them get together, and ſettle in this place: and this is the reaſon of the badneſs of this ground.

What makes the ſlough of Deſpond.

It is not the pleaſure of the king that this place ſhould remain ſo bad; his labourers alſo have, by the directions of his majeſty's ſurveyors, been for above this ſixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, ſaid he, here have been ſwallowed up at leaſt twenty thouſand cart-loads; yea, millions

lions of wholſome inſtructions, that have at all ſeaſons been brought from all places of the king's dominions (and they that can tell, ſay, They are the beſt materials to make good ground of the place) if ſo be it might have been mended; but it is the Slough of Deſpond ſtill; and ſo will be when they have done what they can.

True, there are, by the direction of the law-giver, certain good and ſubſtantial ſteps, placed even through the very midſt of this Slough; but at ſuch time as this place doth much ſpue out its filth, as it doth againſt change of weather, theſe ſteps are hardly ſeen, or if they be, men, through the dizzineſs of their heads, ſtep beſides; and then they are bemired to purpoſe, notwithſtanding the ſteps be there; but the ground is good when they are once got in at the gate.

The promiſes of forgiveneſs and acceptance to life by faith in Chriſt.

Now I ſaw in my dream, that by this time Pliable was got home to his houſe. So his neighbours came to viſit him! and ſome of them called him wiſe man for coming back; and ſome of them called him fool for hazarding himſelf with Chriſtian; others again did mock at his cowardlineſs; ſaying, Surely ſince you began to venture; I would not have been ſo baſe to have given out for a few difficulties: ſo Pliable ſat ſneaking among them. But at laſt he got more confidence, and then they all turned their tales, and began to deride poor Chriſtian behind his back. And thus much concerning Pliable.

Now as Chriſtian was walking ſolitarily by himſelf, he eſpied one afar off, croſſing over the field to meet him, and their hap was to meet juſt as they were croſſing the way to each other, The gentleman's name that met him, was Mr. Worldly Wiſeman, he dwelt in the town of carnal policy, a very great town, and alſo hard by from whence Chriſtian came. This man then, meeting with Chriſtian, and having ſome knowledge of him (for Chriſtian's ſetting forth from the city of Deſtruction, was much noiſed abroad, not only in the town where he dwelt, but alſo it began to be the town-talk in ſome other places) Mr. Worldly Wiſeman therefore having ſome gueſs of him, by beholding his laborious going, by obſerving his ſighs and groans, and the like; began thus to enter into ſome talk with Chriſtian.

World. How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you aſk me, Whither away? I tell you, Sir, I am going to yonder wicket gate before me; for there, as I am informed, I ſhall be put into a way to be rid of my heavy burden.

World. Haſt thou a wife and children?

Chr. Yes; but I am ſo laden with this burden, that I cannot take that pleaſure in them as formerly: methinks, I am as if I had none.

World. Wilt thou hearken to me if I give thee counſel?

Chr. If it be good, I will; for I ſtand in need of good counſel.

World. I would adviſe thee then, that thou with all ſpeed get thyſelf rid of thy burden; for thou wilt never be ſettled in thy mind till then: nor canſt thou enjoy the benefits of the bleſſings which God hath beſtowed upon thee, till then.

Chr. That is that which I ſeek for, even, to be rid of this heavy burden: but get it off my ſelf, I cannot: nor is there a man in our country, that can take it off my ſhoulder; therefore I am going this way, as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable perſon; his name, as I remember, is Evangeliſt.

World. Beſhrew him for his counſel, there is not a more dangerous and troubleſome way in the world, than is that unto which he hath directed thee; and that thou ſhalt find, if thou wilt be ruled by his counſel. Thou haſt met with ſomething (as I perceive) already; for I ſee the dirt of the Slough of Deſpond is upon thee: but that Slough is the beginning of the ſorrows that do attend thoſe that go on in that way: Hear me, I am older than thou; thou art like to meet with, on the way which thou goeſt, weariſomeneſs, painfulneſs, hunger, perils, nakedneſs, ſword, lions, dragons, gons, darkneſs, and in a word, death, and what not? Theſe things are certainly true, having been confirmed by many teſtimonies. And why ſhould a man ſo careleſly caſt away himſelf, by giving heed to a ſtranger?

Chr. Why, Sir, this burden upon my back is more terrible to me, than all theſe things which you have mentioned: nay, methinks I care not what I meet with in my way, if ſo be I can alſo meet with deliverance from my burden.

The frame of the heart of a young Chriſtian.

World. How cameſt thou by the burden at firſt?

Chr. By reading this book in my hand.

World. I thought ſo; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do ſuddenly fall into thy diſtractions: which diſtractions do not only unman men (as thine I perceive have done thee) but they run them upon deſperate ventures, to obtain they know not what.

Chr. I know what I would obtain; it is eaſe for my heavy burden.

World. But why wilt thou ſeek for eaſe this way, ſeeing ſo many dangers attend it? eſpecially, ſince (hadſt thou but patience to hear me) I could direct thee to the obtaining of what thou deſireſt, without the dangers that thou in this way wilt run thyſelf into. Yea, and the remedy is at hand. Beſides, I will add, that inſtead of theſe dangers, thou ſhall meet with much ſafety, friendſhip, and content.

Chr. Pray, ſir, open this ſecret to me.

World. Why in yonder village (the village is named Morality) there dwells a gentleman, whoſe name is Legality, a very judicious man (and a man of a very good name) that has ſkill to help men off with ſuch burdens as thine is, from their ſhoulders; yea, to my knowledge, he hath done a great deal of good this way: And beſides, he hath ſkill to cure thoſe that are ſomewhat crazed in their wits with their burden. To him, as I ſaid, thou mayeſt go, and be helped preſently. His houſe is not quite a mile from this place; and if he ſhould not be at home himſelf, he hath a pretty young man to his ſon, whoſe name is Civility, that can do it (to ſpeak on) as well as the old gentleman himſelf: There, I ſay, thou may'ſt be eaſed of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wiſh thee; thou may'ſt ſend for thy wife and children to thee to this village, where there are houſes now ſtanding empty, one of which thou may'ſt have at a reaſonable rate: Proviſion is there alſo cheap and good, and that which will make thy life more happy is, to be ſure there thou ſhalt live by honeſt neighbours, in credit and good faſhion.

Now was Chriſtian ſomewhat at a ſtand; but preſently he concluded, If this be true which this gentleman hath ſaid, my wiſeſt courſe is to take his advice; and with that he thus farther ſpake.

Chr. Sir, which is my way to this honeſt man's houſe?

Mount Sinai.

World. Do you ſee yonder high hill?

Chr. Yes, very well.

World. By that hill you muſt go, and the firſt houſe you come at is his.

So Chriſtian turned out of his way, to go to Mr. Legality's houſe for help: But behold, when he was got now hard-by the hill, it ſeemed ſo high, and alſo that ſide of it that was next the way-ſide, did hang ſo much over, that Chriſtian was afraid to venture farther, leſt the hill ſhould fall on his head; wherefore there he ſtood ſtill, and knew not what to do. Alſo his burden now ſeemed heavier to him than while in was in his way. There came alſo flaſhes of fire out of the hill, that made Chriſtian afraid that he ſhould be burned: here therefore he ſweat and did quake for fear. And now he began to be ſorry that he had taken Mr. Worldly Wiſeman's counſel; and with that he ſaw Evangeliſt coming to meet him; at the ſight alſo of whom he began to bluſh for ſhame. So Evangeliſt drew nearer and nearer; and coming up to him, he looked upon him with a ſevere and dreadful countenance, and thus began to reaſon with Chriſtian.

Evangeliſt reaſons afreſh with Chriſtian.

Evan. What doſt thou here, Chriſtian, ſaid he: at which words Chriſtian knew not what to anſwer; wherefore at preſent he ſtood ſpeechleſs before him. Then ſaid Evangeliſt farther, Art not thou the man that I found crying without the walls of the city of Deſtruction?

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little wicket-gate?

Chr. Yes, dear Sir, ſaid Chriſtian.

Evan. How is it then that thou art ſo quickly turned aſide? For thou art now out of the way.

Chr. I met with a gentleman ſo ſoon as I got over the Slough of Deſpond, who perſuaded me, that I might, in the Village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at laſt to yield; ſo I came hither: But when I beheld this hill, and how it hangs over the way, I ſuddenly made a ſtand, leſt it ſhould fall on my head.

Evan. What ſaid that gentleman to you?

Chr. Why, he aſked me whither I was going? And I told him.

Evan. And what ſaid he then?

Chr. He aſked me if I had a family? And I told him: But, ſaid I, I am ſo loaden with the burden that is on my back, that I cannot take pleaſure in them as formerly.

Evan. And what ſaid he then?

Chr. He bid me with ſpeed get rid of my burden; and I told him it was eaſe that I ſought: And, ſaid I, I am therefore going to yonder gate, to receive farther direction how I might get to the place of deliverance. So he ſaid that he would ſhew me a better way, and ſhort, not ſo attended with difficulties, as the way, Sir, that you ſet me in; which way, ſaid he, will direct you to a gentleman's houſe that has ſkill to take off theſe burdens; ſo I believed him, and turned out of *that* way into *this*, if haply I might be ſoon eaſed of my burden. But when I came to this place, and beheld things as they are, I ſtopped for fear (as I ſaid) of danger: but I now know not what to do.

Evangeliſt convinces Chriſtian of his error.

Evan. Then (ſaid Evangeliſt) ſtand ſtill a little, that I may ſhew thee the words of God. So he ſtood trembling. Then ſaid Evangeliſt, See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven. He ſaid moreover, Now the juſt ſhall live by faith; but if any man draws back, my ſoul ſhall have no pleaſure in him. He alſo did thus apply them, Thou art the man that art running into this miſery: Thou haſt begun to reject the counſel of the Moſt High, and to draw back thy foot from the way of peace, even almoſt to the hazarding of the perdition.

Then Chriſtian fell down at his foot as dead, crying, Woe is for me, for I am undone! At the ſight of which, Evangeliſt caught him by the right hand, ſaying, All manner of ſin and blaſphemies ſhall be forgiven unto men; be not faithleſs, but believing: Then did Chriſtian again a little revive, and ſtood up trembling, as at firſt, before Evangeliſt.

Then Evangeliſt proceeded, ſaying, Give more earneſt heed to the things that I ſhall tell thee of. I will now ſhew thee who it was that deluded thee, and who it was alſo to whom he ſent thee. The man that met thee, is one Worldly Wiſeman, and rightly is he ſo called; partly, becauſe he ſavoureth only the doctrine of this world; (therefore he always goes to the town of Morality to church) and partly, becauſe he loveth that doctrine beſt; for it ſaveth him from the croſs; and becauſe he is of this carnal temper, therefore he ſeeketh to prevent my ways, though right. Now there are three things in this man's counſel that thou muſt utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the croſs odious to thee.
3. And his ſetting thy feet in that way that leadeth unto the adminiſtration of death.

Firſt, Thou muſt abhor his turning thee out of the way; yea, and thine own conſenting thereto; becauſe this is to reject the counſel of God for the ſake of the counſel of a Worldly Wiſeman. The Lord ſays, Strive to enter in at the ſtrait gate, the gate to which I ſend thee; for ſtrait is the gate that leadeth unto life, and few there be that find it. From this little wicket gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almoſt to deſtruction: hate, therefore, his turning thee out of the way, and abhor thyſelf for hearkening to him.

Secondly, Thou muſt abhor his labouring to render the croſs odious unto thee; for thou art to *prefer it before the treaſures in Egypt:* Beſides, the King of Glory hath told thee, *That he that will ſave his life ſhall loſe it:* And, *he that comes after him, and hates not his father, and mother, and wife, and children, and brethren and ſiſters, yea and his own life alſo, he cannot be my diſciple.* I ſay therefore, for a man to labour to perſuade thee that That ſhall be thy death without which, the truth hath ſaid, thou canſt not have eternal life: this doctrine thou muſt abhor.

Thirdly, Thou muſt hate his ſetting of thy feet in the way that leadeth to the miniſtration of death. And for this thou muſt conſider to whom he ſent thee, and alſo how unable that perſon was to deliver thee from thy burden.

He to whom thou waſt ſent for eaſe, being by name Legality, is the ſon of the bond-woman which now is, and is in bondage with her children, and is in a miſtery this mount Sinai, which thou haſt feared will fall on thy head. Now if ſhe with her children are in bondage, how canſt thou expect by them to be made free. This Legality, therefore, is not able to ſet thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: Ye cannot be juſtified by the works of the law: for by the deeds of the law no man living can be rid of his burden: therefore Mr. Worldly Wiſeman is an alien, and Mr. Legality a cheat: and for his ſon Civility, notwithſtanding his ſimpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noiſe, that thou haſt heard of thoſe ſottiſh men, but a deſign to beguile thee of thy ſalvation, by turning thee from the way in which I had ſet thee. After this, Evangeliſt called aloud to the heavens for confirmation of what he had ſaid; and with that there came words and fire out of the mountain under which poor Chriſtian ſtood, that made the hair of his fleſh ſtand up: the words were thus pronounced, *As many as are of the works of the law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the law, to do them,*

Now Chriſtian looked for nothing but death, and began to cry out lamentably; even curſing the time in which he met with Mr. Worldly Wiſeman; ſtill calling himſelf a thouſand fools for hearkening to his counſel; he alſo was greatly aſhamed to think that this gentleman's arguments, flowing only from the fleſh, ſhould have the prevalency with him as to cauſe him to forſake the right way. This done, he applied himſelf again to Evangeliſt in words and ſenſe as follows:

Chriſtian enquires if he may yet be happy.

Chr. Sir, What think you? Is there hopes? May I now go back, and go up to the Wicket-gate? Shall I not be abandoned for this, and ſent back from thence aſhamed? I am ſorry I have hearkened to this man's counſel; but may my ſin be forgiven?

Evangeliſt comforts him.

Evan. Then ſaid Evangeliſt to him, thy ſin is very great, for by it thou haſt committed two evils; thou haſt forſaken the way that is good, to tread in forbidden paths; Yet will the man at the gate receive thee, for he has Good-will for men: only, ſaid he, take heed that thou turn not aſide again, leſt thou periſh from the way, when his wrath is kindled but a little. Then did Chriſtian addreſs himſelf to go back; and Evangeliſt, after he had kiſſed him, gave him one ſmile, and bid him God ſpeed: So he went on with haſte, neither ſpake he to any man by the way; nor if any aſked him, would he vouchſafe them an anſwer. He went like one that was all the while treading on forbidden ground, and could by no means think himſelf ſafe, till again he was got into the way which he left to follow Mr. Worldly Wiſeman's counſel: So in proceſs of time, Chriſtian got up to the gate. Now over the gate there was written, *Knock and it ſhall be opened unto you.* He knocked therefore, more than once or twice, ſaying,

May I now enter here? will he within
Open to ſorry me, though I have been
An undeſerving rebel? Then ſhall I
Not fail to ſing his laſting praiſe on high.

At laſt there came a grave perſon to the gate, named Good-will, who aſked, who was there? and whence he came, and what he would have?

Chr. Here is a poor burdened ſinner, I come from the city of Deſtruction, but am going to Mount Zion, that I may be delivered from the wrath to come; I would therefore, ſir, ſince I am informed that by this gate is the way thither, know if you are willing to let me in?

Good. I am willing with all my heart, ſaid he; and with that he opened the gate.

So when Chriſtian was ſtepping in, the other gave him a pull: Then ſaid Chriſtian what means that? The other told him, A little diſtance from this gate, there is erected a ſtrong caſtle, of which Belzebub is the captain: from thence both he, and them that are with him, ſhoot arrows at thoſe that come up to this gate, if haply they may die before they can enter in.

Then ſaid Chriſtian, I rejoice and tremble. So when he was got in, the man of the gate aſked him who directed him thither.

Chr. Evangeliſt bid me come hither and knock, (as I did) and he ſaid, that you, ſir, would tell me what I muſt do.

Good. An open door is before thee, and no man can ſhut it.

Chr. Now I begin to reap the benefits of my hazards.

Good. But how is it that you came alone?

Chr. Becauſe none of my neighbours ſaw their danger, as I ſaw mine.

Good. Did any of them know of your coming?

Chr. Yes, My wife and children ſaw me at the firſt, and called after me to turn again: Alſo ſome of my neighbours ſtood crying and calling after me to return; but I put my fingers in my ears, and ſo came on my way.

Good. But did none of them follow you to perſuade you to go back?

Chr. Yes, both Obſtinate and Pliable: But when they ſaw that they could not prevail, Obſtinate went railing back; but Pliable came with me a little way.

Goodwill. But why did he not come through?

Chr. We indeed came both together, until we came at the Slough of Deſpond, into the which we alſo ſuddenly fell. And then was my neighbour Pliable diſcouraged, and would not adventure farther. Wherefore, getting out again on that ſide next to his own houſe, he told me, I ſhould poſſeſs the brave country alone for him: So he went his way, and I came mine. He after Obſtinate, and I to this gate.

Good. Then ſaid Goodwill, Alas poor man, is the cœleſtial glory of ſo ſmall eſteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chriſtian accuſeth himſelf before the man at the gate.

Chr. Truly, ſaid Chriſtian, I have ſaid the truth of Pliable, and if I ſhould alſo ſay all the truth of myſelf it will appear there is no difference betwixt him and myſelf. 'Tis true, he went back to his own houſe, but I alſo turned aſide to go in the way of death, being perſuaded thereto by the carnal argument of one Mr. Worldly Wiſeman.

Good. Oh! did he light upon you? What, he would have had you ſought for eaſe at the hands of Mr. Legality; they are both of them very cheats; but did you take his counſel?

Chr. Yes, as far as I durſt; I went to find out Mr. Legality, until I thought that the mountain that ſtands by his houſe would have fallen upon my head; wherefore there I was forced to ſtop.

Good. That mountain has been the death of many, and will be the death of many more: It is well you eſcaped being daſhed in pieces by it.

Chr. Why truly I do not know what had become of me there, had not Evangeliſt happily met me again as I was muſing in the midſt of my dumps: But it was God's mercy, that he came to me again, for elſe I had never come hither. But now I am come, ſuch a one as I am, more fit indeed for death by that mountain than thus to ſtand talking with my Lord: But oh! what a favour is this to me, that yet I am admitted entrance here?

Chriſtian is comforted again.

Goodwill. We make no objections againſt any, notwithſtanding all that they have done before they come hither. They in no wiſe are caſt out; and therefore, good Chriſtian, come a little way with me, and I will teach thee about the way thou muſt go. Look before thee; doſt thou ſee this narrow way? That is the way thou muſt go. It was caſt up by the patriarchs, prophets, Chriſt and his apoſtles, and it is as ſtrait as a rule can make it: This is the way thou muſt go.

Chr. But, ſaid Chriſtian, are there no turnings nor windings, by which a ſtranger may loſe his way?

Goodwill. Yes, there are many ways, butt down upon this; and they are crooked and wide: But thus thou mayeſt diſtinguiſh the right from the wrong, the right only being ſtrait and narrow.

Then I ſaw in my dream, That Chriſtian aſked him further, If he could not help him off with the burden that was upon his back? For as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it, until thou comeſt to the Place of Deliverance; for there it will fall from thy back of itſelf.

Then Chriſtian began to gird up his loins, and to addreſs himſelf to his journey. So the other told him, That by that he was gone ſome diſtance from the gate, he would come at the houſe of the Interpreter, at whoſe door he ſhould knock, and he would ſhew him excellent things. Then Chriſtian took his leave of his friend, and he again bid him God ſpeed.

Then he went on till he came at the houſe of the Interpreter, where he knocked over and over; at laſt one came to the door, and aſked, Who was there?

Chr. Sir, Here is a traveller, who was bid by an acquaintance of the good man of this houſe, to call here for my profit; I would therefore ſpeak with the maſter of the houſe: So he called for the maſter of the houſe; who after a little time came to Chriſtian, and aſked him what he would have?

Chr. Sir, ſaid Chriſtian, I am a man that am come from the city of Deſtruction, and am going to Mount Zion; and I was told by the man that ſtands at the gate, at the head of this way, that if I called here, you would ſhew me excellent things, ſuch as would be a help to me in my journey.

Inter. Then ſaid the Interpreter, Come in; I will ſhew thee that which will be profitable to thee. So he commanded his man to light the candle, and bid Chriſtian follow him: So he had him into a private room, and bid his man open a door; the which when he had done, Chriſtian ſaw the picture of a very grave perſon hang up againſt the wall; and this was the faſhion of it, It had eyes lifted up to heaven, the beſt of books in his hand, the law of truth was written on his lips, the world was behind his back; it ſtood as if it pleaded with men, and a crown of gold did hang over its head.

Illumination.

Chr. Then ſaid Chriſtian, what meaneth this?

Inter. The man whoſe picture this is, is one of a thouſand; he can beget children, travel in birth with children, and nurſe them himſelf when they are born. And whereas thou ſeeſt him with his eyes lift up to heaven, the beſt of books in his hand, and the law of truth writ on his lips; it is to ſhew thee, that his work is to know and unfold dark things to ſinners; even as alſo thou ſeeſt him ſtand as if he pleaded with men; and whereas thou ſeeſt the world as caſt behind him, and that a crown hangs over his head; that is to ſhew thee, that ſlighting and deſpiſing things that are preſent, for the love that he hath to his maſter's ſervice, he is ſure in the world that comes next, to have glory for his reward. Now, ſaid the Interpreter, I have ſhewed thee this picture firſt, becauſe the man whoſe picture this is, is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou mayeſt meet with in the way: Wherefore take good heed to what I have ſhewed thee, and bear well in thy mind what thou haſt ſeen; leſt in thy journey thou meet with ſome that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of duſt, becauſe never ſwept; the which after he had reviewed a little while, the Interpreter called for a man to ſweep: Now when he began to ſweep, the duſt began ſo abundantly to fly about, that Chriſtian had almoſt therewith been choaked. Then ſaid the Interpreter to a damſel that ſtood by, bring hither the water, and ſprinkle the room; the which when ſhe had done, it was ſwept and cleanſed with pleaſure.

Chr. Then ſaid Chriſtian, What means this?

Inter. The Interpreter anſwered, This Parlour is the heart of a man that was never ſanctified by the ſweet grace of the goſpel: The duſt is his original ſin, and inward corruptions that have defiled the whole man. He that began to ſweep at firſt, is the Law; but ſhe that brought water, and did ſprinkle it, is the Goſpel. Now, whereas thou ſaweſt that as ſoon as the firſt began to ſweep, the duſt did ſo fly about, that the room by him could not be cleanſed, but that thou waſt almoſt choaked therewith; this is to ſhew thee, that the law, inſtead of cleanſing the heart (by its working) from ſin, doth revive, put ſtrength into, and increaſe it in the ſoul, even as it doth diſcover and forbid it, for it doth not give power to ſubdue it.

Again, as thou ſaweſt the Damſel ſprinkle the room with water, upon which it was cleanſed with pleaſure; this is to ſhew thee, that when the goſpel comes in the ſweet and precious influences thereof to the heart, then I ſay, even as thou ſaweſt the Damſel lay the duſt, by ſprinkling the floor with water, ſo is ſin vanquiſhed and ſubdued, and the ſoul made clean, through the faith of it, and conſequently fit for the king of glory to inhabit.

I ſaw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where ſat two little children, each one in his chair. The name of the eldeſt was Paſſion, and the name of the other Patience. Paſſion ſeemed to be much diſcontented, but Patience was very quiet. Then Chriſtian aſked, what is the reaſon of the diſcontent of Paſſion? The Interpreter anſwered, the governor of them would have him ſtay for his beſt things, until the beginning of the next year; but he will have all now: But Patience is willing to wait.

Then I ſaw that one came to Paſſion, and brought him a bag of treaſure, and poured it down at his feet; the which he took up and rejoiced therein, and withal laughed Patience to ſcorn: But I beheld but a while, and he had laviſhed all away, and had nothing left him but rags.

The matter expounded

Chr. Then ſaid Chriſtian to the Interpreter, expound this matter more fully to me.

Inter. So he ſaid, Theſe two lads are figures; Paſſion of the men of this world, and Patience of the men of that which is to come: For as here thou ſeeſt, Paſſion will have all now, this year; that is to ſay, in this world; ſo are the men of this world: They muſt have all their good things now, they cannot ſtay till next year, that is, until the next world, for their portion of good. That proverb, A bird in the hand is worth two in the buſh, is of more authority with them, than are all the divine teſtimonies of the good of the world to come. But as thou ſaweſt, that he had quickly laviſhed all away, and had preſently left him nothing but rags; ſo will it be with all ſuch men at the end of this world.

Chr. Then ſaid Chriſtian, Now I ſee that Patience has the beſt wiſdom, and that upon many accounts. 1. Becauſe he ſtays for the beſt things. 2. And alſo becauſe he will have the glory of his, when the other has nothing but rags.

Int. Nay, you may add another, to wit, the glory of the next world will never wear out; but theſe are ſuddenly gone. Therefore Paſſion had not ſo much reaſon to laugh at Patience, becauſe he had his good things firſt, as Patience will have to laugh at Paſſion, becauſe he had his beſt things laſt; for firſt muſt give place to laſt, becauſe laſt muſt have its time to come; but laſt gives place to nothing; for there is not another to ſucceed: he therefore that hath his portion firſt, muſt needs have a time to ſpend it; but he that has his portion laſt, muſt have it laſtingly: Therefore it is ſaid of Dives, *In thy life-time thou receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.*

Chr. Then I perceive it is not beſt to covet things that are now, but to wait for things to come.

Int. You ſay truth; *For the things that are ſeen are temporal; but the things that are not ſeen, are eternal*: but though this be ſo, yet ſince things preſent, and our fleſhly appetite are ſuch near neighbours one to another; and again, becauſe things to come, and carnal ſenſe, are ſuch ſtrangers one to another; therefore it is, that the firſt of theſe ſo ſuddenly fall into amity, and that diſtance is ſo continually between the ſecond.

Then I ſaw in my dream, that the Interpreter took Chriſtian by the hand, and led him into a place where was a fire burning againſt a wall, and one ſtanding by it, always caſting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then ſaid Chriſtian, What means this?

The Interpreter anſwered; this fire is the work of grace that is wrought in the heart; he that caſts water upon it, to extinguiſh and put it out, is the devil: but in that thou ſeeſt the fire notwithſtanding burn higher and hotter, thou ſhalt alſo ſee the reaſon of that. So he had him about to the backſide of the wall, where he ſaw a man with a veſſel of oil in his hand, of the which he did alſo continually caſt (but ſecretly) into the fire.

Then ſaid Chriſtian, What means this?

The Interpreter anſwered, This is Chriſt, who continually with the oil of his grace maintains the work already begun in the heart: by the means of which, notwithſtanding what the devil can do, the ſouls of his people prove gracious ſtill. And in that thou ſaweſt, that the man ſtood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to ſee how this work of grace is maintained in the ſoul.

I ſaw alſo, that the Interpreter took him by the hand, and led him into a pleaſant place, where was built a ſtately palace, beautiful to behold; at the ſight of which, Chriſtian was greatly delighted; he ſaw alſo upon the top thereof certain perſons walking, who were cloathed all in gold.

The ſaid Chriſtian, may we go in thither?

The valiant man.

Then the Interpreter took him and led him up toward the door of the palace; and behold, at the door ſtood a great company of men, as deſirous to go in, but durſt not. There alſo ſat a man at a little diſtance from the door, at a table ſide, with a book, and his inkhorn before him, to take the name of him that ſhould enter therein: He ſaw alſo, that in the door-way ſtood many men in armour to keep it, being reſolved to do to the men that would enter, what hurt and miſchief they could. Now was Chriſtian ſomewhat in amaze: At laſt when every man ſtarted back for fear of the armed men, Chriſtian ſaw a man of a very ſtout countenance, come up to the man that ſat there to write, ſaying, Set down my name, Sir; the which when he had done, he ſaw the man draw his ſword, and put an helmet upon his head, and ruſhed toward the door upon the armed men, who laid upon him with deadly force: but the man, not at all diſcouraged, fell to cutting and hacking moſt fiercely. So after he had received, and given many wounds to thoſe that attempted to keep him out, he cut his way through them all, and preſſed forward into the palace; at which there was a pleaſant voice heard from thoſe that were within, even of thoſe that walked upon the top of the palace, ſaying,

Come in, come in;
Eternal glory thou ſhalt win.

So he went in, and was cloathed with ſuch garments as they. Then Chriſtian ſmiled, and ſaid, I think verily I know the meaning of this.

Now, ſaid Chriſtian, let me go hence. Nay, ſtay (ſaid the Interpreter) until I have ſhewed thee a little more, and after that thou ſhalt go thy way. So he took him by the hand again, and led him into a very dark room, where there ſat a man in an iron cage.

Deſpair like an iron cage.

Now the man, to look on, ſeemed very ſad; he ſat with his eyes looking down to the ground, his hands folded together, and he ſighed as if he would break his heart. Then ſaid Chriſtian, What means this? At which the Interpreter bid him talk with the man.

Then ſaid Chriſtian to the man, What art thou? The man anſwered, I am what I was not once.

Chr. What waſt thou once?

Man. The man ſaith, I was once a fair and flouriſhing profeſſor, both in mine own eyes, and alſo in the eyes of others: I once was, as I thought, fair for the celeſtial city, and had then even joy at the thoughts that I ſhould get thither.

Chr. Well, but what art thou now?

Man. I am now a man of *Deſpair*, and am ſhut up in it; as in this iron cage. I cannot get out; O now I cannot.

Chr. But how cameſt thou in this condition?

Man. I left off to watch, and be ſober; I laid the reins upon the neck of my luſts; I ſinned againſt the light of the word, and the goodneſs of God; I have grieved the ſpirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have ſo hardened my heart, that I cannot repent.

Then ſaid Chriſtian to the Interpreter, But is there no hopes for ſuch a man as this? Aſk him, ſaid the Interpreter.

Chr. Then ſaid Chriſtian, Is there no hope, but you muſt be kept in the iron cage of Deſpair.

Man. No, none at all.

Chr. Why? The Son of the bleſſed is very pitiful.

Man. I have crucified him to myſelf afreſh; I have deſpiſed his perſon, I have deſpiſed his righteouſneſs, I have counted his blood an unholy thing, I have done deſpite to the Spirit of grace: therefore I ſhut myſelf out of all the promiſes, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which ſhall devour me as an adverſary.

Chr. For what did you bring yourſelf into this condition?

Man. For the luſts, pleaſures, and profits of this world; in the enjoyment of which, I did then promiſe myſelf much delight: but now every one of thoſe things alſo bite me, and gnaw me, like a burning worm.

Chr. But canſt thou not now repent and turn?

Man. God hath denied me repentance: his word gives me no encouragement to believe; yea, himſelf hath ſhut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! How ſhall I grapple with the miſery that I muſt meet with in eternity?

Int. Then ſaid the Interpreter to Chriſtian, Let this man's miſery be remembred by thee, and be an everlaſting caution to thee.

Chr. Well, ſaid Chriſtian, this is fearful; God help me to watch and be ſober, and to pray that I may ſhun the cauſe of this man's miſery. Sir, is it not time for me to go on my way now?

Int. Tarry until I ſhall ſhew thee one thing more, and then thou ſhalt go on thy way.

So he took Chriſtian by the hand again, and led him into a chamber, where there was one riſing out of bed; and as he put on his raiment, he ſhook and trembled. Then ſaid Chriſtian, Why doth this man thus tremble? The Interpreter then bid him to tell to Chriſtian the reaſons of his ſo doing: So he began and ſaid, This night as I was in my ſleep, I dreamed, and behold the heavens grew exceeding black: alſo it thundered and lightened in moſt fearful wiſe, that it put me into an agony. So I looked up in my dream, and ſaw the clouds racked at an unuſual rate; upon which I heard a great ſound of a trumpet, and ſaw alſo a man ſit upon a cloud, attended with the thouſands of heaven: They were all in flaming fire; alſo the heavens were in a burning flame. I heard then a voice, ſaying, Ariſe ye dead, and come to judgment: And with that the rocks rent, the graves opened, and the dead, that were therein, came forth; ſome of them were exceeding glad, and looked upward; and ſome thought to hide themſelves under the mountains: Then I ſaw the man that ſat upon the cloud, open the book, and bid the world draw near. Yet there was by reaſon of a fierce flame which iſſued out and came before him, a convenient diſtance betwixt him and them, as betwixt the judge and the priſoners at the bar. I heard it alſo proclaimed to them that attended on the man that ſat on the cloud, *Gather together the tares, the chaff and ſtubble, and caſt them into the burning lake*; and with that, the bottomleſs pit opened, juſt whereabout I ſtood: Out of the mouth of which there came in an abundant manner, ſmoak, and coals of fire, with hideous noiſes. It was alſo ſaid to the ſame perſons, *Gather my wheat into the garner*. And with that I ſaw many catched up and carried away into the clouds, but I was left behind. I alſo ſought to hide myſelf, but I could not, for the man that ſat upon the cloud ſtill kept his eye upon me: My ſins alſo came into my mind; and my conſcience did accuſe me on every ſide. Upon this I awaked from my ſleep.

Chr. But what was it that made you ſo afraid of this ſight?

Man. Why, I thought the day of judgment was come, and that I was not ready for it: but this frighted me moſt, that the angels gathered up ſeveral, and left me behind; alſo the pit of hell opened her mouth juſt where I ſtood. My conſcience too afflicted me; and, as I thought the judge had always his eye upon me, ſhewing indignation in his countenance.

Then ſaid the Interpreter to Chriſtian, Haſt thou conſidered all theſe things?

Chr. Yes, and they put me in hope and fear.

Int. Well, keep all things ſo in thy mind, that they may be as a goad in thy ſides, to prick thee forward in the way thou muſt go. Then Chriſtian began to gird up his loins, and to addreſs himſelf to his journey. Then ſaid the Interpreter, the comforter be always with thee, good Chriſtian; to guide thee in the way that leads to the city. So Chriſtian went on his way, ſaying:

Here I have ſeen things rare and profitable,
Things pleaſant, dreadful, things to make me ſtable
In what I have begun to take in hand;
Then let me think on them, and underſtand
Wherefore they ſhewed me where, and let me be
Thankful, O good Interpreter, to thee.

Now I ſaw in my dream, That the highway up which Chriſtian was to go, was fenc'd on either ſide with a wall, and that wall was called Salvation. Up this way therefore did burdened Chriſtian run, but not without great difficulty, becauſe of the load on his back.

He ran thus till he came at a place ſomewhat aſcending, and upon that place ſtood a croſs, and a little below, in the bottom, a ſepulchre. So I ſaw in my dream, that juſt as Chriſtian came up with the croſs, his burden looſened from off his ſhoulders, and fell from off his back, and began to tumble, and ſo continued to do, till it came to the mouth of the ſepulchre, where it fell in, and I ſaw it no more.

Then was Chriſtian glad and lightſome, and ſaid with a merry heart, He hath given me reſt by his ſorrow, and life by his death. Then he ſtood ſtill a-while to look and wonder; for it was very ſurprizing to him, that the ſight of the croſs ſhould thus eaſe him of his burden. He looked therefore, and looked again, even till the ſprings that were in his head ſent the waters down his cheeks.

When God releaſes us of our guilt and burden, we are as thoſe that leap for joy.

cheeks. Now, as he ſtood looking and weeping, behold three ſhining ones came to him and ſaluted him, with *Peace be to thee*; ſo the firſt ſaid to him, *Thy ſins be forgiven thee*; the ſecond ſtript him of his rags, and cloathed him with change of raiment: the third alſo *ſet a mark on his forehead*, and gave him a roll, with a ſeal upon it, which he bid him look on as he ran, and that he ſhould give it in at the cœleſtial gate, ſo they went their way. Then Chriſtian gave three leaps for joy, and went on ſinging:

Thus far did I come laden with my ſin;
Nor could ought eaſe the grief that I was in,
'Till I came hither: What a place is this!
Muſt here be the beginning of my bliſs?
Muſt here the burden fall from off my back?
Muſt here the ſtrings that bind it to me crack?
Bleſt croſs! bleſt ſepulchre! bleſt rather be
The man *that there was put to ſhame for me!*

I ſaw then in my dream, that he went on thus, even until he came at the bottom, where he ſaw, a little out of the way, three men faſt aſleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Preſumption.

Chriſtian then ſeeing them lie in this caſe, went to them, if peradventure he might awake them; and cried, you are like them that ſleep on the top of a maſt, for the dead ſea is under you, a gulph that hath no bottom: Awake, therefore, and come away; be willing alſo, and I will help you off with your irons. He alſo told them, if he that goeth about like *a roaring lion*, comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this ſort: Simple ſaid, I ſee no danger: Sloth ſaid, Yet a little more ſleep: And Preſumption ſaid, Every tub muſt ſtand upon his own bottom. And ſo they laid down to ſleep again, and Chriſtian went on his way.

There is no perſuaſion will do, if God openeth not the eyes.

Yet he was troubled to think, that men in that danger ſhould ſo little eſteem the kindneſs of him that ſo freely offered to help them, both by the awakening of them, counſelling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he eſpied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formaliſt, and the name of the other Hypocriſy. So, as I ſaid, they drew up unto him, who thus enter'd with them into diſcourſe.

Chr. Gentlemen, Whence came you, and whither go you?

Form. and *Hyp.* We were born in the land of Vain-Glory, and are going for praiſe to mount Sion.

Chr. Why came you not in at the gate which ſtandeth at the beginning of the way? Know you not that it is written, That *he that cometh not in by the door, but climbeth up ſome other way, the ſame is a thief and a robber?*

Form. and *Hyp.* They ſaid, that to go to the gate for entrance, was by all their countrymen counted too far about; and therefore their uſual way was to make a ſhort cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a treſpaſs againſt the Lord of the city, whither we are bound, thus to violate his revealed will?

Form. and *Hyp.* They told him, That as for that, he needed not to trouble his head thereabout; for what they did, they had cuſtom for, and could produce if need were, teſtimony that would witneſs it, for more than a thouſand years.

Chr. But, ſaid Chriſtian, will your practice ſtand a trial at law!

Form. and *Hyp.* They told him, that cuſtom, it being of ſo long ſtanding as above a thouſand years, would doubtleſs now be admitted as a thing legal by an impartial judge: And beſides, ſay they, if we get into the way, what's matter which way we get in? If we are in, we are in: Thou art but in the way, who, as we perceive, came in at the gate; and we are alſo in the way, that came tumbling over the wall: Wherein now is thy condition better than ours?

Chr. I walk by the rule of my maſter, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourſelves without his direction; and ſhall go out by yourſelves, without his mercy.

To this they made him but little anſwer; only they bid him look to himſelf. Then I ſaw that they went on every man in his way, without much conference one with another; ſave that theſe two men told Chriſtian, that as to laws and ordinances, they doubted not but they ſhould as conſcientiouſly do them as he, therefore, ſaid they, we ſee not wherein thou differeſt from us, but by the coat that is on thy back, which was, as we trow, given thee by ſome of thy neighbours to hide the ſhame of thy nakedneſs.

Chr. By laws and ordinances you will not be ſaved, ſince you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you ſay, to cover my nakedneſs with. And I take it as a token of kindneſs to me; for I had

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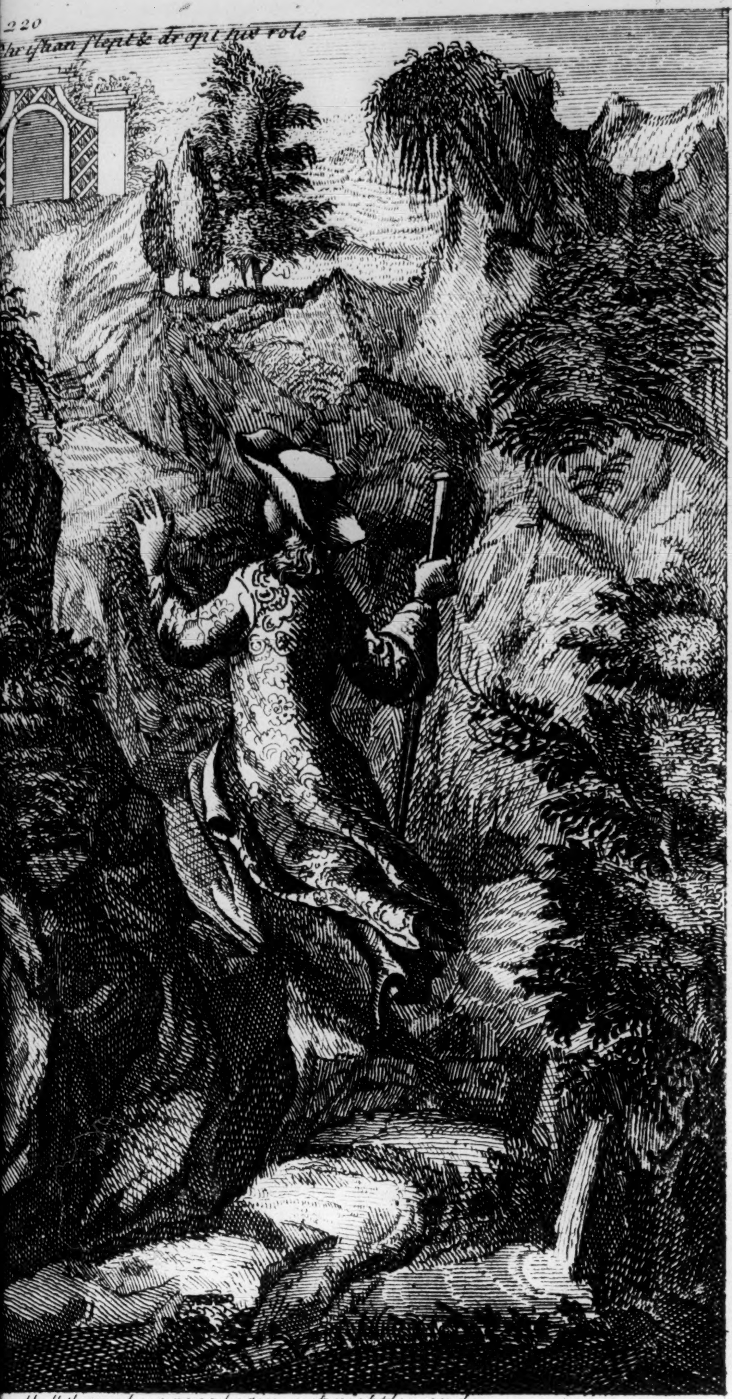
Chriſtian ſlept & dropt his role



Shall they who wrong begin yet rightly end
Shall they at all have ſafety for their friend
No no in head-ſtrong manner they ſet out
And headſtrong will they fall at laſt no doubt

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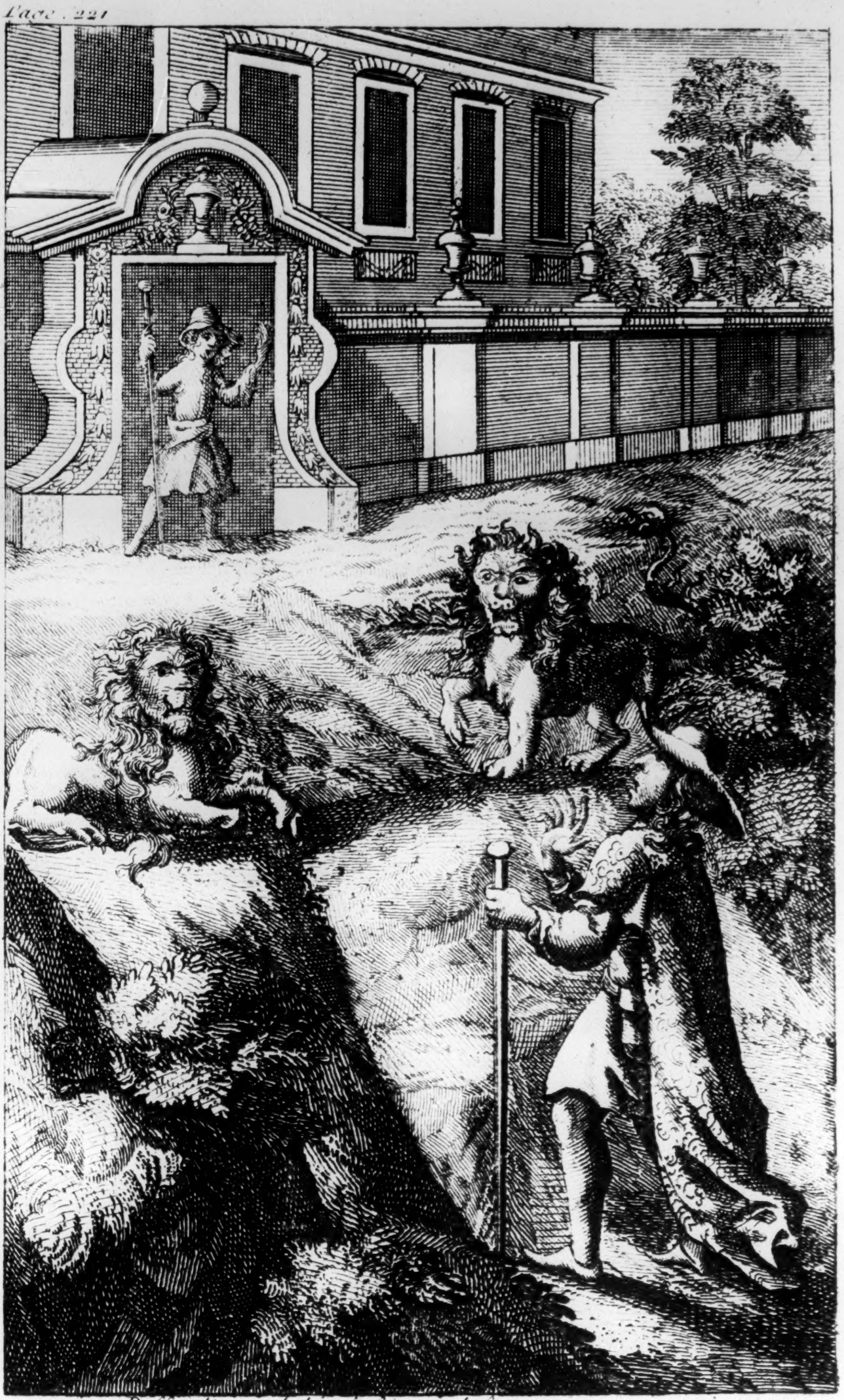

Difficulty is behind fear is before
Tho he's got on the hill the Lions roar
A Christian Man is never long at eaſe
When one fright's gone another doth him ſeize

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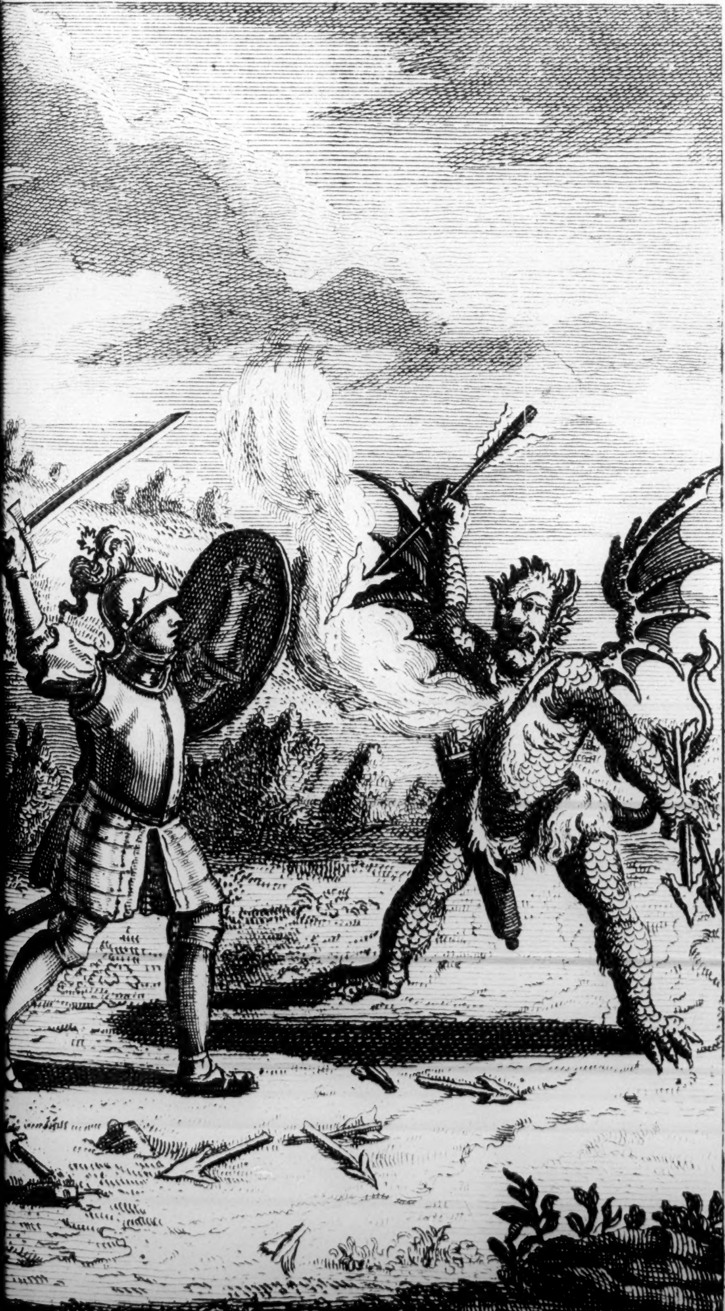

A more unequal Match can hardly be
Chriſtian muſt fight an Angel but you ſee
The Valiant Man by handling ſword and ſhield
Doth make him tho a Dragon quit the field

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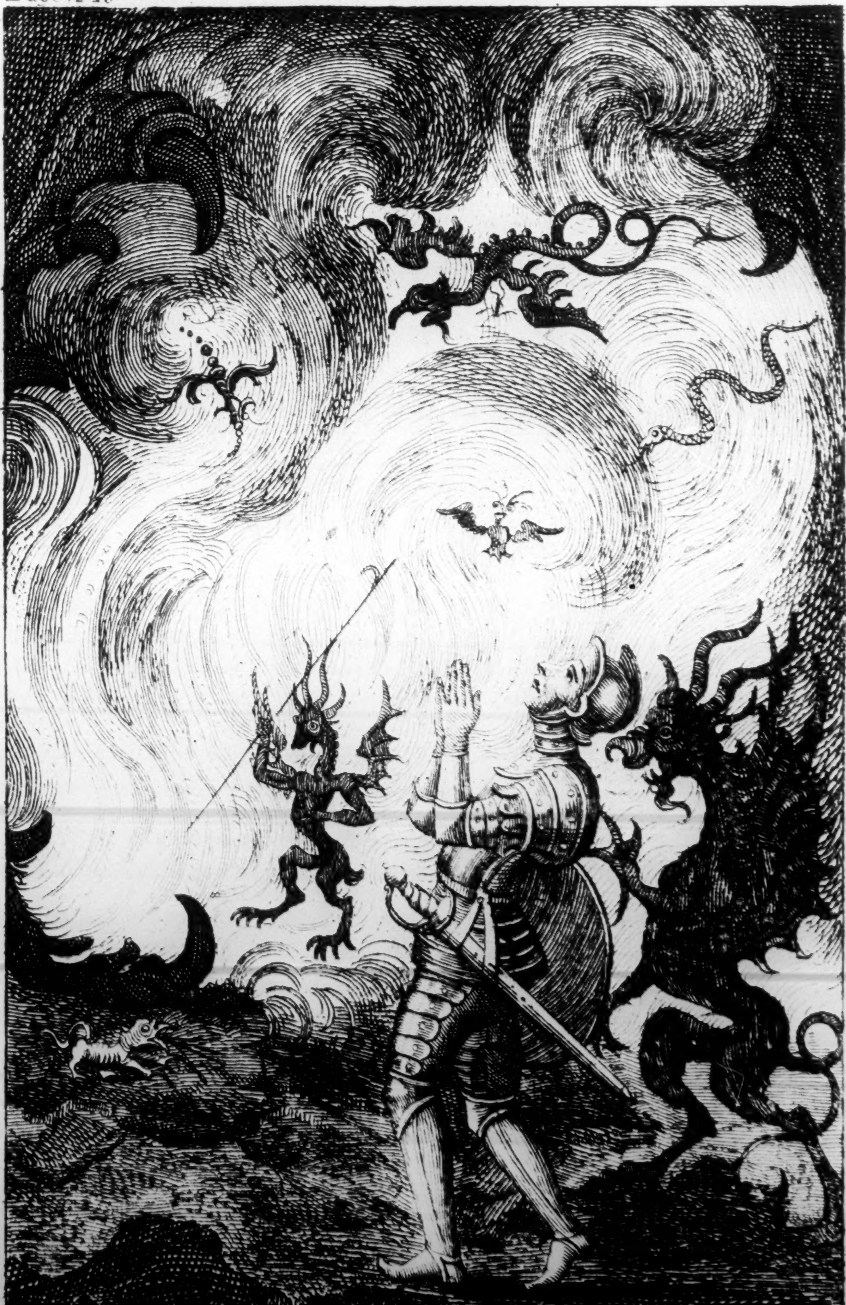


Poor Man where art thou now thy day is night
Good Man be not cast down thou yet art right
Thy way to Heaven lies by the gates of Hell
Chear up hold out with the it ſhall go well

BRITISH 27 JA 65 MUSEUM

I had nothing but rags before; and beſides, thus I comfort myſelf as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, ſince I have his coat on my back! A coat that he gave me freely in the day that he ſtript me of my rags. I have moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's moſt intimate aſſociates fixed there in the day that my burden fell off my ſhoulders. I will tell you moreover, that I had then given me a roll ſealed, to comfort me by reading, as I go on the way; I was alſo bid to give it in at the cœleſtial gate, in token of my certain going in after it; all which things I doubt you want, and want them becauſe you came not in at the gate.

Chriſtian has got his Lord's coat on his back, and is comforted therewith: He is comforted alſo with his mark and his roll.

To theſe things they gave him no anſwer, only they looked upon each other, and laughed. Then I ſaw that they went on all, ſave that Chriſtian kept before, who had no more talk but with himſelf, and that ſometimes ſighingly, and ſometimes comfortably: Alſo he would be often reading in the roll, that one of the ſhining ones gave him, by which he was refreſhed.

I beheld then, that they all went on til they came to the foot of the hill Difficulty, at the bottom of which was a ſpring. There were alſo in the ſame place two other ways, beſides that which came ſtrait from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the ſide of the hill, is called Difficulty. Chriſtian now went to the ſpring, and drank thereof to refreſh himſelf, and then began to go up the hill, ſaying:

The hill, tho' high, I covet to aſcend,
The difficulty will not me offend.
For I perceive the way to life lies here:
Come, pluck up heart, let's neither faint nor fear;
Better, tho' difficult, *the right way to go,*
Than wrong, tho' eaſy, *where the end is woe.*

The other two alſo came to the foot of the hill; but when they ſaw that the hill was ſteep and high; and that there were two other ways to go; and ſuppoſing alſo that theſe two ways might meet again with that up which Chriſtian went, on the other ſide of the hill: therefore they were reſolv'd to go in thoſe ways. Now the name of one of thoſe ways was Danger, and the name of the other Deſtruction. So the one took the way which is called Danger, which led him into a great wood, and the other took directly up the way to Deſtruction, which led him into a wide field, full of dark mountains, where he ſtumbled and fell, and roſe no more.

I looked then after Chriſtian, to ſee him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, becauſe of the ſteepneſs of the place. Now about the mid-way to the top of the hill, was a pleaſant arbour, made by the Lord of the hill, for the refreſhing of weary travellers; thither therefore Chriſtian got, where alſo he ſat down to reſt him: Then he pulled his roll out of his boſom, and read therein to his comfort; he alſo now began afreſh to take a review of the coat or garment that was given him as he ſtood by the croſs. Thus pleaſing himſelf a-while, he at laſt fell into a ſlumber, and thence into a faſt ſleep, which detained him in that place until it was almoſt night; and in his ſleep his roll fell out of his hand. Now as he was ſleeping, there came one to him, and awaked him, ſaying, *Go to the ant, thou ſluggard; conſider her ways, and be wiſe:* And with that Chriſtian ſuddenly ſtarted up, and ſped him on his way, and went apace till he came to the top of the hill.

A word of grace.

Now when he was got up the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other Miſtruſt: To whom Chriſtian ſaid, Sirs, What's the matter you run the wrong way? Timorous anſwer'd, That they were going to the city of Zion, and had got up that difficult place: but ſaid he, the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, ſaid Miſtruſt, for juſt before us lies a couple of lions in the way; (whether ſleeping or waking we know not) and we could not think, if we came within reach, but they would preſently pull us in pieces.

Chr. Then ſaid Chriſtian, You make me afraid; But whither ſhall I flee to be ſafe? If I go back to my own country, that is prepared for fire and brimſtone, and I ſhall certainly periſh there: If I could get to the cœleſtial city, I am ſure to be in ſafety there: I muſt venture; to go back, is nothing but death; to go forward, is fear of death, and life everlaſting beyond it: I will yet go forward. So Miſtruſt and Timorous ran down the hill, and Chriſtian went on his way. But thinking again of what he had heard from the men, he felt in his boſom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Chriſtian in great diſtreſs, and knew not what to do; for he wanted that which uſed to relieve him; and that which ſhould have been

Chriſtian ſhakes off Fear.

been his paſs into the cœleſtial city. Here therefore he began to be much perplexed, and knew not what to do; at laſt he bethought himſelf that he had ſlept in the arbour that is on the ſide of the hill; and falling down upon his knees, he aſked God forgiveneſs for that his fooliſh act, and then went back to look for his roll. But all the way he went back, who can ſufficiently ſet forth the ſorrow of Chriſtian's heart? Sometimes he ſigh'd, ſometimes he wept, and oftentimes he chid himſelf for being ſo fooliſh to fall aſleep in that place which was erected only for a little refreſhment for his wearineſs. Thus therefore he went back, carefully looking on this ſide and on that all the way as he went, if happily he might find his roll that had been his comfort ſo many times in his journey. He went thus till he came again in ſight of the arbour where he ſat and ſlept; but that ſight renewed his ſorrow the more, by bringing again, even afreſh, his evil of ſleeping into his mind. Thus therefore he now went on bewailing his ſinful ſleep, ſaying, *O wretched man that I am*! that I ſhould ſleep in the day time! that I ſhould ſleep in the midſt of difficulty! that I ſhould ſo indulge the fleſh, as to uſe that reſt for eaſe to my fleſh, which the Lord of the hill hath erected only for the relief of the ſpirits of pilgrims! How many ſteps have I took in vain! (Thus it happened to Iſrael, for their ſin they were ſent back again by the way of the Red Sea) and I am made to tread thoſe ſteps with ſorrow, which I might have trod with delight, had it not been for this ſinful ſleep. How far might I have been on my way by this time! I am made to tread thoſe ſteps thrice over, which I needed not to have trod but once: Yea, now alſo I am like to be benighted, for the day is almoſt ſpent: O that I had not ſlept! Now by this time he was come to the arbour again, where for a while he ſat down and wept; but at laſt (as Chriſtian would have it) looking ſorrowfully down under the ſettle, there he eſpied his roll; the which he with trembling and haſte catched up and put into his boſom. But who can tell how joyful this man was, when he had gotten his roll again? For this roll was the aſſurance of his life, and acceptance at the deſired haven. Therefore he laid it up in his boſom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himſelf again to his journey. But, O how nimbly now did he go up the reſt of the hill! Yet, before he got up, the ſun went down upon Chriſtian; and this made him again recall the vanity of his ſleeping to his remembrance; and thus he again began to condole with himſelf: O thou ſinful ſleep! how for thy ſake am I like to be benighted in my journey: I muſt walk without the ſun, darkneſs muſt cover the path of my feet, and I muſt hear the noiſe of doleful creatures, becauſe of my ſinful ſleep! Now alſo he remembered the ſtory that Miſtruſt and Timorous told him of, how they were frighted with the ſight of the lions. Then ſaid Chriſtian to himſelf again, Theſe beaſts range in the night for their prey, and if they ſhould meet with me in the dark, how ſhould I ſhift them? How ſhould I eſcape being by them torn in pieces? Thus he went on his way; but while he was thus bewailing his unhappy miſcarriage, he lift up his eyes, and behold there was a very ſtately palace before him, the name of which was Beautiful, and it ſtood juſt by the highway ſide.

So I ſaw in my dream, that he made haſte and went forward, that if poſſible he might get lodging there. Now before he had gone far, he entered into a very narrow paſſage, which was about a furlong off the porter's lodge, and looking very narrowly before him as he went, he eſpied two lions in the way. Now, thought he, I ſee the danger that Miſtruſt and Timorous were driven back by. (The lions were chained, but he ſaw not the chains.) Then he was afraid, and thought himſelf to go back after them, for he thought nothing but death was before him: But the porter at the lodge, whoſe name is Watchful, perceiving that Chriſtian made a halt, as if he would go back, cried unto him ſaying, Is thy ſtrength ſo ſmall? Fear not the lions, for they are chained, and are placed there for trial of faith, where it is, and for diſcovery of thoſe that have none: Keep in the midſt of the path, and no hurt ſhall come unto thee.

Then I ſaw that he went on trembling for fear of the Lions; but taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and ſtood before the gate where the porter was. Then ſaid Chriſtian to the porter, Sir, What houſe is this? And, May I lodge here to night? The porter anſwered, This houſe was built by the Lord of the hill, and he built it for the relief and ſecurity of pilgrims. The porter alſo aſked whence he was, and whither he was going?

Chr. I am come from the city of Deſtruction, and am going to Mount Zion; but becauſe the ſun is now ſet, I deſire, if I may, to lodge here to night.

Porter. What is your name?

Chr. My name is now Chriſtian, but my name at the firſt was Graceleſs: I came of the race of Japheth, whom God will perſuade to dwell in the tents of Shem.

Port. But how doth it happen that you came ſo late? The ſun is ſet.

Chr. I had been here ſooner, but that, wretched man that I am, I ſlept in the arbour that ſtands on the hill-ſide! Nay, I had, notwithſtanding that, been here much ſooner, but that in my ſleep I loſt my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with ſorrow of heart, to go back to the place where I ſlept my ſleep, where I found it, and now I am come.

Port. Well, I will call out one of the virgins of this place, who will (if ſhe likes your talk) bring you into the reſt of the family, according to the rules of the houſe. So Watchful the porter rang a bell, at the ſound of which came out of the door of the houſe a grave and beautiful damſel named Diſcretion, and aſked why ſhe was called?

The porter anſwered, This man is in a journey from the city of Deſtruction to Mount Zion, but being weary and benighted, he aſked me if he might lodge here to night: So I told him I would call for thee, who, after diſcourſe had with him, may'ſt do as ſeemeth thee good, even according to the law of the houſe.

Then ſhe aſked him, whence he was, and whither he was going? And he told her. She aſked him alſo, how he got into the way? and he told her. Then ſhe aſked him, what he had ſeen and met with in the way? and he told her. And at laſt ſhe aſked his name? So he ſaid, It is Chriſtian; and I have ſo much the more a deſire to lodge here to night, becauſe by what I perceive, this place was built by the Lord of the hill, for the relief and ſecurity of pilgrims: So ſhe ſmiled, but the water ſtood in her eyes: And after a little pauſe, ſhe ſaid, I will call forth two or three more of my family. So ſhe ran to the door, and called out Prudence, Piety, and Charity; who after a little more diſcourſe with him, had him into the family; and many of them meeting him at the threſhold of the houſe, ſaid, Come in, thou bleſſed of the Lord; this houſe was built by the Lord of the hill, on purpoſe to entertain ſuch pilgrims in. Then he bowed his head, and followed them into the houſe: So when he was come in, and ſat down, they gave him ſomething to drink, and conſented together that until ſupper was ready, ſome of them ſhould have ſome particular diſcourſe with Chriſtian, for the beſt improvement of time, and they appointed Piety, and Prudence, and Charity, to diſcourſe with him; and thus they began.

Piety. Come, good Chriſtian, ſince we have been ſo loving to you, to receive you into our houſe this night, let us, if perhaps we may better ourſelves thereby, talk with you of all things that have happened to you in your pilgrimage.

Chr. With a very good will, and I am glad that you are ſo well diſpoſed.

Piety. What moved you at firſt to betake yourſelf to a pilgrim's life?

Chr. I was driven out of my native country by a dreadful ſound that was in mine ears; to wit, That unavoidable deſtruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of deſtruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whoſe name is Evangeliſt, and he directed me to the Wicket-Gate, which elſe I ſhould never have found, and ſo ſet me into the way that hath led me directly to this houſe.

Piety. But did you not come by the houſe of the Interpreter?

Chr. Yes, and did ſee ſuch things there, the remembrance of which will ſtick by me as long as I live: Eſpecially three things, to wit, How Chriſt, in deſpite of Satan, maintains his work of grace in the heart; how the man had ſinned himſelf quite out of hopes of God's mercy; and alſo the dream of him that thought in his ſleep the day of judgment was come.

Piety. Why, did you hear him tell his dream.

Chr. Yes, and a dreadful one it was, I thought it made my heart ake as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you ſaw at the houſe of the Interpreter?

Chr. No, he took me and had me where he ſhewed me a ſtately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that ſtood in the door-way to keep him out; and how he was bid to come in, and win eternal glory: Methought thoſe things did raviſh my heart! I would have ſtaid at that good man's houſe a twelvemonth, but that I knew I had farther to go.

Piety. And what ſaw you elſe in the way?

Chr. Saw! why I went but a little farther, and I ſaw one, as I thought in my mind, hang bleeding upon a tree, and the very ſight of him made my burden fall off my back, (for I groaned under a very heavy burden) but then it fell down from off me. It was a ſtrange thing to me, for I never ſaw ſuch a thing before: Yea, and while I ſtood looking up (for then I could not forbear looking) Three Shining ones came to me: One of them teſtify'd that my ſins were forgiven me; another ſtript me of my rags, and gave me this embroidered coat which you ſee; and the third ſet the mark which you ſee in my forehead, and gave me this ſealed roll; (and with that he plucked it out of his boſom.)

Piety. But you ſaw more than this, did you not?

Chr. The things that I have told you, were the beſt: yet ſome other matters I ſaw, as namely: I ſaw three men, Simple, Sloth, and Preſumption, lie aſleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them! I alſo ſaw Formality and Hypocriſy come tumbling over the wall, to go (as they pretended) to Zion, but they were quickly loſt; even as I myſelf did tell them, but they would not believe: but, above all, I found it hard work to get up this hill, and as hard to come by the lions mouths; and truly if it had not been for the good man, the porter that ſtands at the gate, I do not know, but that, after all, I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to aſk him a few queſtions, and deſired his anſwer to them.

Prud. Do you not think ſometimes of the country from whence you came?

Chriſtian's thoughts of his native country.

Chr. Yea, but with much ſhame and deteſtation: Truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I deſire a better country; that is, a heavenly one.

Prud. Do you not yet bear away with you ſome of the things that then you were converſant withal?

Chr. Yes, but greatly againſt my will; eſpecially my inward and carnal cogitations, with which all my countrymen, as well as myſelf, were delighted; but now all thoſe things are my grief; and might I but chooſe mine own things, I would chooſe never to think of thoſe things more; but when I would be doing of that which is beſt, that which is worſt is with me.

Prud. Do you not find ſometimes, as if thoſe things were vanquiſhed, which at other times are your perplexity?

Chr. Yes, but that is but ſeldom; but they are to me golden hours, in which ſuch things happen to me.

Prud. Can you remember by what means you find your annoyances at times, as if they were vanquiſhed?

Chr. Yes, when I think what I ſaw at the croſs, that will do it; and when I look upon my embroidered coat, that will do it; and when I look into the roll that I carry in my boſom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Prud. And what is it that makes you ſo deſirous to go to mount Zion?

Why Chriſtian would be at mount Zion.

Chr. Why, there I hope to ſee him alive that did hang dead on the croſs; and there I hope to be rid of all thoſe things, that to this day are in me an annoyance to me: there they ſay there is no death, and there I ſhall dwell with ſuch company as I like beſt. For to tell you truth, I love him, becauſe I was by him eaſed of my burden; and I am weary of my inward ſickneſs: I would fain be where I ſhall die no more, and with the company that ſhall continually cry holy, holy, holy.

Then ſaid Charity to Chriſtian: have you a family? Are you a married man?

Chr. I have a wife and four ſmall children.

Cha. And why did you not bring them along with you?

Chr. Then Chriſtian wept, and ſaid, Oh! how willingly would I have done it; but they were all of them utterly averſe to my going on pilgrimage.

Chriſtian's love to his wife and children.

Cha. But you ſhould have talked to them, and have endeavoured to have ſhewn them the danger of being behind.

Chr. So I did; and told them alſo what God had ſhewed to me of the deſtruction of our city; but I ſeemed to them as one that mocked, and they believed me not.

Cha. And did you pray to God that he would bleſs your counſel to them?

Chr. Yes, and that with much affection for you muſt think that my wife and poor children were very dear unto me.

Cha. But did you tell them of your own ſorrow, and fear of deſtruction? for I ſuppoſe that deſtruction was viſible enough to you?

Chr. Yes, over, and over, and over. They might alſo ſee my fears in my countenance, in my tears, and alſo in my trembling under the apprehenſion of the judgment that did hang over our heads; but all was not ſufficient to prevail with them to come with me.

Cha. But what could they ſay for themſelves why they came not?

Chr. Why, my wife was afraid of loſing this world; and my children were given to the fooliſh delights of youth: ſo what by one thing and what by another, they left me to wander in this manner alone.

Cha. But did you not with your vain life damp all that you by words uſed by way of perſuaſion to bring them away with you?

Chr. Indeed I cannot commend my life, for I am conſcious to myſelf of many failings therein: I know alſo, that a man by his converſation may ſoon overthrow what by argument or perſuaſion he doth labour to faſten upon others for their good. Yet, this I can ſay, I was very wary of giving them occaſion, by any unſeemly action, to make them averſe to going on pilgrimage. Yea, for this very thing, they would tell me I was too preciſe, and that I denied myſelf of things (for their ſakes) in which they ſaw no evil. Nay, I think I may ſay, that, if what they ſaw in me did hinder them, it was my great tenderneſs in ſinning againſt God, or of doing any wrong to my neighbour.

Chriſtian's good Converſation before his wife and children.

Cha. Indeed Cain hated his brother, becauſe his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby ſhew themſelves to be implacable to good; and thou haſt delivered thy ſoul from their blood.

Now I ſaw in my dream, that thus they ſat talking together until ſupper was ready. So when they had made ready, they ſat down to meat; now the table was furniſhed with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the Hill; as, namely, about what he had done, and wherefore he did what he did, and why he had built that houſe; and by what they ſaid, I perceived that he had been a *great warrior*, and had fought with, and ſlain him that had the power of death, but not without great danger to himſelf, which made me love him the more.

For, as they ſaid, and as I believe (ſaid Chriſtian) he did it with the loſs of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And beſides, there were ſome of them of the houſhold that ſaid, they had been, and ſpoke with him ſince he did die on the croſs; and they have atteſted, that they had it from his own lips, that he is ſuch a lover of poor pilgrims, that the like is not to be found from the eaſt to the weſt.

They moreover gave an inſtance of what they affirmed, and that was, he had ſtripped himſelf of that glory, that he might do this for the poor; and that they heard him ſay and affirm, That he would not dwell in the mountain of Zion alone. They ſaid moreover, That he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.

Thus they diſcourſed together till late at night: and after they had committed themſelves to the Lord for protection, they betook themſelves to reſt: the pilgrim they laid in a large upper chamber, whoſe window opened towards the ſun-riſing: the name of the chamber was Peace, where he ſlept till break of day, and then he awoke and ſang,

Where am I now! Is this the love and care
Of Jeſus, for the men that pilgrims are,
Thus to provide! that I ſhould be forgiven,
And dwell already the next door to heaven!

So, in the morning, they all got up; and after ſome more diſcourſe, they told him that he ſhould not depart till they had ſhewed him the rarities of that place. And firſt they had him into the ſtudy, where they ſhewed him records of the greateſt antiquity; in which, as I remember my dream, they ſhewed him firſt the pedigree of the Lord of the hill, that he was the Son of the ancient of days, and came by that eternal generation: Here alſo was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his ſervice; and how he had placed them in ſuch habitations, that could neither by length of days, nor decays of nature, be diſſolved.

Then they read to him ſome of the worthy acts that ſome of his ſervants had done; as how they had ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, and turned to flight the armies of the aliens.

Then they read again in another part of the records of the houſe, where it was ſhewed how willing their Lord was to receive into his favour, any, even any, tho' they in time paſt had offered great affronts to his perſon and proceedings. Here alſo were ſeveral other hiſtories of many other famous things, of all which Chriſtian had a view: as of things both ancient and modern; together with prophecies and predictions of things that have their certain accompliſhment, both to the dread and amazement of enemies, and the comfort and ſolace of pilgrims.

The next day they took him, and had him into the armory, where they ſhewed him all manner of furniture, which their Lord had provided for pilgrims, as ſword, ſhield, helmet, breaſt-plate, *all-prayer*, and ſhoes that would not wear out. And there was here enough of this to harneſs as many men, for the ſervice of their Lord, as there be ſtars in the heaven for multitude.

They alſo ſhewed him ſome of the engines with which ſome of his ſervants had done wonderful things. They ſhewed him Moſes's rod, the hammer and nail with which Jael ſlew Siſera, the pitchers, trumpets,

Chriſtian made to ſee antient things.

trumpets and lamps too with which Gideon put to flight the armies of Midian. Then they ſhewed him the ox's goad, wherewith Shamgar ſlew ſix hundred men. They ſhewed him alſo the jawbone with which Sampſon did ſuch mighty feats: They ſhewed him moreover the ſling and ſtone with which David ſlew Goliah of Gath; and the ſword alſo with which their Lord will kill the man of ſin, in the day that he ſhall riſe up to the prey. They ſhewed him beſides many excellent things with which Chriſtian was much delighted. This done, they went to their reſt again.

Then I ſaw in my dream, That on the morrow he got up to go forwards, but they deſired him to ſtay till the next day alſo; and then ſaid they, we will if the day be clear) ſhew you the delectable mountains; which, they ſaid, would yet farther add to his comfort, becauſe they were nearer the deſired haven than the place where at preſent he was; ſo he conſented and ſtaid. When the morning was up, they had him to the top of the houſe, and bid him look ſouth: So he did; and behold, at a great diſtance, he ſaw a moſt pleaſant mountainous country, beautified with woods, vineyards, fruits of all ſorts, flowers alſo, with ſprings and fountains, very delectable to behold. Then he aſked the name of the country. They ſaid, it was Emanuel's land; and it is as common ſaid they, as this hill is to and for all the pilgrims. And when thou comeſt there, from thence thou mayeſt ſee to the gate of the cœleſtial city, as the ſhepherds that live there will make appear.

Now he bethought himſelf of ſetting forward, and they were willing he ſhould. But firſt, ſaid they, let us go again into the armory: So they did; and when he came there they harneſſed him from head to foot with what was of proof, leſt perhaps he ſhould meet with aſſaults in the way. He being therefore thus accoutred, walketh out with his friends to the gate, and there he aſketh the porter, If he ſaw any pilgrim paſs by? Then the porter anſwered, Yes.

Chr. Pray, did you know him? ſaid he.

Port. I aſked his name, and he told me it was Faithful.

Chr. O, ſaid Chriſtian, I know him; he is my townſman, my near neighbour, he comes from the place where I was born: how far do you think he may be before?

Port. He is got by this time below the hill.

Chr. Well, ſaid Chriſtian, good Porter, the Lord be with thee, and add to all thy bleſſings much increaſe for the kindneſs thou haſt ſhewed to me.

Then he began to go forward; but Diſcretion, Piety, Charity and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former diſcourſes, till they came to go down the hill. Then ſaid Chriſtian, As it was difficult coming up, ſo, ſo far as I can ſee, it is dangerous going down. Yes, ſaid Prudence, ſo it is; for it is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no ſlip by the way; therefore, ſaid they, are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he caught a ſlip or two.

Then I ſaw in my dream, That theſe good companions (when Chriſtian was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluſter of raiſins; and then he went his way.

Whilſt Chriſtian is among his godly friends,
Their golden mouths make him ſufficient mends
For all his griefs; and when they let him go,
He's clad with northern ſteel from top to toe.

But now in this valley of Humiliation, poor Chriſtian was hard put to it; for he had gone but a little way, before he eſpied a foul Fiend coming over the field to meet him: His name is Apollyon. Then did Chriſtian begin to be afraid, and to caſt in his mind whether to go back or to ſtand his ground. But he conſidered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage, with eaſe, to pierce him with his darts; therefore he reſolved to venture, and ſtand his ground: For, thought he, had I no more in mine eye than the ſaving of my life, it would be the beſt way to ſtand.

Chriſtian's reſolution at the approach of Apollyon.

So he went on, and Apollyon met him: Now the monſter was hideous to behold: He was cloathed with ſcales like a fiſh; (and they are his pride) he had wings like a dragon, feet like a bear, and out of his belly came fire and ſmoke, and his mouth was as the mouth of a lion. When he was come up to Chriſtian, he beheld him with a diſdainful countenance, and thus began to queſtion with him.

Apollyon. Whence come you? and whither are you bound?

Chr. I am come from the city of Deſtruction which is the place of all evil, and am going to the city of Zion.

Apol. By this I perceive thou art one of my ſubjects; for all that country is mine, and I am the prince and god of it. How is it then that thou haſt run away from thy king? Were it not that I hope thou mayeſt do me more ſervice, I would ſtrike thee now at one blow to the ground.

Chr. I was born indeed in your dominions, but your ſervice was hard, and your wages ſuch as a man could not live on; *for the wages of ſin is death*; therefore, when I was come to years, I did as other conſiderate perſons do, look out, if perhaps I might mend myſelf.

Apol. There is no prince that will thus lightly loſe his ſubjects, neither will I as yet loſe thee; but ſince thou complaineſt of thy ſervice and wages, be content to go back; what our country will afford, I do here promiſe to give thee.

Apollyon's flattery.

Chr. But I have let myſelf to another, even to the king of princes, and how can I, with fairneſs, go back with thee?

Apol. Thou haſt done in this according to the proverb, *Change a bad for a worſe*: But it is ordinary for thoſe that have profeſſed themſelves his ſervants, after a while to give him the ſlip, and return again to me: do thou ſo too, and all ſhall be well.

Apollyon undervalues Chriſt's ſervice.

Chr. I have given him my faith, and ſworn my allegiance to him, How then can I go back from this, and not be hanged as a traitor?

Apol. Thou didſt the ſame to me, and yet I am willing to paſs by all, if now thou wilt yet turn and go back.

Chr. What I promiſed thee was in my non-age; and beſides, I count that the prince under whoſe banner now I ſtand, is able to abſolve me; yea, and to pardon alſo what I did as to my compliance with thee: and beſides (O thou deſtroying Apollyon) to ſpeak truth, I like his ſervice, his wages, his ſervants, his government, his company, and country, better than thine; and therefore leave off to perſuade me farther, I am his ſervant, and I will follow him.

Apol. Conſider again, when thou art in cool blood, what thou art like to meet with in the way that thou goeſt. Thou knoweſt, that for the moſt part, his ſervants come to an ill end, becauſe they are tranſgreſſors againſt me and my ways. How many of them have been put to ſhameful deaths! and beſides, thou counteſt his ſervice better than mine, whereas he never came yet from the place where he is, to deliver any that ſerved him out of their hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, thoſe that have faithfully ſerved me, from him and his, though taken by them? And ſo I will deliver thee.

Chr. His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end: and as for the ill end thou ſayeſt they come to, that is moſt glorious in their account: but, for preſent deliverance, they do not much expect it; for they ſtay for their glory, and then they ſhall have it, when their prince comes in his, and the glory of the angels.

Apol. Thou haſt already been unfaithful in thy ſervice to him; and how doſt thou think to receive wages of him?

Chr. Wherein, O Apollyon! have I been unfaithful to him?

Apol. Thou didſt faint at firſt ſetting out, when thou waſt almoſt choaked in the gulph of Deſpond; thou didſt attempt wrong ways to be rid of thy burden, whereas thou ſhouldeſt have ſtayed until the prince had taken it off. Thou didſt ſinfully ſleep, and loſe thy choice things. Thou was almoſt perſuaded to go back at the ſight of the lions: and when thou talkeſt of thy journey, and of what thou haſt heard and ſeen, thou art inwardly deſirous of vain-glory in all that thou ſayeſt or doſt.

Chr. All this is true, and much more, which thou haſt left out; but the prince whom I ſerve and honour, is merciful and ready to forgive: But beſides, theſe infirmities poſſeſs'd me in thy country; for there I ſuck'd them in, and I have groaned under them, been ſorry for them, and have obtain'd pardon of my prince.

Apol. Then Apollyon, broke out into a grievous rage, ſaying, I am an enemy to this prince; I hate his perſon, his laws, and people: I am come out on purpoſe to withſtand thee.

Apollyon in a rage falls upon Chriſtian.

Chr. Apollyon, beware what you do; for I am in the king's highway, the way of holineſs; therefore take heed to yourſelf.

Apol. Then Apollyon ſtraddled quite over the whole breadth of the way, and ſaid, I am void of fear in this matter; prepare thyſelf to die; for I ſwear by my infernal den, That thou ſhalt go no farther: Here will I ſpill thy ſoul!

And with that he threw a flaming dart at his breaſt; but Chriſtian had a ſhield in his hand, with which he caught it, and ſo prevented the danger of that.

Then did Chriſtian draw; for he ſaw it was time to beſtir him; and Apollyon as faſt made at him, throwing darts as thick as hail; by the which, notwithſtanding all that Chriſtian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Chriſtian give a little back: Apollyon, therefore, followed his work amain, and Chriſtian again took courage, and reſiſted as manfully as he could. This ſore combat laſted for above half a day, even till Chriſtian was almoſt quite ſpent. For you muſt know, that Chriſtian, by reaſon of his wounds, muſt needs grow weaker and weaker.

Chriſtian wounded in his underſtanding, faith, and converſation.

Then Apollyon eſpying his opportunity, began to gather up cloſe to Chriſtian, and wreſtling with him, gave him a dreadful fall; and with that Chriſtian's ſword flew out of his hand. Then ſaid Apollyon, I am ſure of thee now: and with that he had almoſt preſs'd him to death; ſo that Chriſtian began to deſpair of life. But, as God would have it, while Apollyon was fetching his laſt blow, thereby to make a full end of this good man, Chriſtian nimbly reached out his hand for his ſword, and caught it, ſaying, *Rejoice not againſt me, O mine enemy! when I fall I ſhall ariſe*; and with that gave him a deadly thruſt, which made him give back, as one that had received his mortal wound. Chriſtian perceiving that, made at him again, ſaying, *Nay, in all theſe things we are more than conquerors, through him that loved us.* And with that Apollyon ſpread forth his dragon's wings, and ſped him away, that Chriſtian ſaw him no more.

A brief relation of the combat by the ſpectator.

In this combat no man can imagine, unleſs he had ſeen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight: He ſpake like a dragon: And on the other ſide, what ſighs and groans burſt from Chriſtian's heart. I never ſaw him all the while give ſo much as one pleaſant look, till he perceived he had wounded Apollyon with his two-edged ſword: then, indeed, he did ſmile, and look upward: But it was the dreadfulleſt fight that ever I ſaw.

Chriſti gives God thanks for his deliverance.

So when the battle was over, Chriſtian ſaid, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me againſt Apollyon. And ſo he did; ſaying,

Great Beelzebub, the captain of this fiend
Deſign'd my ruin; therefore to this end,
He ſent him harneſs'd out; and he with rage,
That helliſh was, did fiercely me engage:
But bleſſed Michael helped me, and I,
By dint of ſword did quickly make him fly:
Therefore to him let me give laſting praiſe,
And thanks, and bleſs his holy name always.

Then there came to him a hand with ſome of the leaves of the tree of life, the which Chriſtian took and applied to the wounds he had received in the battle, and was healed immediately. He alſo ſat down in that place to eat bread, and to drink of the bottle that was given him a little before; ſo being refreſhed, he addreſſed himſelf to his journey, with his ſword drawn in his hand; for he ſaid, I know not but ſome other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

Now at the end of this valley was another, called, The valley of the ſhadow of death, and Chriſtian muſt needs go through it, becauſe the way to the cœleſtial city lay through the midſt of it: Now this valley is a very ſolitary place. The prophet Jeremiah thus deſcribes it: A wilderneſs, a land of deſarts, and of pits; a land of drought and of the ſhadow of death, a land that no man (but a Chriſtian) paſſeth through, and where no man dwelt.

Now here Chriſtian was worſe put to it than in the fight with Apollyon; as by the ſequel you ſhall ſee.

I ſaw then in my dream, That when Chriſtian was got to the borders of the ſhadow of death, there met him two men, children of them that brought up an evil report of the good land, making haſte to go back; to whom Chriſtian ſpake as follows:

Chr. Whither are you going?

Men. They ſaid, back! back! And we would have you to do ſo too, if either life or peace is prized by you.

Chr. Why! What's the matter? ſaid Chriſtian.

Men. Matter! ſaid they, we were going that way as you are going, and went as far as we durſt; and indeed we were almoſt paſt coming back; for had we gone a little farther, we had not been here to bring the news to thee.

Chr. But what have you met with? ſaid Chriſtian?

Men. Why we were almoſt in the valley of the ſhadow of death, but that by good hap we looked before us, and ſaw the danger before we came to it.

Chr. But what have you ſeen? ſaid Chriſtian.

Men. Seen! Why the valley itſelf, which is as dark as pitch: We alſo ſaw there the hobgoblins, ſatyrs, and dragons of the pit: We heard alſo in that valley a continual howling and yelling, as of a people under unutterable miſery, who there ſat bound in affliction and irons; and over that valley hangs the diſcouraging clouds of confuſion: Death alſo doth always ſpread his wings over it. In a word, it is every whit dreadful, being utterly without order.

Chr. Then ſaid Chriſtian, I perceive not yet, by what you have ſaid, but that this is my way to the deſired haven.

Men. Be it thy way, we will not chooſe it for ours.

So they parted, and Chriſtian went on his way, but ſtill with his ſword drawn in his hand, for fear leſt he ſhould be aſſaulted.

I ſaw then in my dream, ſo far as this valley reached, there was on the right hand a very deep ditch: That ditch is it, into which the blind have led the blind in all ages, and have both there miſerably periſhed. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he finds no bottom for his foot to ſtand on: Into that quag king David once did fall, and had no doubt, therein been ſmothered had not he that is able plucked him out.

The path-way was here alſo exceeding narrow, and therefore good Chriſtian was the more put to it; for when he ſought, in the dark, to ſhun the ditch on the one hand, he was ready to tip over into the mire on the other: Alſo when he ſought to eſcape the mire, without great carefulneſs he would be ready to fall into the ditch. Thus he went on, and I heard him here ſigh bitterly: For beſides the danger mentioned above, the path-way was here ſo dark, that oft-times, when he lift up his foot to ſet forward, he knew not where, or upon what, he ſhould ſet it next.

About the midſt of this valley, I perceived the mouth of hell to be, and it ſtood alſo hard by the way-ſide: Now, thought Chriſtian, what ſhall I do? And ever and anon the flame and ſmoke would come out in ſuch abundance, with ſparks and hideous noiſes, (Things that cared not for Chriſtian's ſword, as did Apollyon before) that he was forced to put up his ſword, and betake himſelf to another weapon, called All Prayer: So he cried, in my hearing, *O Lord, I beſeech thee, deliver my ſoul.* Thus he went on a great while, yet ſtill the flames would be reaching towards him: Alſo he heard doleful voices, and ruſhings too and fro, ſo that ſometimes he thought he ſhould be torn in pieces, or trodden down like mire in the ſtreets. This frightful ſight was ſeen, and theſe dreadful noiſes were heard by him for ſeveral miles together: And coming to a place, where he thought he heard a company of Fiends coming forward to meet him, he ſtopt, and began to muſe what he had beſt to do: Sometimes he had half a thought to go back; then again he thought he might be half-way through the valley: He remembered alſo, how he had already vanquiſhed many a danger; and that the danger of going back might be much more than for to go forward; ſo he reſolved to go on: Yet the Fiends ſeemed to come nearer and nearer: But when they were come even almoſt at him, he cried out with a moſt vehement voice, *I will walk in the ſtrength of the Lord God:* So they gave back and came no farther.

Chriſtian put to a ſtand, but for a while.

One thing I would not let ſlip: I took notice that now poor Chriſtian was ſo confounded, that he did not know his own voice: And thus I perceived it: Juſt when he was come over-againſt the mouth of the burning pit, one of the wicked ones got behind him, and ſtept up ſoftly to him, and whiſperingly ſuggeſted many grievous blaſphemies to him, which he verily thought had proceeded from his own mind. This put Chriſtian more to it than any thing that he met with before, even to think that he ſhould now blaſpheme him that he loved ſo much before; yet, if he could have helped it, he would not have done it: But he had not the diſcretion either to ſtop his ears, or to know from whence thoſe blaſphemies came.

Chriſtian made believe that he ſpake blaſphemies, when it was ſatan that ſuggeſted them into his mind.

When Chriſtian had travelled in this diſconſolate condition ſome conſiderable time, he thought he heard the voice of a man, as going before him, ſaying, *Though I walk through the valley of the ſhadow of death, I will fear none ill, for thou art with me.*

Then was he glad; and that for theſe reaſons:

Firſt, Becauſe he gathered from thence, that ſome who feared God were in this valley as well as himſelf.

Secondly, For that he perceived God was with them, though in that dark and diſmal ſtate: And why not, thought he, with me? Though by reaſon of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by-and-by.

So he went on, and called to him that was before; but he knew not what to anſwer: For that he alſo thought himſelf to be alone. And by-and-by the day broke: Then ſaid Chriſtian, *He hath turned the ſhadow of death into the morning.*

Now morning being come, he looked back, not out of deſire to return, but to ſee, by the light of the day, what hazards he had gone through in the dark: So he ſaw more perfectly the ditch that was on the one hand, and the quag that was on the other; alſo how narrow the way was which led betwixt them both; alſo now he ſaw the hobgoblings, and ſatyrs, and dragons of the pit, but all afar off: For after break of day they came not nigh, yet they were diſcovered to him, according to that which is written, *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.*

Now was Chriſtian much affected with his deliverance from all the dangers of his ſolitary way; which dangers, though he feared them more before, yet he ſaw them more clearly now, becauſe the light of the day made them conſpicuous to him; and about this time the ſun was riſing, and this was another mercy to Chriſtian. For you muſt note, that though the firſt part of the valley of the ſhadow of death was dangerous, yet this ſecond part, which he was yet to go, was, if poſſible, far more dangerous. For, from the place where he now ſtood, even to the end of the valley, the way was all along ſet ſo full of ſnares, traps, gins, and nets here, and ſo full of pits, pit-falls, deep holes, and ſhelvings down there, that had it now been dark, as it was when he came the firſt part of the way, had he had a thouſand ſouls, they had in reaſon been caſt away; but, as I ſaid, juſt now the ſun was riſing. Then ſaid he, *His candle ſhineth on my head, and by his light I go through darkneſs.*

In this light therefore he came to the end of the valley. Now I ſaw in my dream, that at the end of this valley lay blood, bones, aſhes, and mangled bodies of men, even of pilgrims that had gone this way formerly: And while I was muſing what ſhould be the reaſon, I eſpied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whoſe power and tyranny the men, whoſe bones, blood, aſhes, *&c.* lay there, were cruelly put to death. But by this place Chriſtian went without much danger, whereat I ſomewhat wondered: But I have learnt ſince, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reaſon of age, and alſo of the many ſhrewd bruſhes that he met with in his younger days, grown ſo crazy and ſtiff in his joints, that he can now do little more than ſit in his cave's mouth, grinning at Pilgrims as they go by, and biting his nails, becauſe he cannot come at them.

So I ſaw that Chriſtian went on his way; yet at the ſight of the old man, that ſat at the mouth of the cave, he could not tell what to think, eſpecially becauſe he ſpake to him, though he could not go after him; ſaying, You will never mend, till more of you be burnt. But he held his peace, and ſet a good face on it, and ſo went by, and catched no hurt. Then ſang Chriſtian:

O world of wonders! (I can ſay no leſs)
That I ſhould be preſerv'd in that diſtreſs
That I have met with here! O bleſſed be
That hand that from it hath deliver'd me!
Dangers in darkneſs, devils, hell, and ſin,
Did compaſs me, while I this vale was in:
Yea ſnares, and pits, and traps, and nets did lie
My path about, that worthleſs, ſilly I
Might have been catch'd, entangled, and caſt down:
But ſince I live, let Jesus *wear the crown.*

Now, as Chriſtian went on his way, he came to a little aſcent, which was caſt up on purpoſe, that Pilgrims might ſee before them: Up there, therefore, Chriſtian went; and looking forward, he ſaw Faithful before him upon his journey: Then ſaid Chriſtian aloud, Ho ho: So ho: Stay, and I will be your companion. At that Faithful looked behind him; to whom Chriſtian cried again, Stay, ſtay, till I come up to you. But Faithful anſwered, No, I am upon my life, and the avenger of blood is behind me.

At this Chriſtian was ſomewhat moved, and putting to all his ſtrength, he quickly got up with Faithful, and did alſo overrun him, ſo the laſt was firſt. Then did Chriſtian vain-gloriouſly ſmile, becauſe he had gotten the ſtart of his brother: But not taking good heed to his feet, he ſuddenly ſtumbled and fell, and could not riſe again, until Faithful came up to help him.

Then I ſaw in my dream, they went very lovingly on together, and had ſweet diſcourſe of all things that had happened to them in their pilgrimage; and thus Chriſtian began.

Chriſtian's fall makes Faithful and he go lovingly together.

Chr. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you; and that God has ſo tempered our ſpirits, that we can walk as companions in this ſo pleaſant a path.

Faith. I had thought, dear friend, to have had your company quite from our town, but you did get the ſtart of me: Wherefore I was forced to come thus much of the way alone.

Chr. How long did you ſtay in the city of Deſtruction, before you ſet out after me on your pilgrimage?

Faith. Till I could ſtay no longer; for there was great talk preſently after you were gone out, that our city would in a ſhort time, with fire from heaven, be burned down to the ground.

Chr. What, did your neighbours talk ſo?

Faith. Yes, It was for a while in every body's mouth.

Chr. What! and did no more of them but you come out to eſcape the danger?

Faith. Though there was, as I ſaid, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the diſcourſe, I heard ſome of them deridingly ſpeak of you and of your deſperate journey (for ſo they called this your pilgrimage:) But I did believe, and do ſtill, that the end of our city will be with fire and brimſtone from above: And therefore I have made my eſcape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Chriſtian, I heard that he followed you untill he came to the ſlough of Deſpond; where, as ſome ſaid, he fell in: but he would not be known to have ſo done, but I am ſure he was ſoundly bedaubed with that kind of dirt.

Chr. And what ſaid the neighbours to him?

How Pliable was accounted of, when he got home.

Faith. He hath, ſince his going back, been had greatly in deriſion, and that among all ſorts of people; ſome do mock and deſpiſe him, and ſcarce will any ſet him on work. He is now ſeven times worſe than if he had never gone out of the city.

Chr. But why ſhould they be ſo ſet againſt him, ſince they alſo deſpiſe the way that he forſook?

Faith. O, they ſay, hang him; he is a turn-coat! he was not true to his profeſſion! I think God has ſtirred up even his enemies to hiſs at him, and make him a proverb, becauſe he hath forſaken the way.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the ſtreets, but he leared away on the other ſide, as one aſhamed of what he had done: So I ſpake not to him.

Chr. Well, at my firſt ſetting out, I had hopes of that man; but now I fear he will periſh in the overthrow of the city. For it has happened to him according to the true proverb, *The dog is turned to his vomit again; and the ſow that was waſhed to her wallowing in the mire.*

Faith. They are my fears of him too, but who can hinder that which will be?

Chr. Well, neighbour Faithful (ſaid Chriſtian) let us leave him, and talk of things that more immediately concern ourſelves. Tell me now what you have met with in the way as you came: For I know you have met with ſome things, or elſe it may be writ for a wonder.

Faith. I eſcaped the ſlough that I perceived you fell into, and got up to the gate without that danger; only I met with one whoſe name was Wanton, who had like to have done me a miſchief.

Chr. It was well you eſcaped her net: Joſeph was hard put to it by her, and he eſcaped her as you did; but it had like to have coſt him his life. But what did ſhe do to you?

Faith. You cannot think (but that you know ſomething) what a flattering tongue ſhe had; ſhe lay at me hard to turn aſide with her, promiſing me all manner of content.

Chr. Nay, ſhe did not promiſe you the content of a good conſcience.

Faith. You know that I mean all carnal and fleſhly content.

Chr. Thank God you have eſcaped her: The abhorred of the Lord ſhall fall into her ditch.

Faith. Nay, I know not whether I did wholly eſcape her, or no.

Chr. Why, I trow, you did not conſent to her deſire?

Faith. No not to defile myſelf; for I remembered an old writing that I had ſeen, which ſaid, *Her ſteps take hold of hell.* So I ſhut mine eyes, becauſe I would not be bewitched with her looks: then ſhe railed on me, and I went my way.

Chr. Did you meet with no aſſault as you came?

Faith. When I came to the foot of the hill called Difficulty, I met with a very aged man, who aſked me what I was, and whither bound? I told him that I was a pilgrim, going to the cœleſtial city. Then ſaid the old man, Thou lookeſt like an honeſt fellow; wilt thou be content to dwell with me, for the wages that I ſhall give thee? Then I aſked him his name, and where he dwelt? He ſaid his name was Adam the Firſt, and that he dwelt in the town of Deceit. I aſked him then, What was his work? And what the wages that he would give? He told me, that his *work* was *many delights*; and his *wages*, that I ſhould be his heir at laſt. I farther aſked, him, what houſe he kept, and what other ſervants he had? So he told me, that his houſe was maintained with all the dainties in the world, and that his ſervants were thoſe of his own begetting Then I aſked, how many children he had? He ſaid, that he had but three daughters, *The luſt of the fleſh, the luſt of the eyes,* and *the pride of life*; and that I ſhould marry one of them if I would. Then I aſked, How long time he would have me live with him? And he told me, As long as he lived himſelf.

Chr. Well, and what concluſion came the old man and you to at laſt?

Faith. Why, at firſt I found myſelf ſomewhat inclinable to go with the man, for I thought he ſpake very fair; but looking in his forehead as I talked with him, I ſaw there written, *Put off the old man with his deeds.*

Chr. And how then?

Faith. Then it came burning hot into my mind whatever he ſaid, and however he flattered, when he got me home to his houſe, he would ſell me for a ſlave. So I did forbear to talk, for I would not come near the door of his houſe. Then he reviled me, and told me, That he would ſend ſuch a one after me, that ſhould make my way bitter to my ſoul. So I turned to go away from him; but juſt as I turned myſelf to go thence, I felt him take hold of my fleſh, and give me ſuch a deadly twitch back, that I thought he had pulled part of me after himſelf: This made me cry, *O wretched man!* So I went on my way up the hill.

Now when I had got about half way up, I looked behind me, and ſaw one coming after me, ſwift as the wind; ſo he overtook me juſt about the place where the ſettle ſtands.

Chr. Juſt there (ſaid Chriſtian) did I ſit down to reſt me; but being overcome with ſleep, I there loſt this roll out of my boſom.

Faith. But, good brother, hear me out: So ſoon as the man overtook me, he was but a word and a blow; for down he knock'd me, and laid me for dead. But when I was a little come to myſelf again, I aſk'd him, Wherefore he ſerved me ſo? He ſaid, becauſe of my ſecret inclining to Adam the Firſt: and with that he ſtruck me another deadly blow on the breaſt, and beat me down backward; ſo I lay at his foot as dead as before. When I came to myſelf again, I cried him mercy. But he ſaid, I know not how to ſhew mercy; and with that knock'd me down again. He had doubtleſs made an end of me, but one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at firſt; but as he went by, I perceived the holes in his hands and in his ſide: then I concluded that he was our Lord. So I went up the hill.

Chr. That man that overtook you, was Moſes. He ſpareth none, neither knoweth he how to ſhew mercy to thoſe that tranſgreſs his law.

The temple of Moſes.

Faith. I know it very well; it was not the firſt time that he has met with me. It was he that came to me when I dwelt ſecurely at home, and that told me he would burn my houſe over my head, if I ſtaid there.

Chr. But did you not ſee the houſe that ſtood there on the top of the hill on the ſide of which Moſes met you?

Faith. Yes, and the lions too, before I came at it; but for the lions, I think they were aſleep; for it was about noon: and becauſe I had ſo much of the day before me, I paſſed by the porter, and came down the hill.

Chr. He told me indeed, That he ſaw you go by; but I wiſh you had call'd at the houſe; for they would have ſhewed you ſo many rarities, that you would ſcarce have forgot them to the day of your death. But pray tell me, Did you meet no body in the valley of Humility.

Faith. Yes, I met with one Diſcontent, who would willingly have perſuaded me to go back again with him: his reaſon was, For that the valley was altogether without Honour. He told me moreover, That there to go, was to diſoblige all my friends, as Pride, Arrogancy, Self-Conceit, Worldly-Glory, with others, who, he knew as he ſaid, would be very much offended, if I made ſuch a fool of myſelf as to wade through this valley.

Chr. Well. and how did you anſwer him?

Faith. I told him, That although all theſe that he named, might claim a kindred of me, and that rightly, (for indeed they were my relations, *according to the fleſh*) yet ſince I became a pilgrim, they have diſowned me, as I alſo have rejected them; and therefore they were to me now, no more than if they had never been of my lineage: I told him morever, That as to this valley, he had quite miſ-repreſented the thing; for before honour is humility, and a haughty ſpirit before a fall. Therefore, ſaid I, I had rather go through this valley to the honour that was ſo accounted by the wiſeſt, than chooſe that which he eſteemed moſt worthy our affections.

Chr. Met you with nothing elſe in that valley?

Faith. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be ſaid nay, after a little argumentation, and ſomewhat elſe: but this bold-faced Shame would never have done.

Chr. Why, what did he ſay to you?

Faith. What! why he objected againſt Religion itſelf: He ſaid, It was a pitiful, low, ſneaking buſineſs for a man to mind Religion! he ſaid that a tender conſcience was an unmanly thing; and that for a man to watch over his words and ways, ſo as to tie up himſelf from that hectoring liberty that the brave ſpirits of the times accuſtom themſelves unto, would make him the ridicule of the times. He objected, alſo, That but few of the mighty, rich, or wiſe, were ever of my opinion; nor any of them neither, before they were perſuaded to be fools, and to be of a voluntary fondneſs to venture the loſs of all, for no body elſe knows what. He moreover objected the baſe and low eſtate and condition of thoſe that were chiefly the pilgrims of the times in which they lived; alſo their ignorance, and want of underſtanding in all natural ſcience. Yea, he did hold me to it at that rate alſo, about a great many more things than here I relate; as that it was a ſhame to ſit whining and mourning under a ſermon, and a ſhame to come ſighing and groaning home: That it was a ſhame to aſk my neighbour forgiveneſs for my petty faults, or to make reſtitution where I have taken from any. He ſaid alſo, That religion made a man grow ſtrange to the great, becauſe of a few vices, (which he called by finer names) and made him own and reſpect the baſe, becauſe of the ſame religious fraternity: And is not this, ſaid he, a ſhame?

Chr. And what did you ſay to him!

Faith. Say! I could not tell what to ſay at firſt. Yea, he put me ſo to it, that my blood came up in my face; even this Shame fetch'd it up, and had almoſt beat me quite off. But at laſt I began to conſider, That that which is highly eſteemed among men, is had in abomination with God. And I thought again, this Shame tells me what men are; but it tells me nothing what God or the Word of God is. And I thought moreover, That at the day of doom we ſhall not be doomed to death or life, according to the hectoring ſpirits of the world, but according to the wiſdom and law of the Higheſt. Therefore, thought I, what God ſays, is beſt, though all the men in the world are againſt it: Seeing then that God prefers his religion; ſeeing God prefers a tender conſcience; ſeeing they that make themſelves fools for the kingdom of heaven, are wiſeſt; and that the poor man that loveth Chriſt, is richer than the greateſt man in the world that hates him; Shame, depart, thou art an enemy to my ſalvation; ſhall I entertain thee againſt my ſovereign Lord? How then ſhall I look him in the face at his coming? Should I now be aſhamed of his ways and ſervants, how can I expect the bleſſing? But indeed this Shame was a bold villain; I could ſcarce ſhake him out of my company: yea, he would be haunting of me, and continually whiſpering me in the ear, with ſome one or other of the infirmities that attend religion; but at laſt I told him, it was but in vain to attempt further in this buſineſs; for thoſe things that he diſdained, in thoſe did I ſee moſt glory: and ſo at laſt I got paſt this importunate one. And when I had ſhaken him off, then I began to ſing:

The trials that thoſe men do meet withal,
That are obedient to the heavenly call,
Are manifold and ſuited to the fleſh,
And come, and come, and come again afreſh;
That now, or ſometime elſe, we by them may
Be taken, overcome, and caſt away.
O let the pilgrims, let the pilgrims then
Be vigilant, and quit themſelves like men.

Chr. I am glad, my brother, that thou didſt withſtand this villain ſo bravely; for of all, as thou ſayeſt, I think he has the wrong name; for he is ſo bold as to follow us in the ſtreets, and to attempt to put us to ſhame before all men, that is, to make us aſhamed of that which is good; but if he was not himſelf audacious, he would never attempt to do as he does; but let us ſtill reſiſt him; for notwithſtanding all his bravados, he promoteth the fool, and none elſe. The wiſe ſhall inherit glory, ſaid Solomon; but ſhame ſhall be the promotion of fools.

Faith I think we muſt cry to him for help againſt Shame, that would have us to be valiant for truth upon the earth.

Chr. You ſay true: But did you meet no body elſe in that valley?

Faith. No, not I; for I had ſun-ſhine all the reſt of the way through that, and alſo through the valley of the ſhadow of death.

Chr. It was well for you; I am ſure, it fared far otherwiſe with me; I had for a long ſeaſon, as ſoon almoſt as I entred into this valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, eſpecially when he got me down, and cruſhed me under him, as if he would have cruſhed me to pieces: for as he threw me, my ſword flew out of my hand; nay, he told me, he was ſure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the valley of the ſhadow of death, and had no light for almoſt half the way through it. I thought I ſhould have been killed there over and over; but at laſt day brake, and the ſun roſe, and I went through that which was behind with far more eaſe and quiet.

Moreover I ſaw in my dream, that as they went on, Faithful, as he chanced to look on ſide, ſaw a man whoſe name is Talkative, walking at a diſtance beſides them (for in this place there was room enough for them all to walk.) He was a tall man, and ſomething more comely at a diſtance, than at hand: To this man Faithful addreſſed himſelf in this manner:

Faith. Friend, Whither away? Are you going to the heavenly country?

Talk. I am going to the ſame place.

Faith. That is well; then I hope we may have your good company?

Talk. With a very good will, will I be your companion.

Faith. Come on then, and let us go together, and let us ſpend our time in diſcourſing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with thoſe that incline to ſo good a work: For to ſpeak the truth, there are but few that care thus to ſpend their time (as they are in their travels) but chooſe much rather to be ſpeaking of things to no profit; and this hath been a trouble to me.

Talkative's diſlike of bad diſcourſe.

Faith. This is indeed a thing to be lamented; for what thing ſo worthy of the uſe of the tongue and mouth of men on earth as are the things of the God of heaven?

Talk. I like you wonderful well; for your ſayings are full of conviction; and I will add, What thing is ſo pleaſant, and what ſo profitable, as to talk of the things of God?

What things ſo pleaſant? (that is, if a man hath any delight in things that are wonderful) for inſtance: If a man doth delight to talk of the hiſtory, or the miſtery of things; or if a man doth love to talk of miracles, wonders, or ſigns, where ſhall he find things recorded ſo delightful, and ſo ſweetly penned, as in the holy ſcripture?

Faith. That's true; but to be profited by ſuch things in our talk, ſhould be our chief deſign.

Talkative's fine diſcourſe.

Talk. That is it that I ſaid; for to talk of ſuch things is moſt profitable; for by ſo doing, a man may get knowledge of many things; as of the vanity of earthly things; and the benefit of things above: (Thus in general) but more particularly; by this a man may learn the neceſſity of the new birth; the inſufficiency of our works; the need of Chriſt's righteouſneſs, &c. Beſides, by this a man may learn what it is to repent, to believe, to pray, to ſuffer, or the like: By this alſo, a man may learn what are the great promiſes and conſolations of the goſpel, to his own comfort. Farther, by this a man may learn to refute falſe opinions, to vindicate the truth, and alſo to inſtruct the ignorant.

Faith. All this is true, and glad am I to hear theſe things from you.

Talk. Alas! the want of this is the cauſe that ſo few underſtand the need of faith, and the neceſſity of the work of grace in their ſoul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of theſe is the gift of God; no man attaineth to them by human induſtry, or only by the talk of them.

Talk. All this I know very well. For a man can receive nothing, except it be given him from heaven; all is of grace, not of works: I could give you an hundred ſcriptures for the confirmation of this.

Faith. Well then, ſaid Faithful, what is that one thing that we ſhall at this time found our diſcourſe upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things ſacred, or things prophane; things paſt, or things to come; things foreign, or things at home; things more eſſential, or things circumſtantial; provided that all be done to our profit.

Faithful beguiled by Talkative.

Faith. Now did Faithful begin to wonder, and ſtepping to Chriſtian, (for he walked all this while by himſelf) he ſaid to him, but ſoftly, What a brave companion have we got? Surely this man will make a very excellent pilgrim.

Chr. At this Chriſtian modeſtly ſmiled, and ſaid, This man, with whom you are ſo taken, will beguile, with this tongue of his, twenty of them that know him not.

Chriſtian makes a diſcovery of Talkative, telling Faithful who he was.

Faith. Do you know him then?

Chr. Know him! Yea, better than he knows himſelf.

Faith. Pray what is he?

Chr. His name is Talkative; he dwelleth in our town; I wonder that you ſhould be a ſtranger to him, only I conſider that our town is large.

Faith. Whoſe ſon is he? and whereabout does he dwell;

Chr. He is the ſon of one Say-well, he dwelt in Prating-Row; and he is known of all that are acquainted with him, by the name of Talkative in Prating-Row; and notwithſtanding his fine tongue, he is but a ſorry fellow.

Faith. Well, he ſeems to be a very pretty man.

Chr. That is, to them that have not a thorough acquaintance with him; for he is beſt abroad, near home he is ugly enough. Your ſaying that he is a pretty man, brings to my mind what I have obſerved in the work of the painter, whoſe pictures ſhew beſt at a diſtance; but very near, more unpleaſing.

Faith. But I am ready to think you do but jeſt, becauſe you ſmiled.

Chr. God forbid that I ſhould jeſt (tho' I ſmiled) in this matter, or that I ſhould accuſe any falſly; I will give you a farther diſcovery of him: This man is for any company, and for any talk; as he talketh now with you, ſo will he talk when he is on the ale-bench: and the more drink he hath in his crown, the more of theſe things he hath in his mouth: Religion hath no place in his heart, or houſe, or converſation; all he hath is in his tongue, and his religion is to make a noiſe therewith.

Faith. Say you ſo! then I am in this man greatly deceived.

Talkative talks but does not.

Chr. Deceived! you may be ſure of it: Remember the proverb, *They ſay, and do not; but the kingdom of God is not in word, but in power.* He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family and have obſerved him both at home and abroad; and I know what I ſay of him is the truth. His houſe is as empty of religion, as the white of an egg is of a ſavour. There is there neither prayer, nor ſign of repentance for ſin: yea, the brute, in his kind, ſerves God far better than he. He is the very ſtain, reproach, and ſhame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. Thus, ſay the common people that know him, A ſaint abroad and a devil at home. His poor family finds it ſo, he is ſuch a churl; ſuch a railer at, and ſo unreaſonable with his ſervants, that they neither know how to do for, or ſpeak to him. Men that have any dealings with him, ſay, It is better to deal with a Turk than with him, for fairer dealing they ſhall have at their hands. This Talkative (if it be poſſible) will go beyond them, defraud, beguile, and over-reach them. Beſides, he brings up his ſons to follow his ſteps; and if he finds in any of them a fooliſh timorouſneſs, (for ſo he calls the firſt appearance of a tender conſcience) he calls them fools and blockheads, and by no means will employ them in much, or ſpeak to their commendations before others. For my part, I am of opinion, that he has, by his wicked life, cauſed many to ſtumble and fall; and will be, if God prevents not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you; not only becauſe you ſay you know him, but alſo becauſe, like a Chriſtian, you make your reports of men. For I cannot think that you ſpeak theſe things of ill-will, but becauſe it is even ſo as you ſay.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the firſt you did: Yea, had he received this report at their hands only, that are enemies to religion, I ſhould have thought it had been a ſlander. (A lot that often falls from bad mens mouths upon good mens names and profeſſions.) But all theſe things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Beſides, good men are aſhamed of him; they can neither call him brother nor friend: The very naming of him among them, makes them bluſh, if they know him.

Faith. Well, I ſee that ſaying and doing are two things, and hereafter I ſhall better obſerve this diſtinction.

Chr. They are two things indeed, and are as diverſe, as are the ſoul and the body; for as the body without the ſoul is but a dead carcaſe, ſo ſaying, if it be alone, is but a dead carcaſe alſo. The ſoul of religion is the practick part: *Pure religion and undefiled, before God and the father, is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.* This Talkative is not aware of; he thinks that hearing and ſaying will make a good Chriſtian, and thus he deceiveth his own ſoul. Hearing is but as the ſowing of the ſeed; Talking is not ſufficient to prove that fruit is indeed in the heart and life; and let us aſſure ourſelves, that at the day of doom, men ſhall be judged according to their fruit: it will not be ſaid then, Did you believe? But were you doers, or talkers only? And accordingly ſhall they be judged. The end of the world is compared to our harveſt; and you know men at harveſt regard nothing but fruit. Not that any thing can be accepted, that is not of faith; but I ſpeak this to ſhew you how inſignificant the profeſſion of Talkative will be at that day.

Faithful convinced of the badneſs of Talkative.

Faith. This brings to my mind that of Moſes, by which he deſcribed the beaſt that is clean. He is ſuch an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, becauſe he parteth not the hoof. And this truly reſembleth Talkative; he cheweth the cud, he ſeeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of ſinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr. You have ſpoken, for ought I know, the true goſpel ſenſe of thoſe texts. And I will add another thing; Paul calleth ſome men, yea, and thoſe great talkers too, *Sounding braſs and tinkling cymbals*; that is, as he expounds them in another place, *Things without life, giving ſound.* Things without life, that is, without the true faith and grace of the goſpel; and conſequently, things that ſhall never be placed in the kingdom of heaven among thoſe that are the children of life; though their ſound, by their talk, be as it were the tongue or voice of an angel.

Faith. Well, I was not ſo fond of his company at firſt, but I am as ſick of it now. What ſhall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you ſhall find that he will ſoon be ſick of your company too, except God ſhall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into ſome ſerious diſcourſe about the power of religion; and aſk him plainly, (when he has approved of it, for that he will) whether this thing be ſet up in his heart, houſe, or converſation.

Faith. Then Faithful ſtept forward again, and ſaid to Talkative, Come, what chear? How is it now?

Talk. Thank you; well, I thought we ſhould have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and ſince you left it with me to ſtate the queſtion, let it be this: How doth the ſaving grace of God diſcover itſelf, when it is in the heart of man?

Talkative's falſe diſcovery of a work of grace.

Talk. I perceive then that our talk muſt be about the power of things: Well it is a very good queſtion, and I ſhall be willing to anſwer you. And take my anſwer in brief, thus: Firſt, Where the grace of God is in the heart, it cauſeth there a great outcry againſt ſin. Secondly,—

Faith. Nay, hold, let us conſider of one at once: I think you ſhould rather ſay, It ſhews itſelf, by inclining the ſoul to abhor its ſin.

Talk. Why, what difference is there between crying out againſt, and abhorring of ſin?

The crying out againſt ſin no ſign of grace.

Faith. Oh? a great deal: A man may cry out againſt ſin, of policy, but he cannot abhor it but by virtue of a godly antipathy againſt it: I have heard many cry out againſt ſin in the pulpit, who yet can abide it well enough in the heart, houſe, and converſation. Joſeph's miſtreſs cried out with a loud voice, as if ſhe had been very holy; but ſhe would willingly, notwithſtanding that, have committed uncleanneſs with him. Some cry out againſt ſin, even as a mother cries out againſt her child in her lap, when ſhe calleth it ſlut and naughty girl, and then falls to hugging and kiſſing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I, I am only for ſetting things right. But what is the ſecond thing whereby you would prove a diſcovery of a work of grace in the heart?

Talk. Great knowledge of goſpel-myſteries.

Great knowledge no ſign of grace.

Two ſorts of knowledge.

Faith. This ſign ſhould have been firſt; but firſt or laſt, it is alſo falſe; for knowledge, great knowledge may be obtained in the myſteries of the goſpel, and yet no work of grace in the ſoul. Yea, if a man have all knowledge, he may yet be nothing; and ſo conſequently be no child of God. When Chriſt ſaid, *Do you know all theſe things?* And the diſciples had anſwered, Yes: He added, *Bleſſed are ye, if ye do them.* For there is a knowledge that is not attended with doing: *He that knoweth his maſter's will and doth it not:* A man may know like an angel, and yet be no chriſtian; therefore your ſign of it is not true. Indeed, to know, is a thing that pleaſes talkers and boaſters; but to do, is that which pleaſeth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There are therefore two ſorts of knowledge; Knowledge that reſteth in the bare ſpeculation of things, and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart. The firſt of theſe will ſerve the talker; but without the other, the true chriſtian is not content. *Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart.* Pſal. cxix. 34.

Talk. You lie at the catch again; this is not for edification.

Faith. Well, if you pleaſe, propound another ſign how this work of grace diſcovereth itſelf where it is.

Talk. Not I, for I ſee we ſhall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may uſe your liberty.

Faith. A work of grace in the ſoul diſcovereth itſelf, either to him that hath it, or to ſtanders by.

To him that hath it, thus; It gives him conviction of ſin, eſpecially the defilement of his nature, and the ſin of unbelief, (for the ſake of which he is ſure to be damned, if he findeth not mercy at God's hand, by faith in Jeſus Chriſt.) This ſight and ſenſe of things worketh in him ſorrow and ſhame for ſin: He findeth, moreover, revealed, in him the Saviour of the world, and the abſolute neceſſity of cloſing with him for life, at the which he findeth hungrings and thirſtings after him; to which hungrings, *&c.* the promiſe is made. Now according to the ſtrength or weakneſs of his faith in his Saviour, ſo is his joy and peace, ſo is his love to holineſs, ſo are his deſires to know him more, and alſo to ſerve him in this world. But though I ſay, it diſcovereth itſelf thus unto him, yet it is but ſeldom that he is able to conclude that this is a work of grace, becauſe his corruptions now, and his abuſed reaſon, make his mind to miſ-judge in this matter; therefore in him that hath this work, there is required a very ſound judgment, before he can with ſteadineſs conclude that this is a work of grace.

To others it is thus diſcovered:

1. By an experimental confeſſion of his faith in Chriſt. 2. By a life anſwerable to that confeſſion, to wit, a life of holineſs; heart-holineſs, family-holineſs, if he hath a family, and by converſation-holineſs in the world; which in the general teacheth him inwardly to abhor his ſin, and himſelf for that, in ſecret; to ſuppreſs it in his family, and to promote holineſs in the world not by talk only, as an hypocrite or talkative perſon may do, but by a practical ſubjection in faith and love to the power of the word. And now, ſir, as to this brief deſcription of the work of grace, and alſo

the diſcovery of it, if you have ought to object, object; if not, then give me leave to propound to you a ſecond queſtion.

Talk. Nay, my part is not now to object, but to hear: Let me therefore have your ſecond queſtion.

Faith. It is this: Do you experience this firſt part of the deſcription of it? And doth your life and converſation teſtify the ſame? Or ſtandeth your religion in word or tongue, and not in deed and truth? Pray if you incline to anſwer me in this, ſay no more than you know the God above will ſay amen to; and alſo nothing but what your conſcience can juſtify you in: For not he that commendeth himſelf, is approved, but whom the Lord commendeth. Beſides to ſay, I am thus, and thus, when my converſation, and all my neighbours tell me I lye, is great wickedneſs.

Talkative not pleaſed with Faithful's queſtion.

Talk. Then Talkative at firſt began to bluſh; but, recovering himſelf, thus he replied: You come now to experience, to conſcience, and God; and to appeal to him for juſtification of what is ſpoken: This kind of diſcourſe I did not expect; nor am I diſpoſed to give an anſwer to ſuch queſtions, becauſe I count not myſelf bound thereto, unleſs you take upon you to be a catechiſer; and though you ſhould ſo do, yet I may refuſe to make you my judge: But I pray will you tell me why you aſk me ſuch queſtions?

Faithful's plain dealing with Talkative.

Faith. Becauſe I ſaw you forward to talk, and becauſe I knew not that you had ought elſe but notion. Beſides, to tell you all the truth, I have heard of you, that you are a man whoſe religion lies in talk, and that your converſation gives this your profeſſion the lye. They ſay you are a ſpot among Chriſtians; and that religion fareth the worſe for your ungodly converſation; that ſome already have ſtumbled at your wicked ways, and that more are in danger of being deſtroyed thereby; your religion, and an ale-houſe, and covetouſneſs, and uncleanneſs, and ſwearing and lying, and vain company-keeping, &c. will ſtand together. The proverb is true of you, which is ſaid of a whore, to wit, *That ſhe is a ſhame to all women*, So you are a ſhame to all profeſſors.

Talkative flings away from Faithful.

Talk. Since you are ready to take up reports, and to judge ſo raſhly as you do, I cannot but conclude you are ſome peeviſh or melancholy man, not fit to be diſcourſed with, and ſo adieu.

Chr. Then came up Chriſtian, and ſaid to his brother, I told you how it would happen; your words and his luſts could not agree: He had rather leave your company, than reform his life; but he is gone, as I ſaid, let him go, the loſs is no man's but his own; he has ſaved us the trouble of going from him; for he continuing (as I ſuppoſe he will do) as he is, he would have been but a blot in our company: Beſides, the apoſtle ſays, *From ſuch withdraw thyſelf.*

Faith. But I am glad we had this little diſcourſe with him; it may happen that he will think of it again; however, I have dealt plainly with him, and ſo am clear of his blood, if he periſheth.

Chr. You did well to talk ſo plainly to him as you did; there is but little of this faithful dealing with men now a-days, and that makes religion to ſtink ſo in the noſtrils of many as it doth; for they are theſe talkative fools, whoſe religion is only in word, and are debauched and vain in their converſation, that (being ſo much admitted into the fellowſhip of the godly) do puzzle the world, blemiſh chriſtianity, and grieve the ſincere. I wiſh that all men would deal with ſuch, as you have done; then ſhould they either be made more conformable to religion, or the company of ſaints would be too hot for them. Then did Faithful ſay,

How Talkative at firſt lifts up his plumes!
How bravely doth he ſpeak! How he preſumes
To drive down all before him! But ſo ſoon
As Faithful talks of Heart-work, like the moon,
That's paſt the full, into the wane he goes;
And ſo will all, but he that Heart-work knows.

Thus they went on talking of what they had ſeen by the way, and ſo made that way eaſy, which would otherwiſe, no doubt, have been tedious to them: For now they went through a wilderneſs.

Evangeliſt overtakes them again.

Now when they were got almoſt quite out of this wilderneſs, Faithful chanced to caſt his eye back, and eſpied one coming after them, and he knew him. Oh! ſaid Faithful to his brother, who comes yonder? Then Chriſtian looked, and ſaid, It is my good friend Evangeliſt; Ay, and my good friend too, ſaid Faithful, for it was he that ſet me the way to the gate. Now was Evangeliſt come up unto them, and thus ſaluted them:

Evang. Peace be with you, dearly beloved; and, peace be to your helpers.

Chr. Welcome, welcome, my good Evangeliſt; the ſight of thy countenance brings to my remembrance thy ancient kindneſs and unwearied labours for my eternal good.

Faith. And a thouſand times welcome, ſaid good Faithful; thy company, O ſweet

Evangeliſt, how deſirable is it to us poor pilgrims!

Evan. Then, ſaid Evangeliſt, How hath it fared with you, my friends, ſince the time of our laſt parting? What have you met with, and how have you behaved yourſelves?

Then Chriſtian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty they had arrived to that place.

His exhortation to them.

Evan. Right glad am I, ſaid Evangeliſt, not that you have met with trials, but that you have been victors, and for that you have, notwithſtanding many weakneſſes, continued in the way to this very day.

I ſay, right glad am I of this thing, and that for mine own ſake and yours; I have ſowed, and you have reaped; and the day is coming, when both he that ſowed, and they that reaped, ſhall rejoice together; that is, if you hold out; for in due time ye ſhall reap, if you faint not. The crown is before you, and it is an incorruptible one; ſo run, that you may obtain it. Some there be that ſet out for this crown, and after they have gone far for it, another comes in and takes it from them: Hold faſt therefore that you have, let no man take your crown: You are not yet out of the gun-ſhot of the devil: You have not reſiſted unto blood, ſtriving againſt ſin: Let the kingdom be always before you, and believe ſtedfaſtly concerning things that are inviſible: Let nothing that is on this ſide the other world get within you: And above all, look well to your own hearts and to the luſts thereof, for they are deceitful above all things, and deſperately wicked; ſet your faces like a flint; you have all power in heaven and earth on your ſide.

They do thank him for his exhortation.

Chr. Then Chriſtian thanked him for his exhortation; but told him withal, that they would have him ſpeak farther to them for their help the reſt of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might reſiſt and overcome them. To which requeſt Faithful alſo conſented. So Evangeliſt began as followeth:

Evan. My ſons, you have heard in the words of the truth of the goſpel, that you muſt through many tribulations enter into the kingdom of heaven. And again, That in every city, bonds and afflictions abide you; and therefore you cannot expect that you ſhould go long on your pilgrimage without them, in ſome ſort or other: You have found ſomething of the truth of theſe teſtimonies upon you already, and more will immediately follow; for now, as you ſee, you are almoſt out of this wilderneſs, and therefore you will ſoon come into a town that you will by and by ſee before you; and in that town you will be hard beſet with enemies, who ſtrain hard but they will kill you; and be you ſure that one or both of you muſt ſeal the teſtimony which you hold, with blood; but be you faithful unto death, and the king will give you a crown of life. He that ſhall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow; not only becauſe he will be arrived at the cœleſtial city ſooneſt, but becauſe he will eſcape many miſeries that the other will meet with in the reſt of his journey. But when you are come to the town, and ſhall find fulfilled what I have here related, then remember your friend, and quit yourſelves like men, and commit the keeping of your ſouls to your God in well-doing, as unto a faithful creator.

Then I ſaw in my dream, that when they were got out of the wilderneſs, they preſently ſaw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity-Fair; It is kept all the year long; it beareth the name of Vanity-Fair, becauſe the town where it is kept, *is lighter than vanity*; and alſo, becauſe all that is there ſold, or that cometh thither, is vanity. As is the ſaying of the wiſe, *All that cometh is vanity.*

This fair is no new erected buſineſs, but a thing of ancient ſtanding: I will ſhew you the original of it.

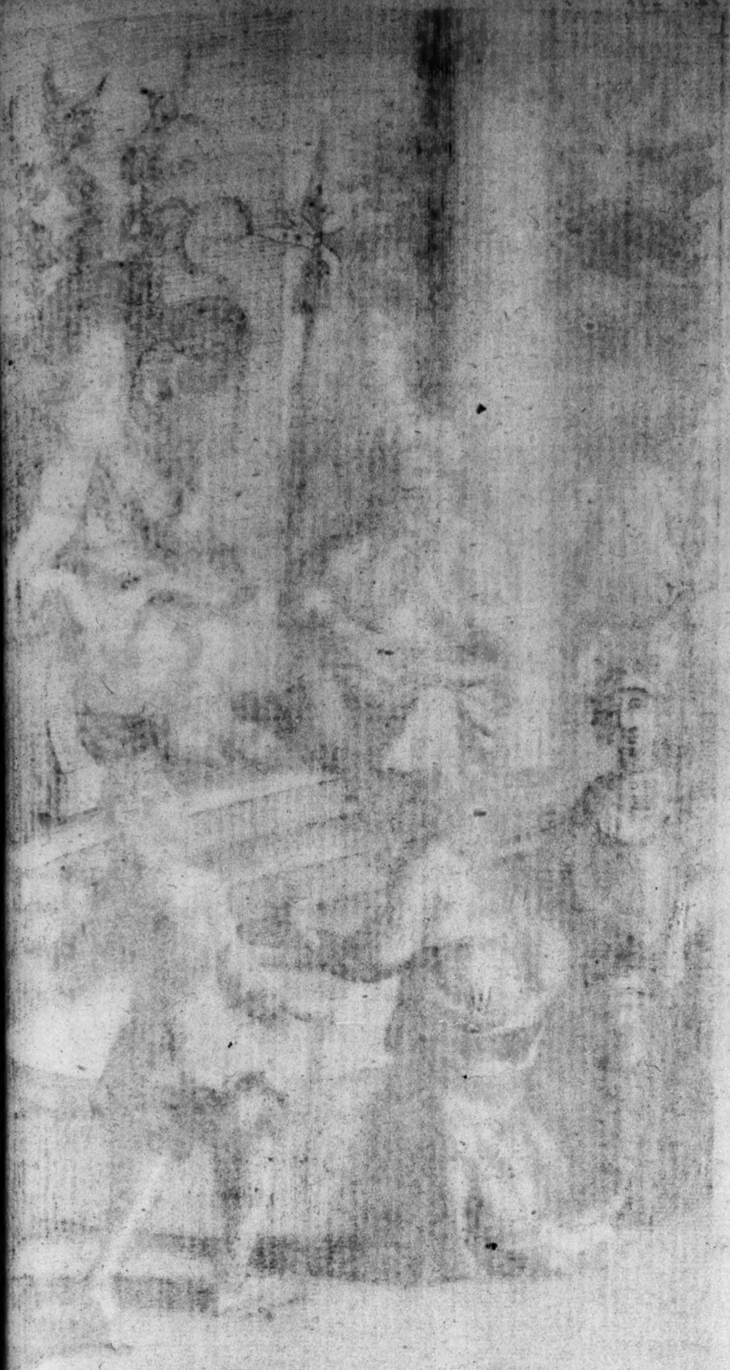
The antiquity of Vanity-Fair.

Almoſt five thouſand years agone, there were pilgrims walking to the cœleſtial city, as theſe two honeſt perſons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to ſet up a fair; a fair, wherein ſhould be ſold all ſorts of vanity, and that it ſhould laſt all the year long; therefore, at this fair are all ſuch merchandizes ſold, as houſes, lands, trades, places, honours, preferments, titles, countries, kingdoms, luſts, pleaſures; and delights of all ſorts, as whores, bawds, wives, huſbands, children, maſters, ſervants, lives, blood, bodies, ſouls; ſilver, gold, pearls, precious ſtones, and what not?

The merchandize of this fair.

And moreover, at this fair, there is at all times to be ſeen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be ſeen too, and that for nothing, thefts, murders, adulteries, falſe-ſwearers, and that of a blood-red colour.



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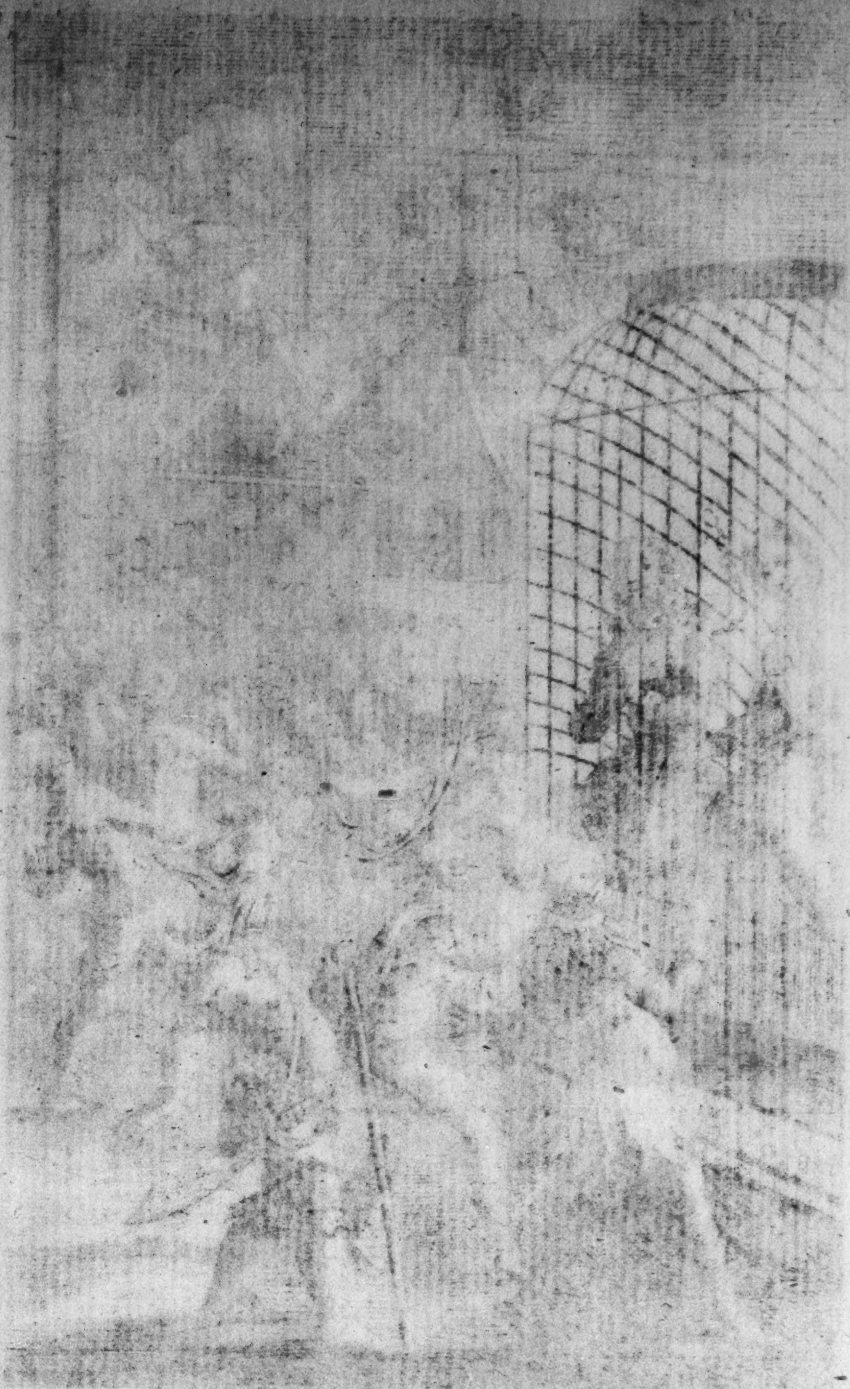

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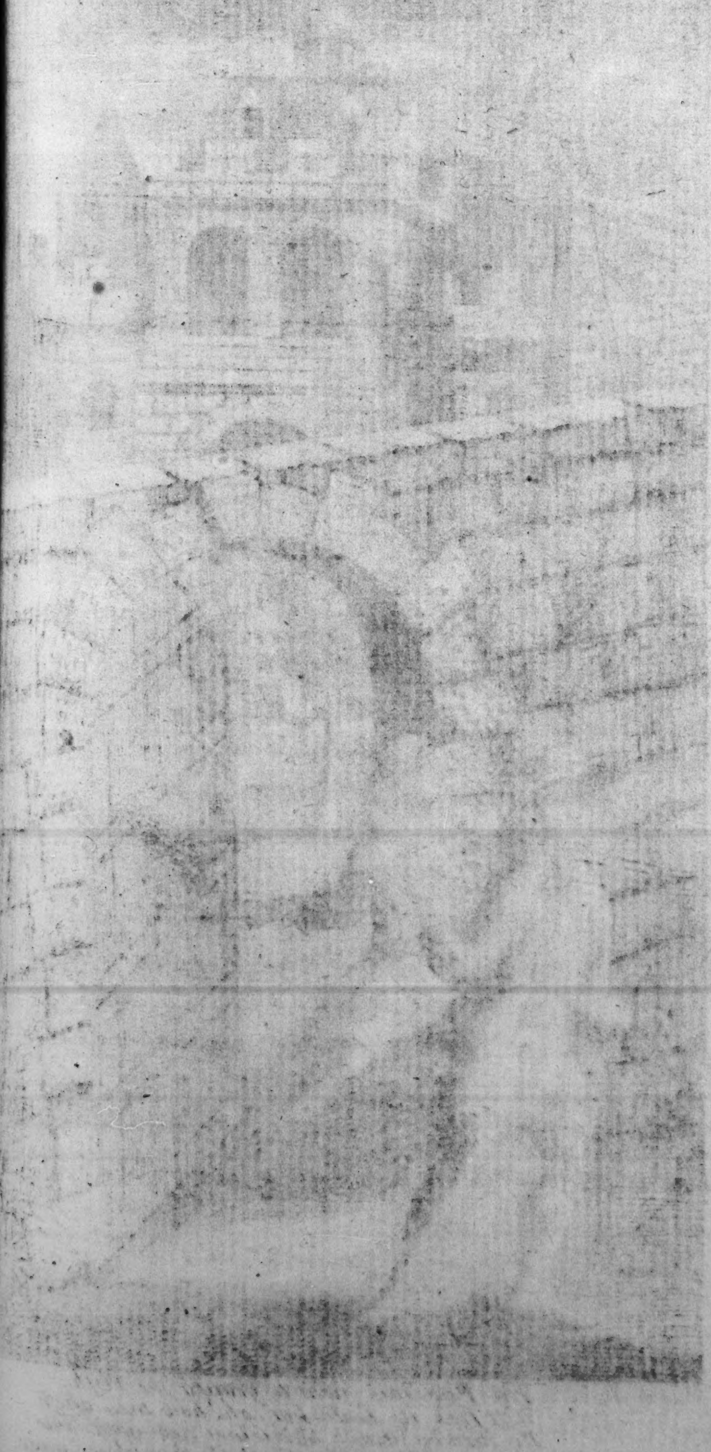

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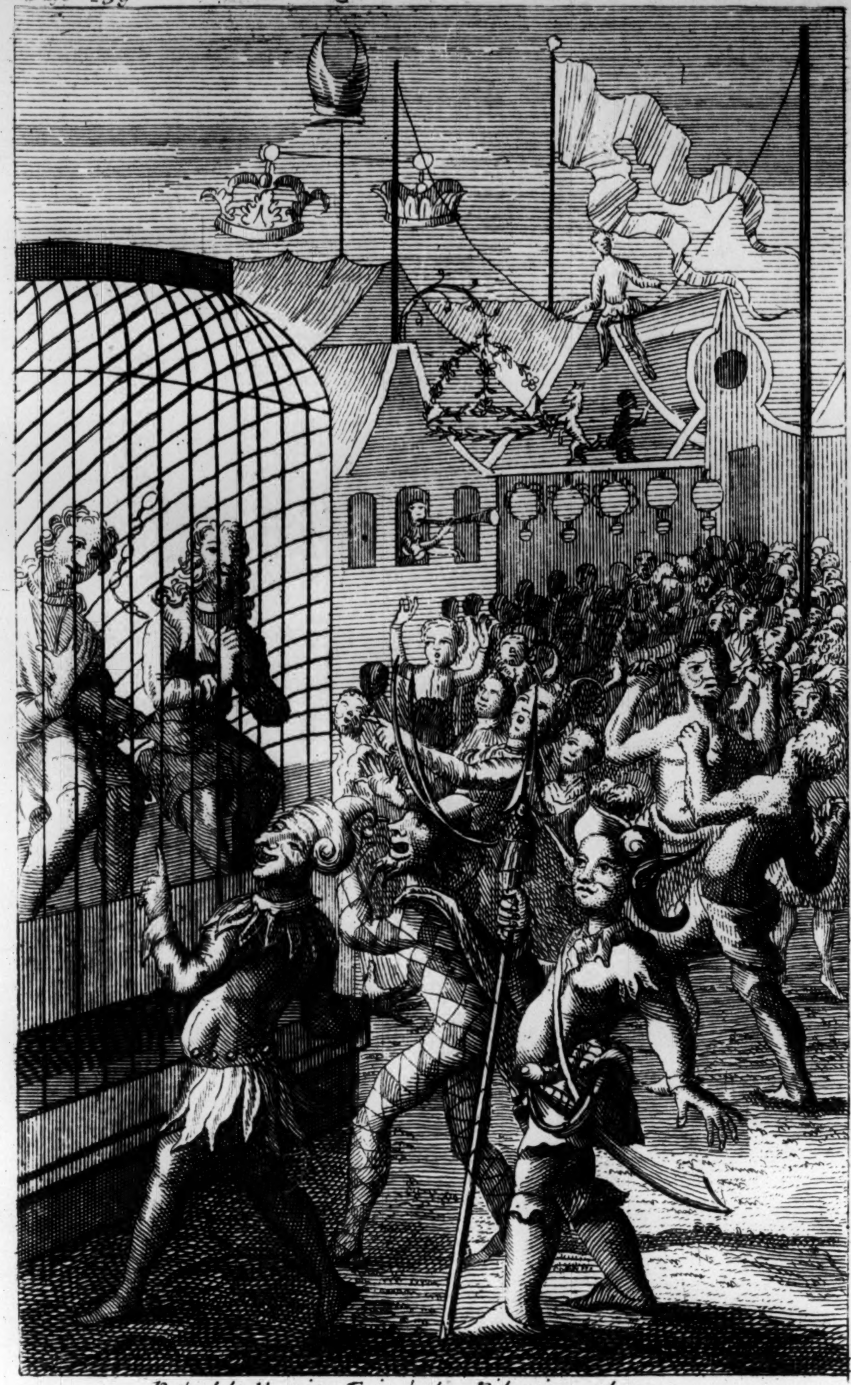

Behold, Vanity Fair! the Pilgrims there,
Are Chain'd, and ſton'd beside:
Even so it was Our Lord paſs'd here,
And on Mount Calvary dy'd.

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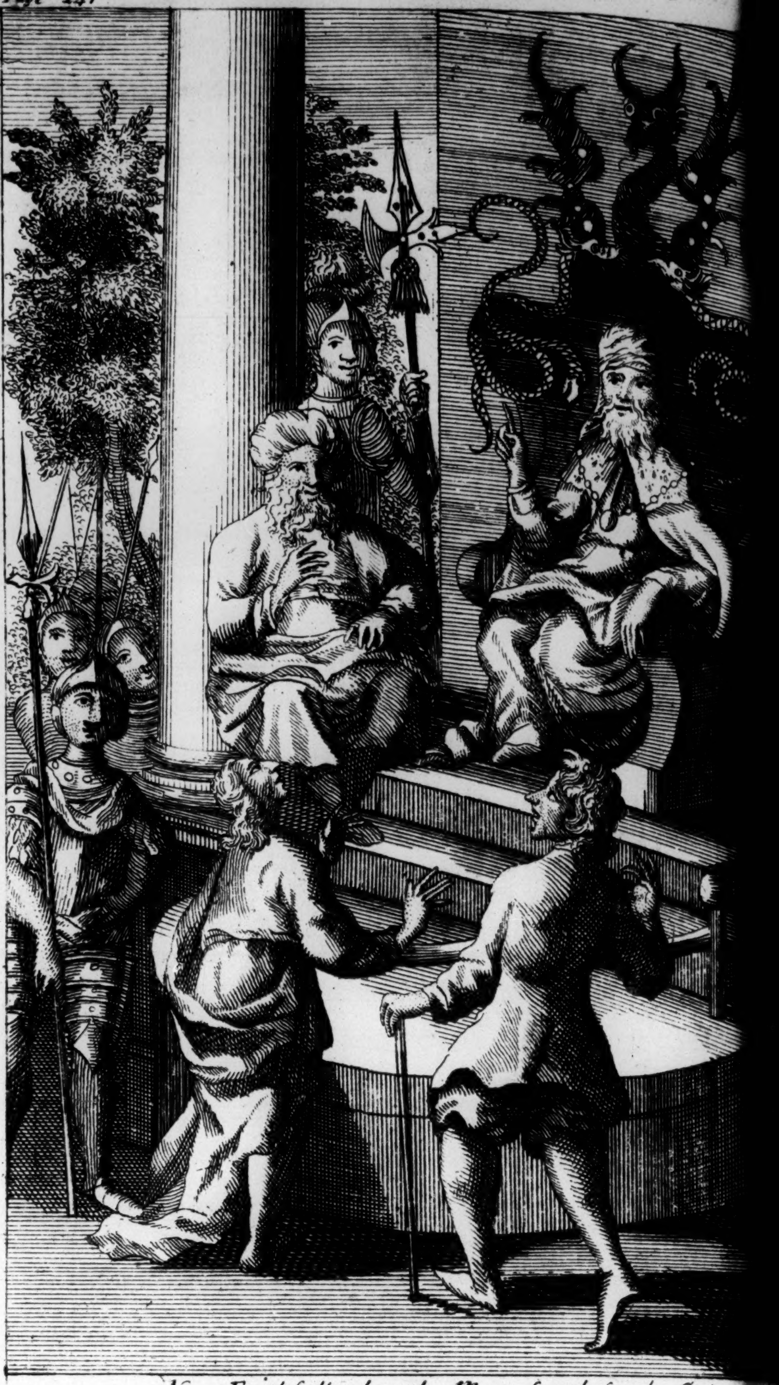

Now, Faithfull, play the Man, Speak for thy God,
Fear not the wicked's Malice, nor their Rod:
Speak boldly, Man, the truth is on thy Side;
Die for it, and to Life in Triumph ride.

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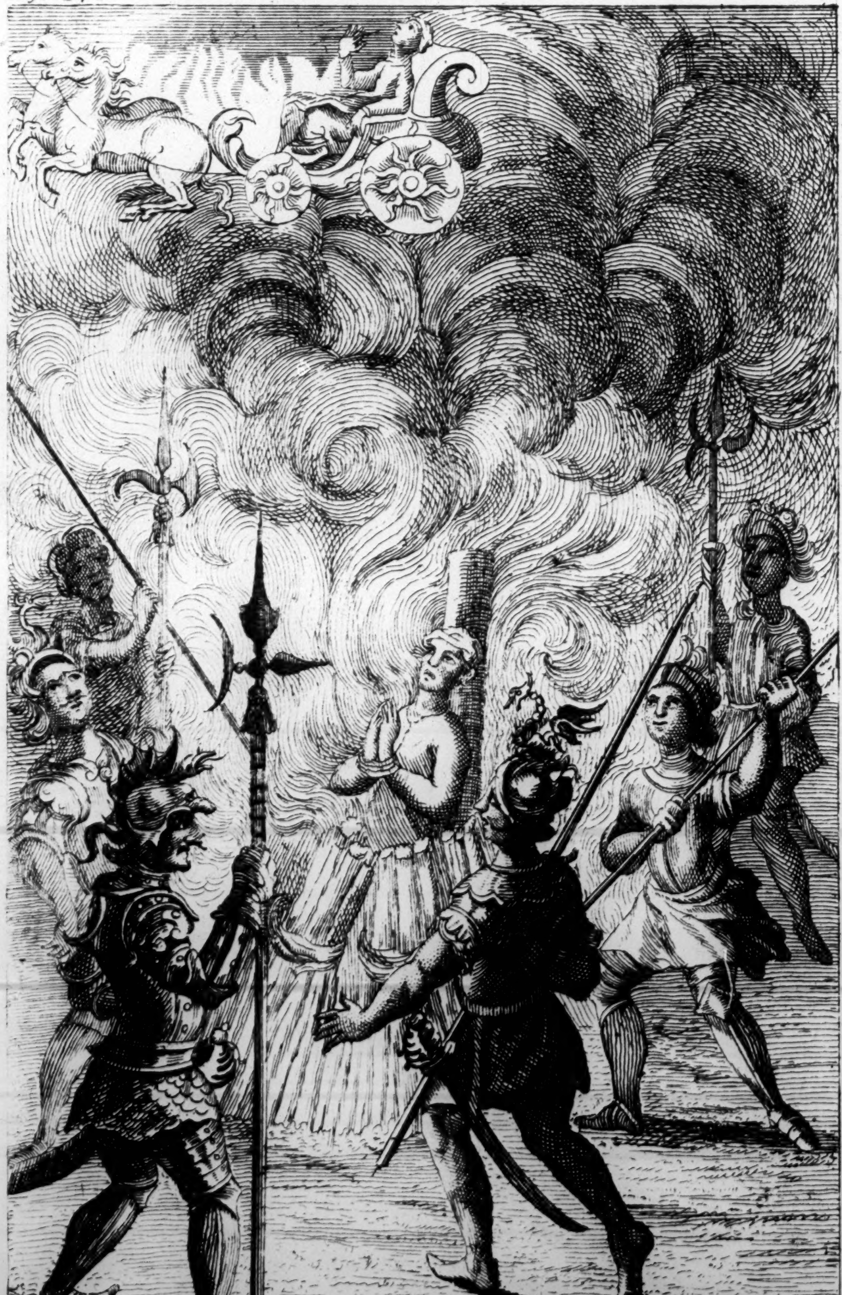

Brave Faithfull! Bravely done in Word and Deed,
Iudge, Witneſses, and Iury have inſtead,
Of Overcoming thee but ſhewn their Rage,
When they are dead, thou'lt live from Age to Age.

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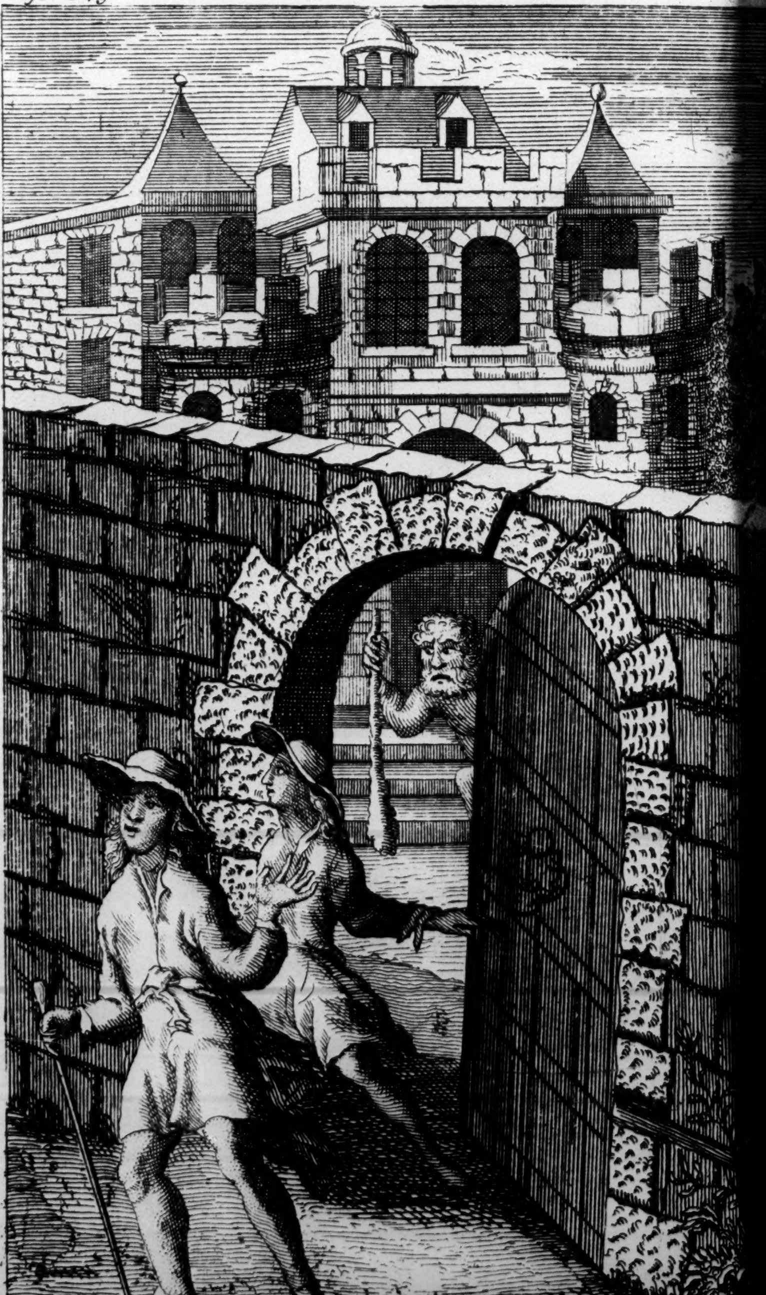

The Pilgrims, now to gratify the Fleſh,
Will ſeek its Eaſe; but, oh! how they afreſh,
Do thereby plunge themſelves new Greifs into:
Who seek to pleaſe the fleſh themſelves undo.

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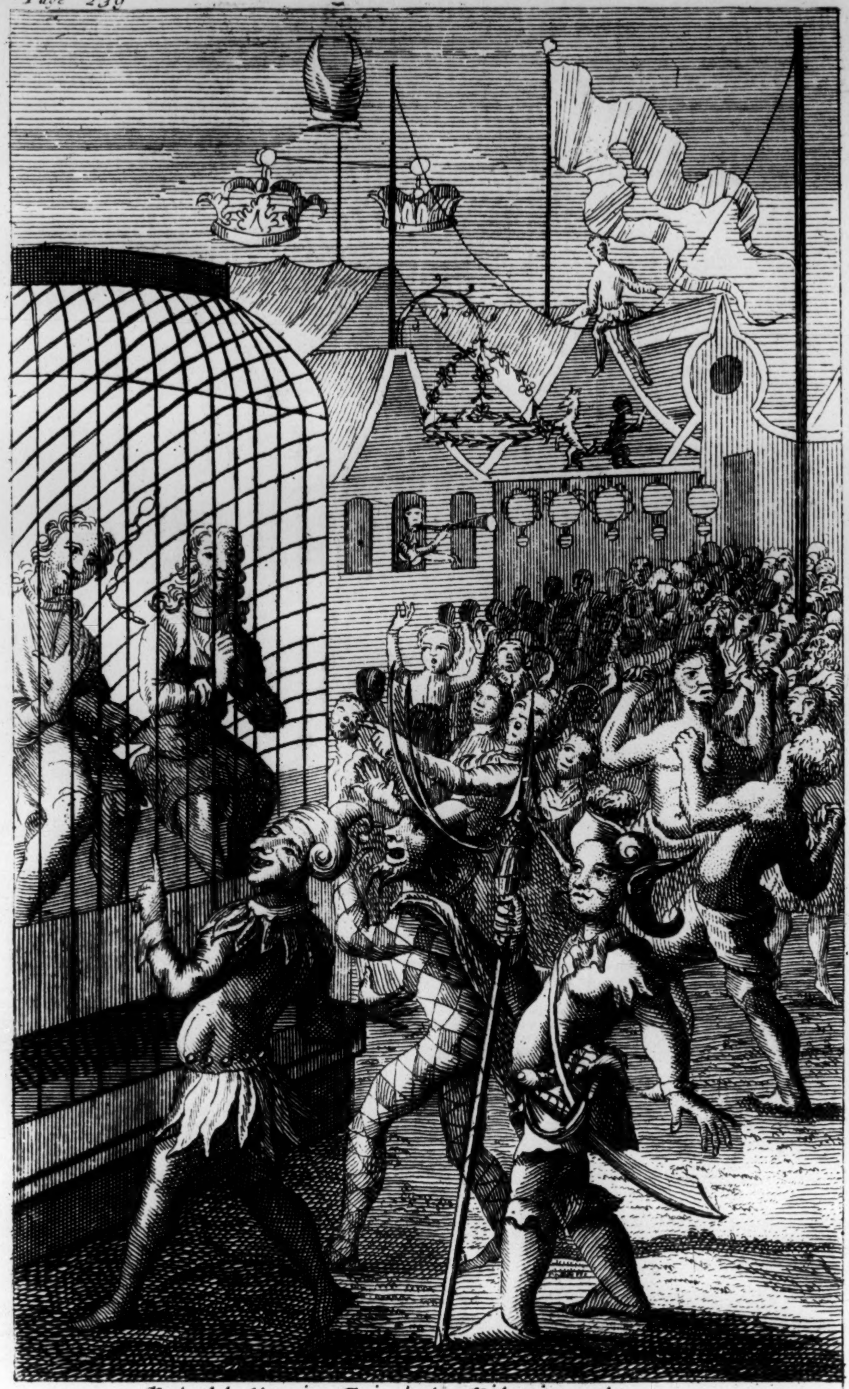

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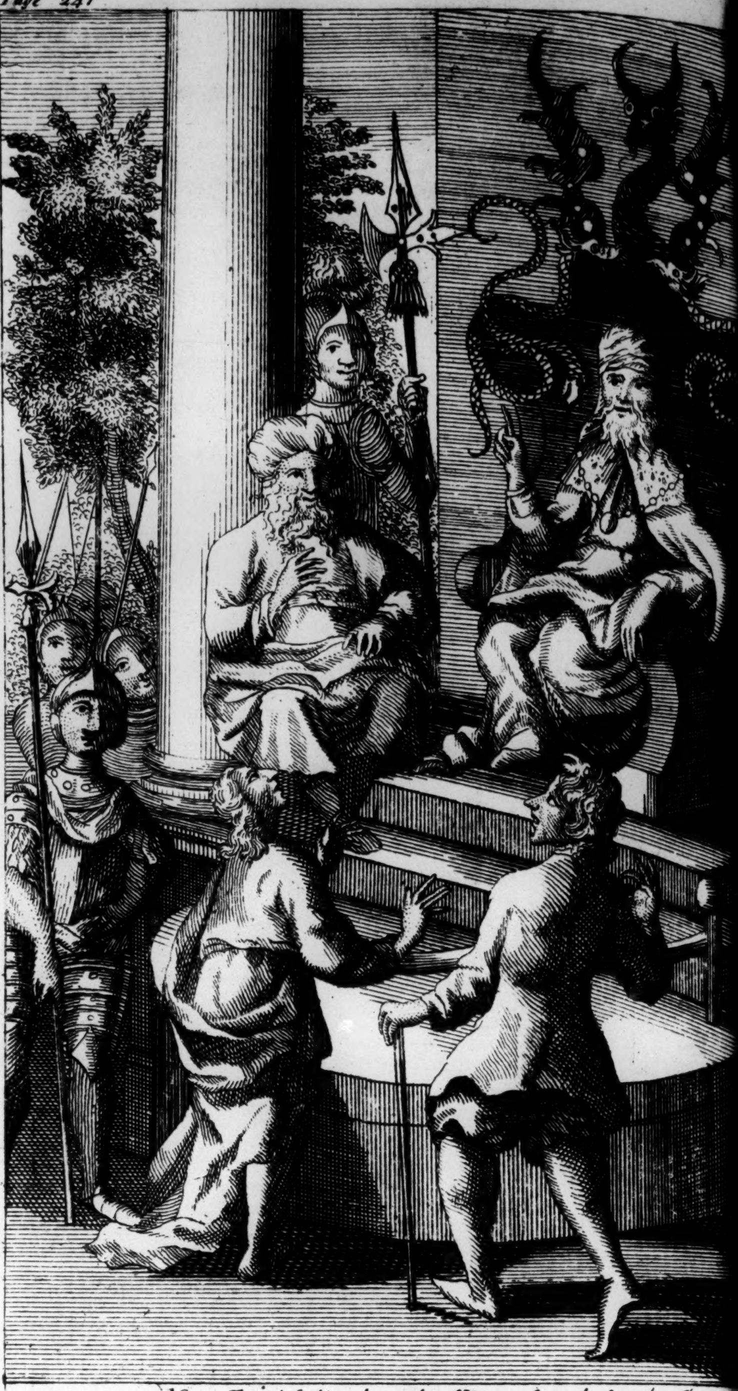

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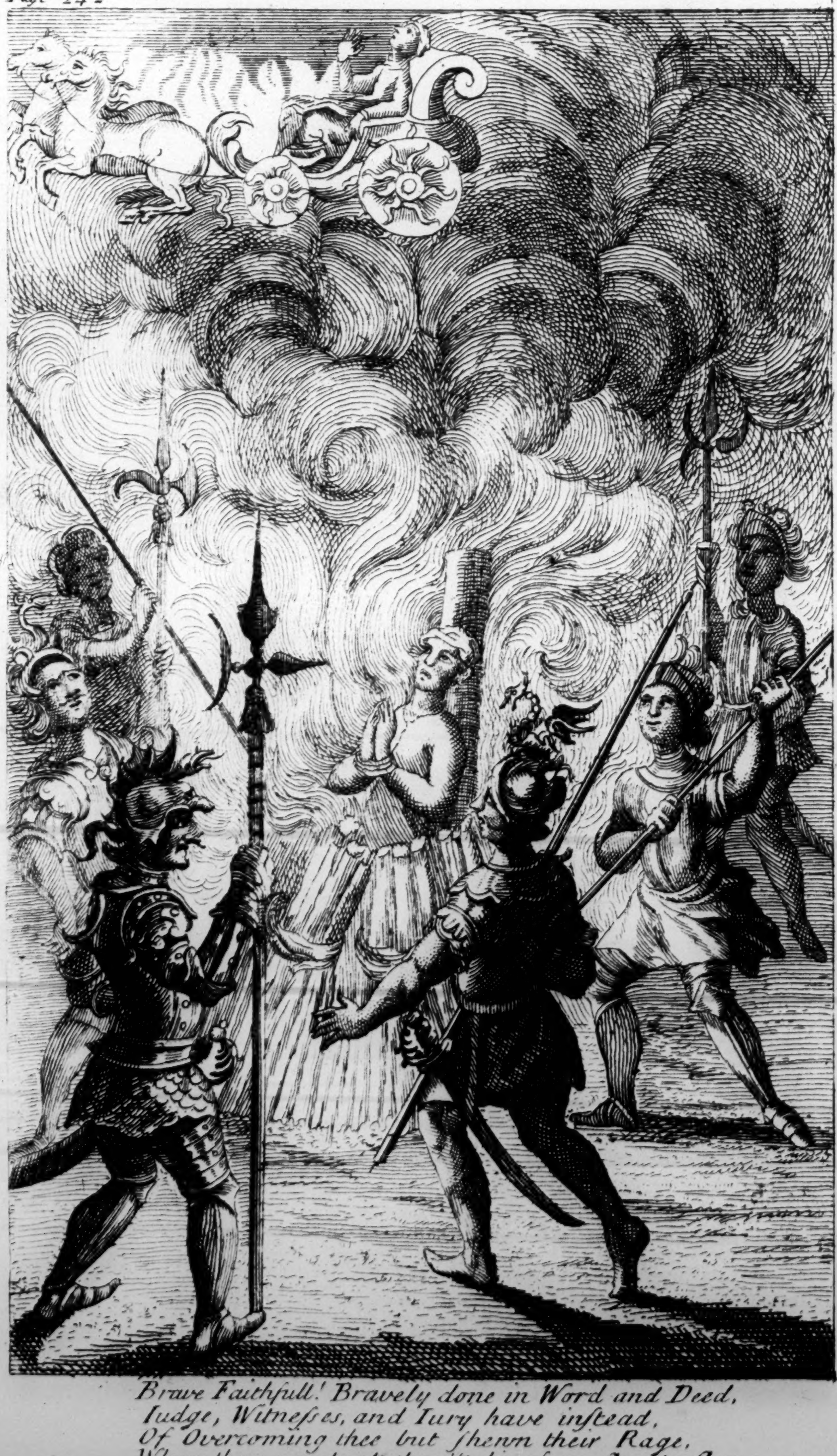

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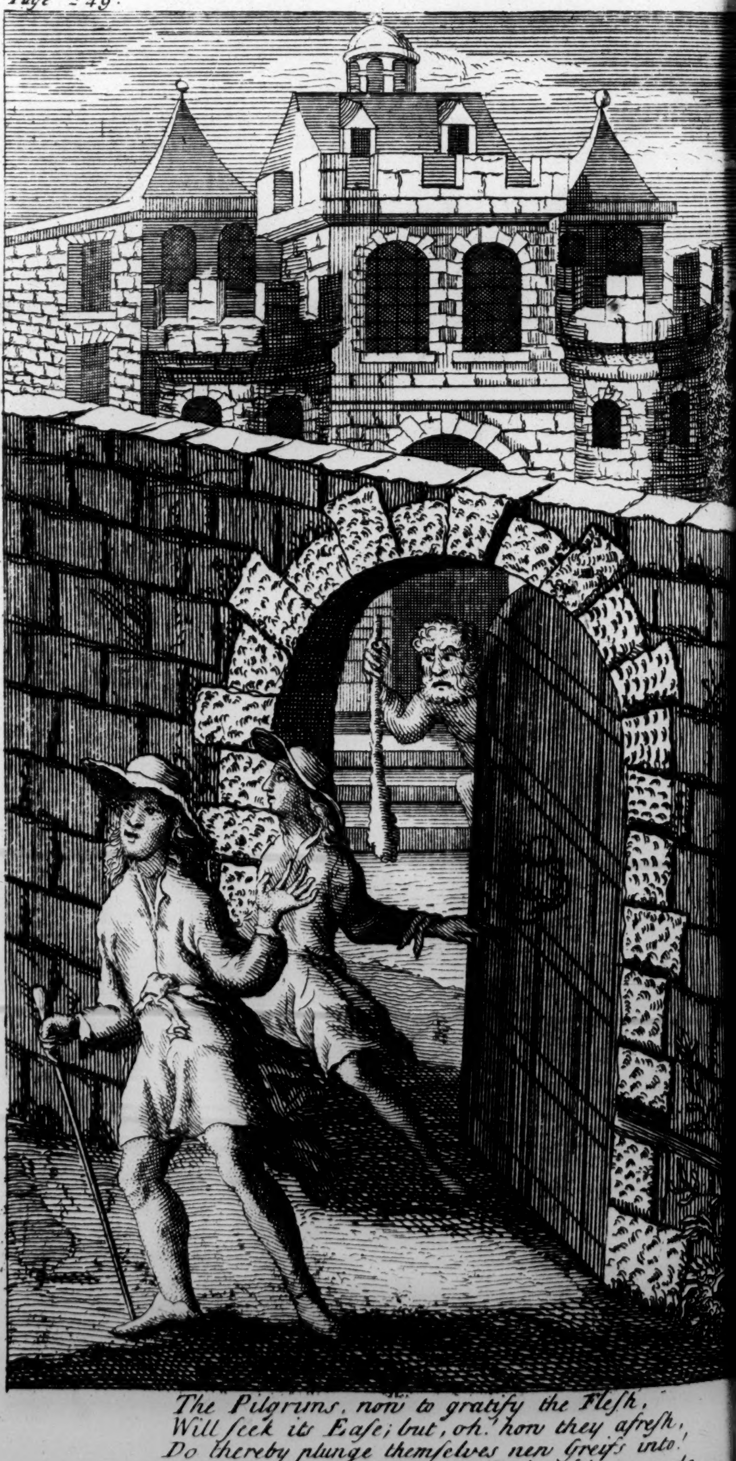

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Will ſeek its Eaſe; but, oh! how they afreſh,
Do thereby plunge themſelves new Greiſs into!
Who seek to pleaſe the fleſh themſelves undo.

The ſtreets of this fair.

And as in others fairs of leſs moment, there are ſeveral rows and ſtreets under their proper names, where ſuch and ſuch wares are vended: So here likewiſe, you have the proper places, rows, ſtreets, (viz. countries and kingdoms) where the wares of this fair are ſooneſt to be found: Here is the Britain Row, the French Row, the Italian Row, the Spaniſh Row, the German Row, where ſeveral ſorts of vanities are to be ſold. But as in other fairs, ſome one commodity is as the chief of all the fair, ſo the ware of Rome and her merchandize is greatly promoted in this fair: Only our Engliſh nation, with ſome others, have taken a diſlike thereat.

Chriſt went thro' this fair.

Chriſt ſought nothing in this fair.

Now, as I ſaid, the way to the cœleſtial city lies juſt through the town, where this luſty fair is kept; and he that would go to the city, and yet not go through this town, muſt needs go out of the world. The prince of princes himſelf, when here, went through this country, and that upon a fair-day too: Yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town. Yea, becauſe he was ſuch a perſon of honour, Beelzebub had him from ſtreet to ſtreet, and ſhewed him all the kingdoms of the world in a little time, that he might, if poſſible, allure that bleſſed one, to cheapen and buy ſome of his vanities; but he had no mind to the merchandize, and therefore left the town without laying out ſo much as one farthing upon theſe vanities. This fair, therefore, is an antient thing of long ſtanding, and a very great fair.

Now theſe pilgrims, as I ſaid, muſt needs go through this fair. Well, ſo they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itſelf, as it were, in a hubbub about them; and that for ſeveral reaſons; for,

Firſt, The pilgrims were cloathed with ſuch kind of raiment as was diverſe from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them; ſome ſaid they were fools; ſome they were bedlams; and ſome they were out-landiſh men.

Secondly, And as they wondered at their apparel, ſo they did likewiſe at their ſpeech; for few could underſtand what they ſaid; they naturally ſpoke the language of Canaan; but they that kept the fair were the men of this world: ſo that from one end of the fair to the other, they ſeemed barbarians to each other.

Thirdly, But that which did not a little amuſe the merchandizers, was, that theſe pilgrims ſet very light by all their wares; they cared not ſo much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, ſignifying, that their trade and traffick was in heaven.

One chanced mockingly, beholding the carriage of the men, to ſay unto them, *What will ye buy?* But they looking gravely upon him, ſaid, *We buy the truth.* At that, there was an occaſion taken to deſpiſe the men the more; ſome mocking, ſome taunting, ſome ſpeaking reproachfully, and ſome calling upon others to ſmite them. At laſt things came to an hubbub, and a great ſtir in the fair, inſomuch that all order was confounded. Now was word preſently brought to the great one of the fair, who quickly came down and deputed ſome of his moſt truſty friends to take thoſe men into examination, about whom the fair was almoſt overturned. So the men were brought to examination; and they that ſat upon them, aſked them, Whence they came, whither they went, and what they did there in ſuch an unuſual garb? The men told them, That they were pilgrims and ſtrangers in the world, and that they were going to their own country, which was the heavenly Jeruſalem, and that they had given no occaſion to the men of the town, nor yet to the merchandizers, thus to abuſe them, and to ſtop them in their journey: except it was for that, when one aſked them what they would buy, they ſaid, they would *buy the truth.* But they that were appointed to examine them, did not believe them to be any other than bedlams and mad, or elſe ſuch as came to put all things into a confuſion in the fair. Therefore they took them and beat them, and beſmeared them with dirt, and then put them into the cage, that they might be made a ſpectacle to all the men of the fair. There therefore they lay for ſome time, and were made the objects of any man's ſport, or malice, or revenge; the great one of the fair laughing ſtill at all that befell them: But the men being patient, and not rendering railing for railing, but contrariwiſe bleſſing, and giving good words for bad, and kindneſs for injuries done; ſome men in the fair that were more obſerving, and leſs prejudiced than the reſt, began to check and blame the baſer ſort for their continual abuſes done by them to the men: they therefore in angry manner let fly at them again; counting them as bad as the men in the cage, and telling them that they ſeemed confederates, and ſhould be made partakers of their misfortunes. The others replied, that for ought they could ſee, the men were quiet and ſober, and intended no body any harm: and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abuſed. Thus, after divers words had paſſed on both ſides, (the men behaving themſelves all the while very wiſely and ſoberly before them) they fell to ſome blows among themſelves, and did harm one to another. Then were theſe two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, leſt any ſhould ſpeak in their behalf, or join themſelves unto them. But Chriſtian and Faithful behaved themſelves yet more wiſely, and received the ignominy and ſhame that was caſt upon them, with ſo much meekneſs and patience, that it won to their ſide (though but few in compariſon of the reſt) ſeveral of the men in the fair. This put the other party yet into a greater rage, inſomuch that they concluded the death of theſe two men. Wherefore they threatened, That neither cage nor irons ſhould ſerve their turn, but that they ſhould die for the abuſe they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order ſhould be taken with them. So they put them in, and made their feet faſt in the ſtocks.

Here therefore they called again to mind what they had heard from their faithful friend Evangeliſt, and were the more confirmed in their ways and ſufferings, by what he told them would happen to them. They alſo now comforted each other, that whoſe lot it was to ſuffer, even he ſhould have the beſt on it; therefore each man ſecretly wiſhed that he might have that preferment: But committing themſelves to the all-wiſe diſpoſal of him that ruleth all things, with much content they abode in the condition in which they were, until they ſhould be otherwiſe diſpoſed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was Lord Hate-Good: Their indictment was one and the ſame in ſubſtance, though ſomewhat varying in form; the contents whereof was this:

That they were enemies to, and diſturbers of their trade: That they had made commotions and diviſions in the town, and had won a party to their own moſt dangerous opinions, in contempt of the law of their prince.

Then Faithful began to anſwer, That he had only ſet himſelf againſt that which had ſet itſelf againſt him that is higher than the higheſt. And, ſaid he, as for diſturbance, I make none, being myſelf a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worſe to the better. And as to the king you talk of, ſince he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, That they that had ought to ſay for their Lord the king againſt the priſoner at the bar, ſhould forthwith appear, and give in their evidence. So there came in three witneſſes, to wit, Envy, Superſtition, and Pickthank. They were then aſked, if they knew the priſoner at the bar: and what they had to ſay for their Lord the king againſt him.

Then ſtood forth Envy, and ſaid to this effect: My lord, I have known this man a long time, and will atteſt upon my oath before this honourable bench, That he is ——

Judge. Hold — Give him his oath.

So they ſware him: Then he ſaid, My Lord, this man, notwithſtanding his plauſible name, is one of the vileſt men in our country; he neither regardeth prince nor people, law nor cuſtom; but doth all that he can to poſſeſs all men with certain of his diſloyal notions, which he in the general calls *Principles of faith and holineſs*. And in particular, I heard him once myſelf affirm, That chriſtianity and the cuſtoms of our town of Vanity, were diametrically oppoſite, and could not be reconciled. By which ſaying, my lord, he doth, at once, not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the judge ſay to him, Haſt thou any more to ſay?

Envy. My lord, I could ſay much more, only I would not be tedious to the court; yet, if need be, when the other gentlemen have given in their evidence, rather than any thing ſhall be wanting that will diſpatch him, I will enlarge my teſtimony againſt him. So he was bid ſtand by.

Then they called Superſtition, and bid him look upon the priſoner: They alſo aſked, what he could ſay for their lord the king againſt him? Then they ſware him; ſo he began:

Super. My lord, I have no great acquaintance with this man, nor do I deſire to have further knowledge of him; however, this I know, That he is a very peſtilent fellow, from ſome diſcourſe that the other day I had with him in this town; for then talking with him, I heard him ſay, that our religion was naught, and ſuch by which a man could by no means pleaſe

God. Which ſaying of his, my lord, your worſhip, very well knows what neceſſarily thence will follow, to wit, that we ſtill do worſhip in vain, are yet in our ſins, and finally ſhall be damned: and this is that which I have to ſay.

Then was Pick-thank ſworn, and bid ſay what he knew in the behalf of their lord the king, againſt the priſoner at the bar.

Pick. My lord, and you gentlemen all; this fellow I have known of a long time, and have heard him ſpeak things that ought not to be ſpoke; for he hath railed on our noble prince Beelzebub, and hath ſpoke contemptibly of his honourable friends, whoſe names are, the lord Old-Man, the lord Carnal Delight, the lord Luxurious, the lord Deſire of Vain-Glory, my old lord Leachery, ſir Having Greedy, with all the reſt of our nobility; and he hath ſaid moreover, That if all men were of his mind, if poſſible, there is not one of theſe noblemen ſhould have any longer a being in this town. Beſides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other ſuch-like vilifying terms, with which he hath beſpattered moſt of the gentry of our town.

Sins are all lords and great ones.

When this Pick-thank had told his tale, the judge directed his ſpeech to the priſoner at the bar, ſaying, thou renegade, heretick, and traitor, haſt thou heard what theſe honeſt gentlemen have witneſſed againſt thee?

Faith. May I ſpeak a few words in my own defence?

Judge. Sirrah, ſirrah, thou deſerveſt to live no longer, but to be ſlain immediately upon the place; yet that all men may ſee our gentleneſs towards thee, let us ſee what thou haſt to ſay.

Faithful's defence.

Faith. 1. I ſay then, in anſwer to what Mr. Envy hath ſpoken, I never ſaid ought but this, That what rule, or laws, or cuſtom, or people, were flat againſt the word of God, are diametrically oppoſite to chriſtianity. If I have ſaid amiſs in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the ſecond, to wit, Mr. Superſtition, and his charge againſt me, I ſaid only this, That in the worſhip of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thruſt into the worſhip of God, that is not agreeable to divine revelation, cannot be done but by an humane faith, which faith will not be profitable to eternal life.

3. As to what Mr. Pick-thank hath ſaid, I ſay (avoiding terms, as that I am ſaid to rail, and the like (that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being in hell, than in this town and country; *and ſo the Lord have mercy upon me.*

Then the judge called to the jury (who all this while ſtood by to hear and obſerve) Gentlemen of the jury, you ſee this man about whom ſo great an uproar hath been made in this town: You have alſo heard what theſe worthy gentlemen have witneſſed againſt him: alſo you have heard his reply and confeſſion: It lieth now in your breaſts to hang him, or ſave his life; but yet I think meet to inſtruct you into our law.

The judge's ſpeech to the jury.

There was an act made in the days of Pharaoh the great, ſervant to our prince, that leſt thoſe of a contrary religion ſhould multiply, and grow too ſtrong for him, their males ſhould be thrown into the river. There was alſo an act made in the days of Nebuchadnezzar the great, another of his ſervants, that whoever would not fall down and worſhip his golden image, ſhould be thrown into a fiery furnace. There was alſo an act made in the days of Darius, That whoſo for ſome time called upon any God but him, ſhould be caſt into the lion's den. Now the ſubſtance of theſe laws this rebel has broken, not only in thought (which is not to be born) but alſo in word and deed; which muſt therefore needs be intolerable.

For that of Pharaoh, his law was made upon a ſuppoſition, to prevent miſchief, no crime being yet apparent; but here is a crime apparent. For the ſecond and third, you ſee he diſputeth againſt our religion; and for the treaſon he hath confeſſed, he deſerveth to die the death.

The jury and their names.

Then went the jury out, whoſe names were Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-luſt, Mr. Live-looſe, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Lyar, Mr Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict againſt him among themſelves, and afterwards unanimouſly concluded to bring him in guilty before the judge. And firſt among themſelves, Mr. Blindman the foreman ſaid, I ſee clearly that this man is an heretick. Then ſaid Mr. No-good, Away with ſuch a fellow from the earth. Ay, ſaid Mr. Malice, for I hate the very looks of him. Then ſaid Mr. Love-luſt, I could never endure him. Nor I, ſaid Mr. Live-looſe, for he would always be condemning my way. Hang him, hang him, ſaid Mr. Heady. A ſorry ſcrub, ſaid Mr. High-mind. My heart riſeth againſt him, ſaid Mr. Enmity. He is a rogue, ſaid Mr. Lyar. Hanging is too good for him, ſaid Mr. Cruelty. Let us diſpatch him out of the way, ſaid Mr. Hate-light. Then ſaid Mr. Implacable, might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death. And ſo they did; therefore he was preſently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the moſt cruel death that could be invented.

They conclude to bring him in guilty of death.

They therefore brought him out, to do with him according to their law; and firſt they ſcourged him, then they buffeted him; then they launched his fleſh with knives; after that they ſtoned him with ſtones, then pricked him with their ſwords, and laſt of all, they burnt him to aſhes at the ſtake. Thus came Faithful to his end.

The cruel death of Faithful.

Now I ſaw, that there ſtood behind the multitude a chariot and a couple of horſes waiting for Faithful, who (ſo ſoon as his adverſaries had diſpatched him) was taken up into it, and ſtraitway was carried up through the clouds with ſound of trumpet, the neareſt way to the cœleſtial gate. But as for Chriſtian, he had ſome reſpite, and was remanded back to priſon; ſo he there remained for a ſpace: but he that over-rules all things, having the power of their rage in his own hand, ſo wrought it about, that Chriſtian for that time eſcaped them, and went his way.

And as he went he ſang, ſaying,

Well, Faithful, thou haſt faithfully profeſt
Unto thy Lord, with whom thou ſhalt be bleſt;
When faithleſs ones, with all their vain delights,
Are crying out under their helliſh plights:
Sing, Faithful, ſing, and let thy name ſurvive;
For tho' they kill thee, thou art yet alive.

Now I ſaw in my dream, that Chriſtian went not forth alone; for there was one whoſe name was Hopeful, (being ſo made by the beholding of Chriſtian and Faithful in their words and behaviour, in their ſufferings at the fair) who joined himſelf unto him, and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear teſtimony to the truth, and another riſes out of his aſhes to be a companion with Chriſtian in his pilgrimage. This Hopeful alſo told Chriſtian, that there were many more of the men in the fair that would take their time and follow after.

So I ſaw, that quickly after they were got out of the fair, they overtook one that was going before them, whoſe name was By-ends; ſo they ſaid to him, What countryman, Sir? and how far go you this way? He told them, that he came from the town of Fair-Speech, and he was going to the cœleſtial city, but told them not his name.

From Fair-Speech, ſaid Chriſtian, is there any good that lives there?

By-ends. Yes, ſaid By-ends, I hope.

Chr. Pray, Sir, what may I call you.

By ends. I am a ſtranger to you, and you to me: if you be going this way, I ſhall be glad of your company; if not, I muſt be content.

Chr. This town of Fair-Speech, ſaid Chriſtian, I have heard of, and, as I remember, they ſay it is a wealthy place.

By-ends. Yes, I will aſſure you that it is, and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be ſo bold?

By-ends. Almoſt the whole town; and in particular my lord Turn-about, my lord Time-ſerver, my lord Fair-Speech, (from whoſe anceſtors that town firſt took its name:) Alſo Mr. Smoothman, Mr. Facing-both-ways, Mr. Any-thing, and the parſon of our pariſh, Mr. Two-tongues, was my mother's own brother by father's ſide: and, to tell you the truth, I am become a gentleman of good quality, yet my great grandfather was but a waterman, looking one way and rowing another, and I got moſt of my eſtate by the ſame occupation.

Chr. Are you a married man?

By-ends. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman: ſhe was my lady Feigning's daughter, therefore ſhe came of a very honourable family, and is arrived to ſuch a pitch of breeding, that ſhe knows how to carry it to all, even to prince and peaſant. It is true, we ſomewhat differ in religion from thoſe of the ſtricter ſort, yet but in two ſmall points: Firſt, We never ſtrive againſt wind and tide. Secondly, we are always moſt zealous when religion goes in his ſilver ſlippers; we love much to walk with him in the ſtreet, if the ſun ſhines and the people applaud him.

Then Chriſtian ſtept a little aſide to his fellow Hopeful, ſaying, It runs in my mind, that this is one By-ends of Fair-Speech; and, if it be he, we have as very a knave in our company as dwelleth in all theſe parts. Then ſaid Hopeful, Aſk him, methinks he ſhould not be aſhamed of his name. So Chriſtian came up with him again, and ſaid, Sir, You talk as if you knew ſomething more than all the world doth; and, if I take not my mark amiſs, I deem I have half a gueſs of you: Is not your name Mr. By-ends of Fair-Speech.

By-ends. This is not my name, but indeed

deed it is a nick-name that is given me by ſome that cannot abide me, and I muſt be content to bear it as a reproach, as other good men have born theirs before me.

Chr. But did you never give an occaſion to men to call you by this name?

By-ends. Never! never! The worſt that ever I did to give them an occaſion to give me this name was, that I had always the luck to jump in my judgment with the preſent way of the times, whatever it was, and my chance was to get thereby; but if things are thus caſt upon me, let me count them a bleſſing; but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we ſhould think it doth.

By-ends. Well, if you will thus imagine, I cannot help it: You ſhall find me a fair company-keeper, if you will ſtill admit me your aſſociate.

Chr. If you will go with us, you muſt go againſt wind and tide; the which, I perceive, is againſt your opinion: You muſt alſo own religion in his rags as well as when in his ſilver ſlippers; and ſtand by him too when bound in irons, as well as when he walketh the ſtreets with applauſe.

By-ends. You muſt not impoſe, nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a ſtep farther, unleſs you will do in what I propound, as we.

Then ſaid By-ends, I ſhall never deſert my old principles, ſince they are harmleſs and profitable. If I may not go with you, I muſt do as I did before you overtook me, even go by myſelf, until ſome overtake me that will be glad of my company.

Then I ſaw in my dream, that Chriſtian and Hopeful forſook him, and kept their diſtance before him; but one of them looking back, ſaw three men following Mr. By-ends, and behold, as they came up with him, he made them a very low congee; and they alſo gave him a compliment. The mens names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all: men that Mr. By-ends had formerly been acquainted with; for in their minority they were ſchool-fellows, and taught by one Mr. Gripeman, a ſchool-maſter in Love-gain, which is a market-town in the county of Coveting, in the north. This ſchool-maſter taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guiſe of religion; and theſe four gentlemen had attained much of the art of their maſter, ſo that they could each of them have kept ſuch a ſchool themſelves.

Well, when they had, as I ſaid, thus ſaluted each other, Mr. Money-love ſaid to Mr. By-ends, Who are they upon the road before us? For Chriſtian and Hopeful were yet within view.

By-ends. They are a couple of fair country-men, that after their mode are going on pilgrimage.

Money-love. Alas! why did they not ſtay, that we might have had their good company; for they, and we, and you, Sir, I hope, are all going on pilgrimage?

By-ends. We are ſo, indeed; but the men before us are ſo rigid, and love ſo much their own notions, and do alſo ſo lightly eſteem the opinions of others, that let a man be never ſo godly, yet if he jumps not with them in all things, they thruſt him quite out of their company.

Mr. *Save-all.* That's bad; but we read of ſome that are righteous over-much, and ſuch mens rigidneſs prevails with them to judge and condemn all but themſelves; but I pray what, and how many were the things wherein you differed?

By-ends. Why they, after their headſtrong manner, conclude, that it is their duty to ruſh on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to ſecure my life and eſtate. They are for holding their notions, though all other men be againſt them; but I am for religion, in what, and ſo far as the times and my ſafety will bear it. They are for religion when in rags and contempt, but I am for him when he walks in his golden ſlippers, in the ſun-ſhine, and with applauſe.

Mr. *Hold-the-world.* Ay, and hold you there ſtill, good Mr. By-ends; for, for my part, I can count him but a fool, that having the liberty to keep what he has, ſhall be ſo unwiſe as to loſe it. Let us be wiſe as ſerpents: It is beſt to make hay while the ſun ſhines; you ſee how the bee lieth ſtill all winter, and beſtirs her only when ſhe can have profit with pleaſure. God ſends ſometimes rain, and ſometimes ſun-ſhine: If they be ſuch fools to go through the firſt, yet let us be content to take fair weather along with us. For my part, I like that religion beſt, that will ſtand with the ſecurity of God's good bleſſings unto us: For who can imagine, that is ruled by his reaſon, ſince God has beſtowed upon us the good things of this life, but that he would have us keep them for his ſake. Abraham and Solomon grew rich in religion. And Job ſays, that a good man *ſhall lay up gold as duſt.* But he muſt not be ſuch as the men before us, if they be as you have deſcribed them.

Mr. *Save-all.* I think that we are all agreed in this matter, and therefore there needs no more words about it.

Mr. *Money-love.* No, there needs no more words about this matter indeed; for he that believes neither ſcripture nor reaſon, (and you ſee we have both on our ſide) neither knows his own liberty, nor ſeeks his own ſafety.

Mr. *By-ends.* My brethren, we are, as you ſee, going all on pilgrimage, and for our better diverſion from things that are bad, give me leave to propound unto you this queſtion:

Suppoſe a man, a miniſter, or a tradeſman, &c. ſhould have an advantage lie before him, to get the good bleſſings of this life, yet ſo as that he can by no means come by them, except in appearance, at leaſt, he becomes extraordinary zealous in ſome points of religion that he meddled not with before; May he not uſe this means to attain his end, and yet be a right honeſt man?

Mr. *Money-love.* I ſee the bottom of your queſtion; and, with thoſe gentlemen's good leave, I will endeavour to ſhape you an anſwer: And firſt, to ſpeak to your queſtion as it concerns a miniſter himſelf, Suppoſe a miniſter a worthy man, poſſeſſed but of a very ſmall benefice, and has in his eye a greater, more fat and plump by far; he has alſo now an opportunity of getting it, yet ſo as by being more ſtudious, by preaching more frequently and zealouſly, and, becauſe the temper of the people requires it, by altering of ſome of his principles; for my part, I ſee no reaſon but a man may do this; (provided he has a call) ay, and more a great deal beſides, and yet be an honeſt man. For why?

1. His deſire of a greater benefice is lawful, (this cannot be contradicted) ſince it is ſet before him by providence; ſo then he may get it if he can, making no queſtion for conſcience ſake.

2. Beſides, his deſire after that benefice makes him more ſtudious, a more zealous preacher, &c. and ſo makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by deſerting, to ſerve them, ſome of his principles, this argueth, 1. That he is of a ſelf-denying temper. 2. Of a ſweet and winning deportment. 3. And ſo more fit for the miniſterial function.

4. I conclude then, that a miniſter that changes a ſmall for a great, ſhould not, for ſo doing, be judged as covetous; but rather, ſince he is improved in his parts and induſtry hereby, be counted as one that purſues his call, and the opportunity put into his hand to do good.

And now to the ſecond part of the queſtion, which concerns the Tradeſman you mentioned: ſuppoſe ſuch a one to have but a poor employ in the world; but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better cuſtomers to his ſhop. For my part, I ſee no reaſon but this may be lawfully done. For why?

1. To become *Religious* is a virtue, by what means ſoever a man becomes ſo.

2. Nor is it unlawful to get a rich wife, or more cuſtom to my ſhop.

3. Beſides, the man that gets theſe by becoming religious, gets that which is good of them that are good, by becoming good himſelf; ſo then here is a good wife, and good cuſtomers, and good gain, and all theſe by becoming religious, which is good: Therefore, to become religious to get all theſe, is a good and profitable deſign.

This anſwer thus made by this Mr. Money-love to Mr. By-end's queſtion, was highly applauded by them all; wherefore they concluded upon the whole, that it was moſt wholſome and advantageous. And becauſe, as they thought, no man was able to contradict it, and becauſe Chriſtian and Hopeful were yet within call, they jointly agreed to aſſault them with the queſtion as ſoon as they overtook them; and the rather, becauſe they had oppoſed Mr. By-ends before. So they called after them, and they ſtopt and ſtood ſtill till they came up to them; but they concluded, as they went, that not Mr. Bye-ends, but old Mr. Hold-the-World ſhould propound the queſtion to them, becauſe, as they ſuppoſed, their anſwer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them, at their parting a little before.

So they came up to each other, and after a ſhort ſalutation, Mr. Hold-the-World propounded the queſtion to Chriſtian and his fellow, and bid them to anſwer it if they could.

Chr. Then ſaid Chriſtian, even a babe in religion may anſwer ten thouſand ſuch queſtions. For, if it be unlawful to follow Chriſt for loaves, as it is John 6. how much more abominable is it to make of him and religion a ſtalking-horſe to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils and witches, that are of this opinion.

1. Heathens; for when Hamor and Sechem had a mind to the daughter and cattle of Jacob, and ſaw that there was no way for them to come at them, but by becoming circumciſed: they ſaid to their companions, if every male of us be circumciſed, as they are circumciſed, ſhall not their cattle, and their ſubſtance, and every beaſt of theirs be ours? Their daughters

and their cattle were that which they ſought to obtain, and their religion the ſtalking-horſe they made uſe of to come at them. Read the whole ſtory, Gen. 34. 20 to 24.

2. The hypocritical Phariſees were alſo of this religion: Long prayers were their pretence; but to get widow's houſes was their intent, and greater damnation was from God their judgement, Luke 20. 46, 47.

3. Judas the devil was alſo of this religion; he was religious for the bag, that he might be poſſeſſed of what was therein; but he was loſt, caſt away, and the very ſon of perdition.

4. Simon the wizard was of this religion too, for he would have had the Holy Ghoſt, that he might have got money therewith, and his ſentence from Peter's mouth was according, Acts 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that the man that takes up religion for the world, will throw away religion for the world; for ſo ſurely as Judas deſigned the world in becoming religious, ſo ſurely did he alſo ſell religion and his maſter for the ſame. To anſwer the queſtion therefore affirmatively, as I perceive you have done; and to accept of, as authentic, ſuch anſwer, is both heatheniſh, hypocritical, and deviliſh; and your reward will be according to your works. Then they ſtood ſtaring one upon another, but had not wherewith to anſwer Chriſtian. Hopeful alſo approved of the ſoundneſs of Chriſtian's anſwer, ſo there was a great ſilence among them. Mr. By-ends and his company alſo ſtaggered and kept behind, that Chriſtian and Hopeful might out-go them. Then ſaid Chriſtian to his fellow, If theſe men cannot ſtand before the ſentence of men, what will they do with the ſentence of God? And if they are mute when dealt with by veſſels of clay, what will they do when they ſhall be rebuked by the flames of a devouring fire?

The eaſe that pilgrims have is but little in this life.

Then Chriſtian and Hopeful, out-went them again, and went till they came at a delicate plain, called Eaſe, where they went with much content, but that plain was but narrow, ſo they were quickly got over it. Now at the farther ſide of that plain was a little hill called Lucre, and in that hill a ſilver mine, which ſome of them that had formerly gone that way, becauſe of the rarity of it, had turned aſide to ſee: but going too near the brink of the pit, the ground, being deceitful under them, broke, and they were ſlain: Some alſo had been maimed there, and could not to their dying day, be their own men again.

Then I ſaw in my dream, that a little off the road, over-againſt the ſilver mine, ſtood Demas (gentleman-like) to call paſſengers to come and ſee; who ſaid to Chriſtian and his fellow, Ho! turn aſide hither, and I will ſhew you a thing.

Chr. What thing ſo deſerving, as to turn us out of the way.

Demas. Here is a ſilver mine, and ſome digging in it for treaſure; if you will come, with a little pains, you may richly provide for yourſelves.

Hope. Then ſaid Hopeful, Let us go ſee.

Chr. Not I, ſaid Chriſtian, I have heard of this place before now, and how many have there been ſlain; and beſides, that treaſure is a ſnare to thoſe that ſeek it; for it hindereth them in their pilgrimage.

Then Chriſtian called to Demas, ſaying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?

Demas. Not very dangerous, except to thoſe that are careleſs; but withal, he bluſhed as he ſpake.

Chr. Then ſaid Chriſtian to Hopeful, Let us not ſtir a ſtep, but ſtill keep on our way.

Hope. I wlil warrant you, when By-ends comes up, if he hath the ſame invitation as we, he will turn in thither to ſee.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Demas. Then Demas called again, ſaying, But will you not come over and ſee?

Chr. Then Chriſtian roundly anſwered, ſaying, Demas, Thou art an enemy to the right ways of the Lord of this way, and haſt been already condemned for thine own turning aſide, by one of his majeſty's judges: And why ſeekeſt thou to bring us into the like condemnation? Beſides, if we at all turn aſide, our lord the king will certainly hear thereof, and will there put us to ſhame, where we would ſtand with boldneſs before him.

Demas cried again, That he alſo was one of their fraternity; and that if they would tarry a little, he alſo himſelf would walk with them.

Chr. Then ſaid Chriſtian, What is thy name? Is it not the ſame by the which I have called thee?

Demas. Yes, my name is Demas, I am the ſon of Abraham.

Chr. I know you; Gehazi was your great grandfather, and Judas your father, and you have trod in their ſteps; it is but a deviliſh prank that thou uſeſt: Thy father was hang'd for a traytor, and thou deſerveſt no better reward. Aſſure thyſelf, that when we come to the king, we will tell him of this thy behaviour. Thus they went their way.

By this time Bye-ends and his companions were come again within ſight, and they at the firſt beck went over to Demas.

Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were ſmother'd in the bottom by the damps that commonly ariſe, of theſe things I am not certain; but this I obſerved, that they never were ſeen again in the way. Then ſang Chriſtian:

Bye-ends and ſilver Demas both agree;
One calls, the other runs, that he may be
A ſharer in his lucre, ſo theſe do
Take up in this world, and no farther go.

They ſee a ſtrange monument.

Now I ſaw, that juſt on the other ſide of this plain, The pilgrims came to a place where ſtood an old monument hard-by the highway-ſide, at the ſight of which they were both concerned, becauſe of the ſtrangeneſs of the form thereof, for it ſeemed to them as if it had been a woman transformed into the ſhape of a pillar, here therefore they ſtood looking, and looking upon it, but could not for a time tell what they ſhould make thereof: At laſt Hopeful eſpied written upon the head thereof, a writing in an unuſual hand; but he being no ſcholar, called to Chriſtian (for he was learned) to ſee if he could pick out the meaning; ſo he came, and after a little laying of the letters together, he found the ſame to be this, *Remember Lot's wife*. So he read it to his fellow; after which they both concluded that that was the pillar of ſalt into which Lot's wife was turned, for looking back with a covetous heart, when ſhe was going from Sodom for ſafety. Which ſudden and amazing ſight, gave them occaſion of this diſcourſe.

Chr. Ah, my brother! This is a ſeaſonable ſight; it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he deſired us, and as thou waſt inclined to do, (my brother) we had, for ought I know, been made, like this woman, a ſpectacle for thoſe that come after to behold.

Hope. I am ſorry that I was ſo fooliſh, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her ſin and mine? She only looked back, and I had a deſire to go ſee: let grace be adored, and let me be aſhamed, that ever ſuch a thing ſhould be in mine heart.

Chr. Let us take notice of what we ſee here, for our help for time to come: This woman eſcaped one judgment, for ſhe fell not by the deſtruction of Sodom; yet ſhe was deſtroyed by another; as we ſee, ſhe is turned into a pillar of ſalt.

Hope. True, and ſhe may be to us both caution, and example; caution, that we ſhould ſhun her ſin; or a ſign of what judgment will overtake ſuch as ſhall not be prevented by this caution: So Korah, Dathan, and Abiram, with the two hundred and fifty men that periſhed in their ſin, did alſo become a ſign or example to beware. But above all, I muſe at one thing, to wit, how Demas and his fellows can ſtand ſo confidently yonder to look for that treaſure, which this woman, but for looking behind her after, (for we read not that ſhe ſtept one foot out of the way) was turned into a pillar of ſalt; eſpecially ſince the judgment which overtook her did make her an example, within ſight of where they are: for they cannot chooſe but ſee her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown deſperate in the caſe; and I cannot tell who to compare them to ſo fitly, as to them that pick pockets in the preſence of the judge, or that will cut purſes under the gallows. It is ſaid of the men of Sodom, *that they were ſinners exceedingly*, becauſe they were ſinners *before the Lord*, that is, in his eye-ſight, and notwithſtanding the kindneſſes that he had ſhewed them; for the land of Sodom was now like the *garden of Eden heretofore*. This therefore provoked him the more to jealouſy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is moſt rationally to be concluded, That ſuch, even ſuch as theſe are, that ſhall ſin in the ſight, yea, and that too in deſpight of ſuch examples, that are ſet continually before them to caution them to the contrary, muſt be partakers of the ſevereſt judgments.

Hope. Doubtleſs thou haſt ſaid the truth; but what a mercy is it, that neither thou, but eſpecially I, am not made myſelf this example? This miniſtereth occaſion to us to thank God, to fear before him, and always to remember Lot's wife.

I ſaw then, that they went on their way to a pleaſant river; which David the king called *the river of God*; but John, *the river of the water of life*. Now their way lay juſt upon the bank of this river: Here therefore Chriſtian and his companion walked with great delight; they drank alſo of the water of the river which was pleaſant and enlivening to their weary ſpirits: beſides, on the banks of this river, on either ſide, were green trees, for all manner of fruit; and the leaves they eat to prevent ſurfeits, and other diſeaſes that are incident to thoſe that heat their blood by travels. On either ſide of the river was alſo a meadow, curiouſly beautified with lillies; and it was green all the year long. In this meadow they lay down and ſlept; for here they might lie down

A meadow in which they lie down to ſleep.

down ſafely. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to ſleep. Thus they did ſeveral days and nights. Then they ſang:

Behold ye, how theſe cryſtal ſtreams do glide
(To comfort pilgrims) by the highway ſide.
The meadows green, beſides their fragrant ſmell,
Yield dainties for them: And he that can tell
What pleaſant fruit, yea, leaves, theſe trees do yield,
Will ſoon ſell all, that he may buy this field.

So when they were diſpoſed to go on, (for they were not as yet at their journey's end) they eat and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little ſorry, yet they durſt not go out of the way. Now the way from the river was rough, and their feet tender by reaſon of their travels: So the ſouls of the pilgrims were much diſcouraged, becauſe of the way. Wherefore ſtill as they went on, they wiſhed for better way. Now a little before them, there was on the left-hand of the road a meadow, and a ſtile to go over into it, and that meadow is called By-Path-Meadow. Then ſaid Chriſtian to his fellow, If this meadow lieth along by our way-ſide, let us go over into it. Then he went to the ſtile to ſee, and behold a path lay along by the way on the other ſide of the fence. It is according to my wiſh, ſaid Chriſtian, here is the eaſieſt going; come, good Hopeful and let us go over.

One temptation makes way for another.

Hope. But how if this path ſhould lead us out of the way?

Chr. That is not likely, ſaid the other; look, doth it not go along by the way-ſide? So Hopeful, being perſuaded by his fellow, went after him over the ſtile. When they were gone over, and were got into the path, they found it very eaſy for their feet; and withal, they looking before them, eſpied a man walking as they did, (and his name was Vain-Confidence) ſo they called after him, and aſked him, whither that way led? He ſaid, to the cœleſtial gate: Look, ſaid Chriſtian, did not I tell you ſo? By this you may ſee we are right; ſo they followed, and he went before them. But behold, the night came on, and it grew very dark; ſo that they that were behind loſt the ſight of him that went before.

Strong Chriſtians may lead weak ones out of the way.

He therefore that went before (Vain-Confidence by name) not ſeeing the way before him, fell into a deep pit, which was on purpoſe there made by the prince of thoſe grounds, to catch Vain-glorious fools withal, and was daſhed in pieces with his fall.

Now Chriſtian and his fellow heard him fall. So they called to know the matter, but there was none to anſwer, only they heard a groaning. Then ſaid Hopeful, Where are we now? Then was his fellow ſilent, as miſtruſting that he had led him out of the way; and now it began to rain, and thunder and lighten in a moſt dreadful manner; and the waters roſe amain.

Then Hopeful groaned in himſelf, ſaying, Oh, that I had kept on my way!

Chr. Who would have thought that this path ſhould have led us out of the way?

Hope. I was afraid on it at the very firſt, and therefore gave you that gentle caution. I would have ſpoke plainer, but that you are older than I.

Chr. Good Brother, be not offended, I am ſorry I have brought thee out of the way, and that I have put thee into ſuch imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

Chriſtian's repentance for leading his brother out of the way

Hope. Be comforted, my brother, for I forgive thee; and believe too, that this ſhall be for our good.

Chr. I am glad I have with me a merciful brother: But we muſt not ſtand thus; let us try to go back again.

Hope. But, good brother let me go before.

Chr No, if you pleaſe, let me go firſt; that if there be any danger, I may be firſt therein, becauſe by my means we are both gone out of the way.

Hope. No, ſaid Hopeful, you ſhall not go firſt; for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one, ſaying, *Let thine heart be towards the high-way*; *even the way that thou wenteſt, turn again.* But by this time the waters were greatly riſen, by reaſon of which, the way of going back was very dangerous. (Then I thought that it is eaſier going out of the way when we are in, than going in when we are out) Yet they adventured to go back, but it was ſo dark, and the flood was ſo high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the ſkill they had, get again to the ſtile that night, wherefore at laſt, lighting under a little ſhelter, they ſat down there until the day break: But being weary they fell aſleep. Now there was, not far from the place where they lay, a caſtle, called Doubting-Caſtle, the owner whereof was Giant Deſpair, and it was in his grounds they now were

They ſleep in the grounds of Giant Deſpair.

He finds them and carries them to Doubting-Caſtle.

were ſleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught Chriſtian and Hopeful aſleep in his grounds: Then with a grim and ſurly voice, he bid them awake, and aſked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had loſt their way. Then ſaid the Giant, you have this night treſpaſſed on me, by trampling in and lying on my ground, and therefore you muſt go along with me. So they were forced to go, becauſe he was ſtronger than they. They alſo had but little to ſay, for they knew themſelves in a fault. The Giant therefore drove them before him and put them into his caſtle, in a very dark dungeon, naſty and ſtinking to the ſpirits of theſe two men: Here then they lay from Wedneſday morning until Saturday night, without one bit of bread or drop of drink, or light, or any to aſk how they did: They were therefore here in evil caſe, and were far from friends and acquaintance. Now in this place Chriſtian had double ſorrow, becauſe it was through his unadviſed haſte that they were brought into this diſtreſs.

Giant Deſpair beats his priſoners.

Giant Deſpair counſels them to kill themſelves.

Now Giant Deſpair had a wife, and her name was Diffidence: So when he was gone to bed, he told his wife what he had done, to wit, That he had taken a couple of priſoners, and caſt them into his dungeon, for treſpaſſing on his grounds. Then he aſked her alſo, what he had beſt to do further to them. So ſhe aſked him what they were, whence they came, and whither they were bound? and he told her. Then ſhe counſelled him, that when he aroſe in the morning, he ſhould beat them without mercy: So when he aroſe, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there firſt falls to rating of them as if they were dogs, although they gave him never a word of diſtate; Then he falls upon them, and beat them fearfully, in ſuch ſort, that they were not able to help themſelves, or to turn them upon the floor. This done, he withdraws, and leaves them there to condole their miſery, and to mourn under their diſtreſs: So all that day they ſpent their time in nothing but ſighs and bitter lamentations. The next night ſhe talked with her huſband about them further, and underſtanding that they were yet alive, did adviſe him, to counſel them to make away with themſelves: So when morning was come, he goes to them in a ſurly manner, as before, and perceiving them to be very ſore with the ſtripes that he had given them the day before, he told them, that ſince they were never like to come out of that place, their only way would be forthwith to make an end of themſelves, either with knife, halter, or poiſon: For why, ſaid he, ſhould you chooſe life, ſeeing it is attended with ſo much bitterneſs: But they deſired him to let them go; with that he looked ugly upon them, and ruſhing to them had doubtleſs made an end of them himſelf, but that he fell into one of his fits (for he ſometimes in ſun-ſhiny weather fell into fits) and loſt for a time the uſe of his hand: wherefore he withdrew, and left them as before, to conſider what to do. Then did the priſoners conſult between themſelves, whether it was beſt to take his counſel or no; and thus they began to diſcourſe:

Chr. Brother, ſaid Chriſtian, what ſhall we do? The life that we now live is miſerable! For my part, I know not whether it is beſt to live thus or to die out of hand. *My ſoul chooſeth ſtrangling rather than life*, and the grave is more eaſy for me than this dungeon! Shall we be ruled by the giant?

Hope. Indeed our preſent condition is dreadful, and death would be far more welcome to me, than thus for ever to abide: but yet let us conſider, the Lord of the country to which we are going, hath ſaid, Thou ſhalt do no murder, no not to another man's perſon; much more then are we forbidden to take his counſel, to kill ourſelves. Beſides, he that kills another, can but commit murder upon his body: but for one to kill himſelf, is to kill body and ſoul at once. And moreover, my brother, thou talkeſt of eaſe in the grave, but haſt thou forgotten the hell, whither for certain the murderers go? For no murderer hath eternal life, &c. And let us conſider again, That all the law is not in the hand of Giant Deſpair: others, ſo far as I can underſtand, have been taken by him, as well as we; and yet have eſcaped out of his hands. Who knows, but that God who made the world, may cauſe that Giant Deſpair may die, or that, at ſome time or other, he may forget to lock us in; or that he may in a ſhort time have another of his fits before us, and may looſe the uſe of his limbs? And if ever that ſhould come to paſs again, for my part I am reſolved to pluck up the heart of a man, and to try my utmoſt to get from under his hand. I was a fool that I did not try to do it before; but however, my brother, let's be patient, and endure a while, the time may come that may give us a happy releaſe: But let us not be our own murderers. With theſe words Hopeful at preſent did moderate the mind of his brother; ſo they continued together (in the dark) that day in their ſad and doleful condition.

Well, towards evening the giant goes down into the dungeon again, to ſee if his priſoners had taken his counſel; but when he came there, he found them alive; and truly alive was all; for now, what for want of bread and water, and by reaſon of the wounds they received when he beat them, they could do little but breathe. But I ſay, he found them alive; at which he fell into a grievous rage, and told them, That ſeeing they had diſobeyed his counſel, it ſhould be worſe with them than if they had never been born.

At this they trembled greatly, and I think that Chriſtian fell into a ſwoon; but coming a little to himſelf again, they renewed their diſcourſe about the Giant's counſel, and whether yet they had beſt take it or no. Now Chriſtian again ſeemed for doing it, but Hopeful made his ſecond reply as followeth.

Hope. My brother, ſaid he, rememberest thou not, how valiant thou haſt been heretofore? Apollyon could not cruſh thee nor could all that thou didſt hear, or ſee, or feel in the valley of the ſhadow of death; what hardſhip, terror, and amazement haſt thou already gone through, and art thou now nothing but fear? Thou ſeeſt that I am in the dungeon with thee, a far weaker man by nature than thou art, alſo this Giant has wounded me as well as thee, and hath alſo cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exerciſe a little more patience: Remember how thou playedſt the man at Vanity Fair, and was neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us (at leaſt to avoid the ſhame that becomes not a chriſtian to be found in) bear up with patience as well as we can.

Now night being come again, and the Giant and his wife being in bed, ſhe aſked him concerning the priſoners, and if they had taken his counſel: To which he replied; They are ſturdy rogues, they chooſe rather to bear all hardſhips, than to make away with themſelves. Then ſaid ſhe; take them into the caſtle-yard to-morrow, and ſhew them the bones and ſkulls of thoſe that thou haſt already diſpatched, and make them believe e're a week comes to an end, thou alſo wilt tear them in pieces, as thou haſt done their fellows before them.

So when the morning was come, the Giant goes to them again, and takes them into the caſtle-yard, and ſhews them as his wife had bidden him: Theſe, ſaid he, were pilgrims as you are, once, and they treſpaſſed on my grounds, as you have done, and when I thought fit, I tore them in pieces, and ſo within ten days I will do you; go, get you down to your den again, and with that he beat them all the way thither. They lay therefore all day of Saturday in lamentable caſe, as before. Now when night was come, and when Mrs. Diffidence and her huſband the Giant were got to bed, they began to renew their diſcourſe of their priſoners; and withal, the old Giant wondered that he could neither by his blows nor counſel bring them to an end. And with that his wife replied; I fear, ſaid ſhe, that they live in hopes that ſome will come to relieve them, or that they have pick-locks about them, by the means of which they hope to eſcape. And ſayeſt thou ſo, my dear, ſaid the Giant; I will therefore ſearch them in the morning.

The Giant threatened, that ſhortly he would pull them in pieces.

Well, on Saturday about midnight they began to pray, and continued in prayer till almoſt break of day.

Now, a little before it was day, good Chriſtian, as one half amazed, brake out in this paſſionate ſpeech; What a fool (quoth he) am I, thus to lie in a ſtinking dungeon, when I may as well walk at liberty? I have a key in my boſom, called Promiſe, that will (I am perſuaded) open any lock in Doubting-caſtle. Then ſaid Hopeful, That is good news, good brother, pluck it out of thy boſom and try.

A key in Chriſtian's boſom opens any lock in Doubting-caſtle.

Then Chriſtian pulled it out of his boſom, and began to try at the dungeon door, whoſe bolt (as he turned the key) gave back, and the door flew open with eaſe, and Chriſtian and Hopeful both came out. Then he went to the outward door that leads into the caſtle-yard, and with his key opened that door alſo. After he went to the iron gate, for that muſt be opened too, but that lock went very hard, yet the key did open it. Then they thruſt open the gate to make their eſcape with ſpeed; but that gate as it opened made ſuch a cracking, that it waked Giant Deſpair, who haſtily riſing to purſue his priſoners, felt his limbs to fail, for his fits took him again, ſo that he could by no means go after them. Then they went on, and came to the king's highway, and ſo were ſafe, becauſe they were out of his juriſdiction.

Now, when they were gone over the ſtile, they began to contrive with themſelves what they ſhould do at that ſtile, to prevent thoſe that ſhall come after from falling into the hands of Giant Deſpair. So they conſented to erect there a pillar, and to engrave upon the ſide thereof this ſentence; 'Over this ſtile is the way to 'Doubting-caſtle, which is kept by Giant 'Deſpair, who deſpiſeth the king of the 'cœleſtial country, and ſeeks to deſtroy 'his holy pilgrims.' Many therefore that followed after, read what was written, and

and eſcaped the danger. This done, they ſang as follows:

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground.
And let them that come after have a care,
Leſt they for treſpaſſing, his priſ'ners are,
Whoſe Caſtle's Doubting, and whoſe name's
Deſpair.

They went then till they came to the Delectable Mountains; which mountains belong to the lord of that hill, of which we have ſpoken before; ſo they went up to the mountains, to behold the gardens and orchards, the vineyards, and fountains of water; where alſo they drank and waſhed themſelves, and did freely eat of the vineyards. Now there was on the tops of thoſe mountains, ſhepherds feeding their flocks, and they ſtood by the highway ſide. The pilgrims therefore went to them, and leaning upon their ſtaves, (as is common with weary pilgrims, when they ſtand to talk with any by the way) they aſked, Whoſe Delectable Mountains are theſe? And whoſe be the ſheep that feed upon them?

Shep. Theſe mountains are Emanuel's land, and they are within ſight of his city; and the ſheep alſo are his, and he laid down his life for them.

Chr. Is this the way to the cœleſtial city?

Shep. You are juſt in the way.

Chr. How far is it thither?

Shep. Too far for any, but thoſe that ſhall get thither indeed.

Chr. Is the way ſafe or dangerous?

Shep. Safe for thoſe for whom it is to be ſafe, *but tranſgreſſors ſhall fall therein?*

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shep. The lord of theſe mountains hath given us a charge *not to be forgetful to entertain ſtrangers*, therefore the good of the place is before you.

I ſaw alſo in my dream, That when the ſhepherds perceived that they were wayfaring men, they alſo put queſtions to them, (to which they made anſwer as in other places) as, Whence came you? And how got you into the way? And by what means have you ſo perſevered therein? For, but few of them that begin to come hither, do ſhew their face on theſe mountains. But when the ſhepherds heard their anſwers, being pleaſed therewith, they looked very lovingly upon them, and ſaid, Welcome to the Delectable Mountains.

The ſhepherds, I ſay, whoſe names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of what was ready at preſent. They ſaid, moreover, We would that you ſhould ſtay here a while, to be acquainted with us, and yet more to ſolace yourſelves with the good of the Delectable Mountains. They then told them, That they were content to ſtay; ſo they went to their reſt that night, becauſe it was very late.

They are ſhewn wonders.

Then I ſaw in my dream, That in the morning the ſhepherds called up Chriſtian and Hopeful to walk with them upon the mountains: So they went forth with them, and walked a while, having a pleaſant proſpect on every ſide. Then ſaid the ſhepherds one to another, ſhall we ſhew theſe pilgrims ſome wonders? So when they had concluded to do it, they had them firſt to the top of an hill, called Error, which was very ſteep on the fartheſt ſide, and bid them look down to the bottom. So Chriſtian and Hopeful looked down, and ſaw at the bottom ſeveral men daſhed all to pieces by a fall that they had from the top. Then ſaid Chriſtian, What meaneth this? The ſhepherds anſwered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the reſurrection of the body? They anſwered, Yes. Then ſaid the ſhepherds, Thoſe that you ſee daſhed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, (as you ſee) for an example for others to take heed how they clamber too high, or how they come too near to the brink of this mountain.

Then I ſaw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off: Which when they did, they perceived, as they thought, ſeveral men walking up and down among the tombs that were there: And they perceived that the men were blind, becauſe they ſtumbled ſometimes upon the tombs, and becauſe they could not get out from among them. Then ſaid Chriſtian what means this?

The ſhepherds then anſwered, Did you not ſee a little below theſe mountains a ſtile that led into a meadow, on the left hand of this way? They anſwered, Yes. Then ſaid the ſhepherds, From that ſtile there goes a path that leads directly to Doubting-caſtle, which is kept by Giant Deſpair, and theſe men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that ſame ſtile. And becauſe the right way was rough in that place, they choſe to go out of it into that meadow, and there were taken by Giant Deſpair, and caſt into Doubting-caſtle; where, after they had a while been kept in the dungeon, he at laſt did put out their eyes,

and

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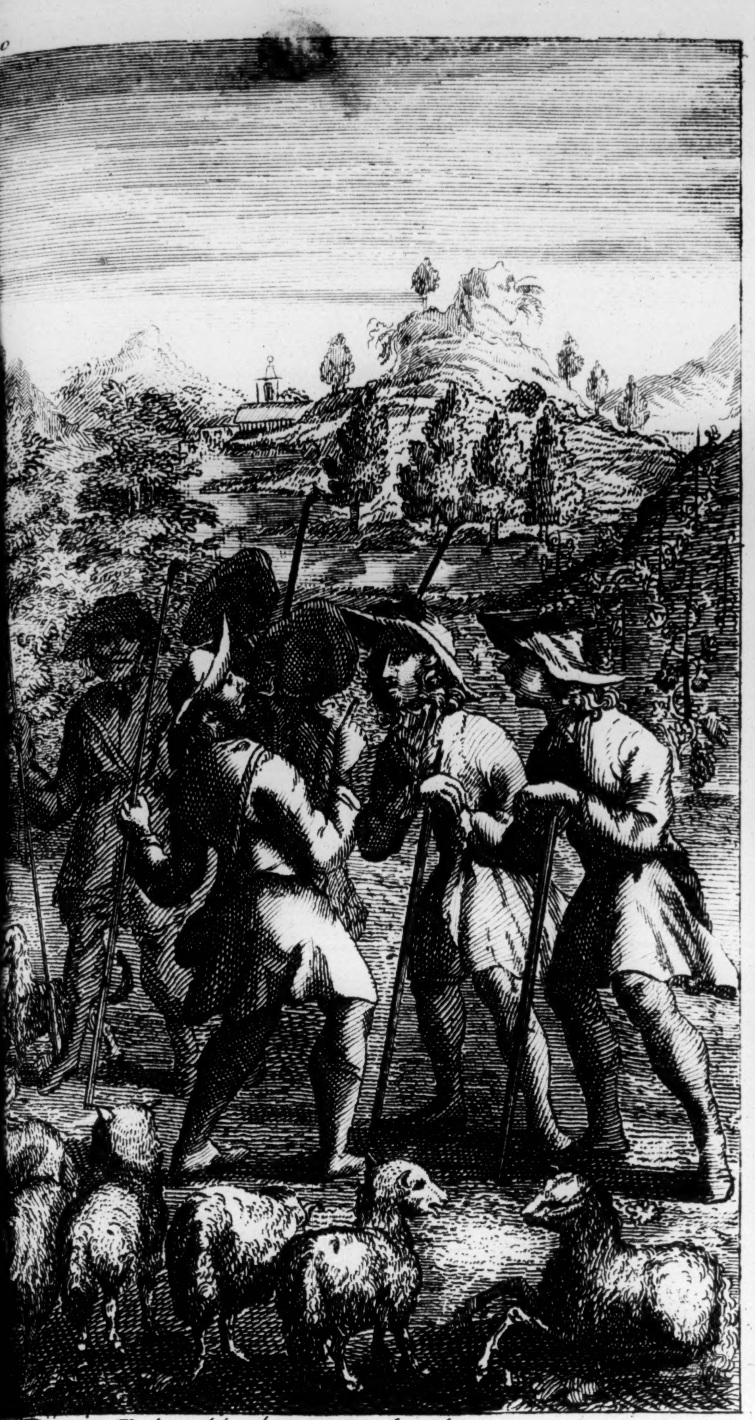

Mountains Delectable they now aſcend,
Where Shepherds be, which to them do Commend,
Alluring things, and Things that Cautious are,
Pilgrims are Steady, kept by Faith and Fear.

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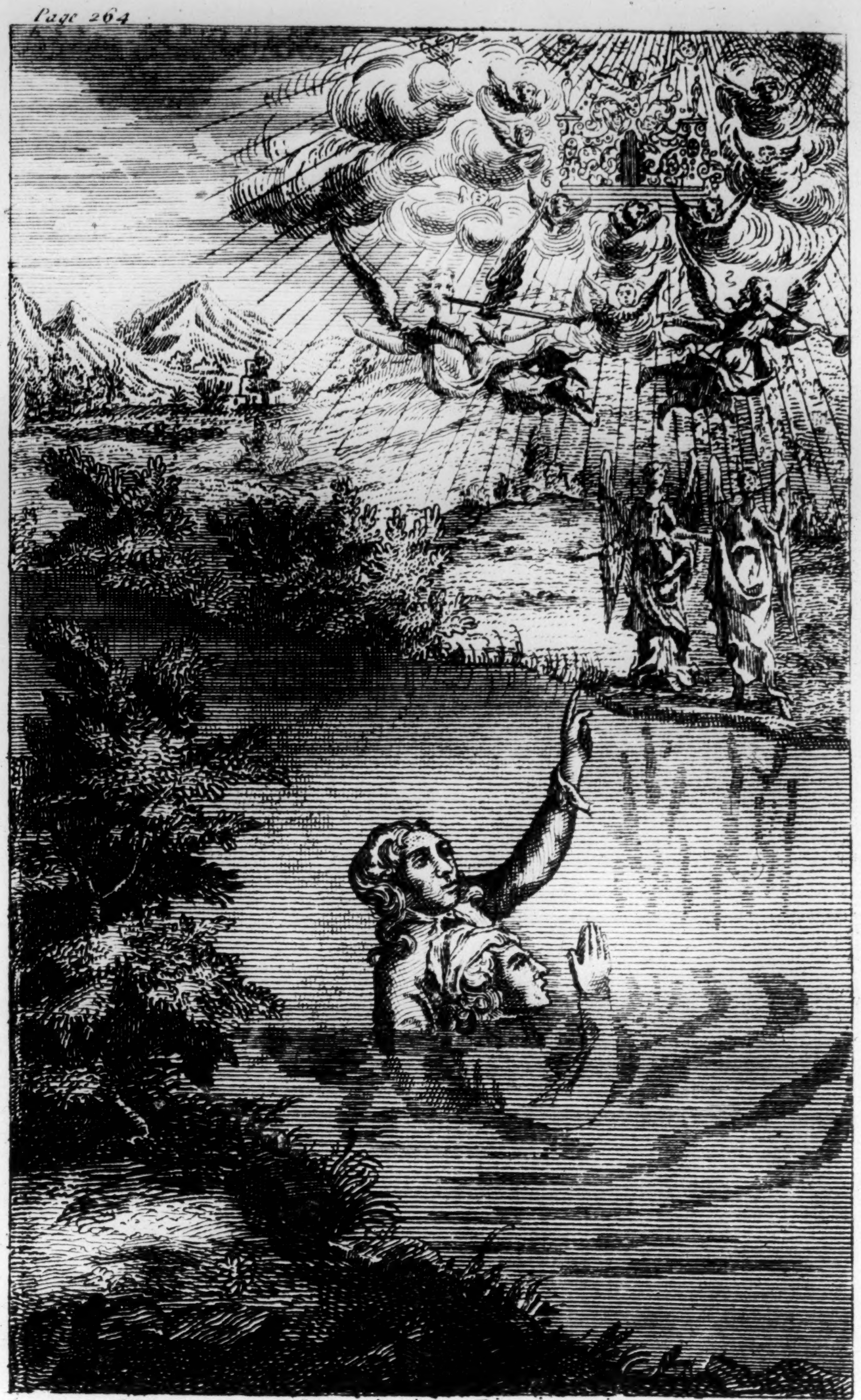

Now, now look how the holy Pilgrims ride,
Clouds are their Chariots, Angels are their Guide,
Who would not here for him all Hazards run,
That thus provides for his, when this Worlds done.

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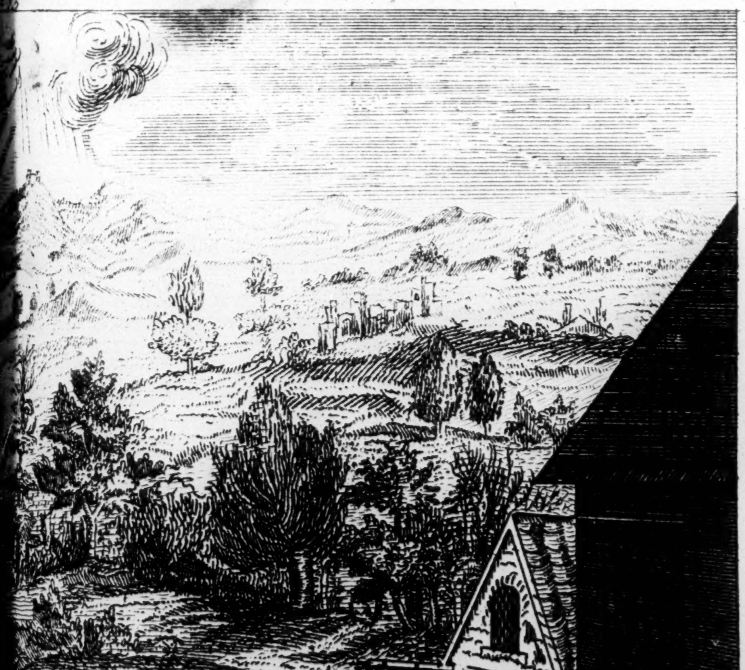

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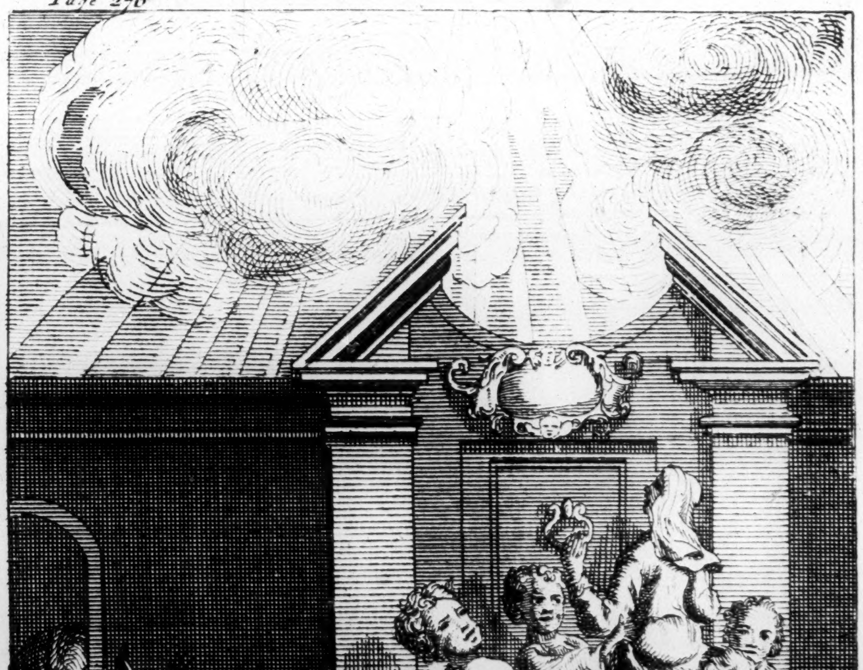

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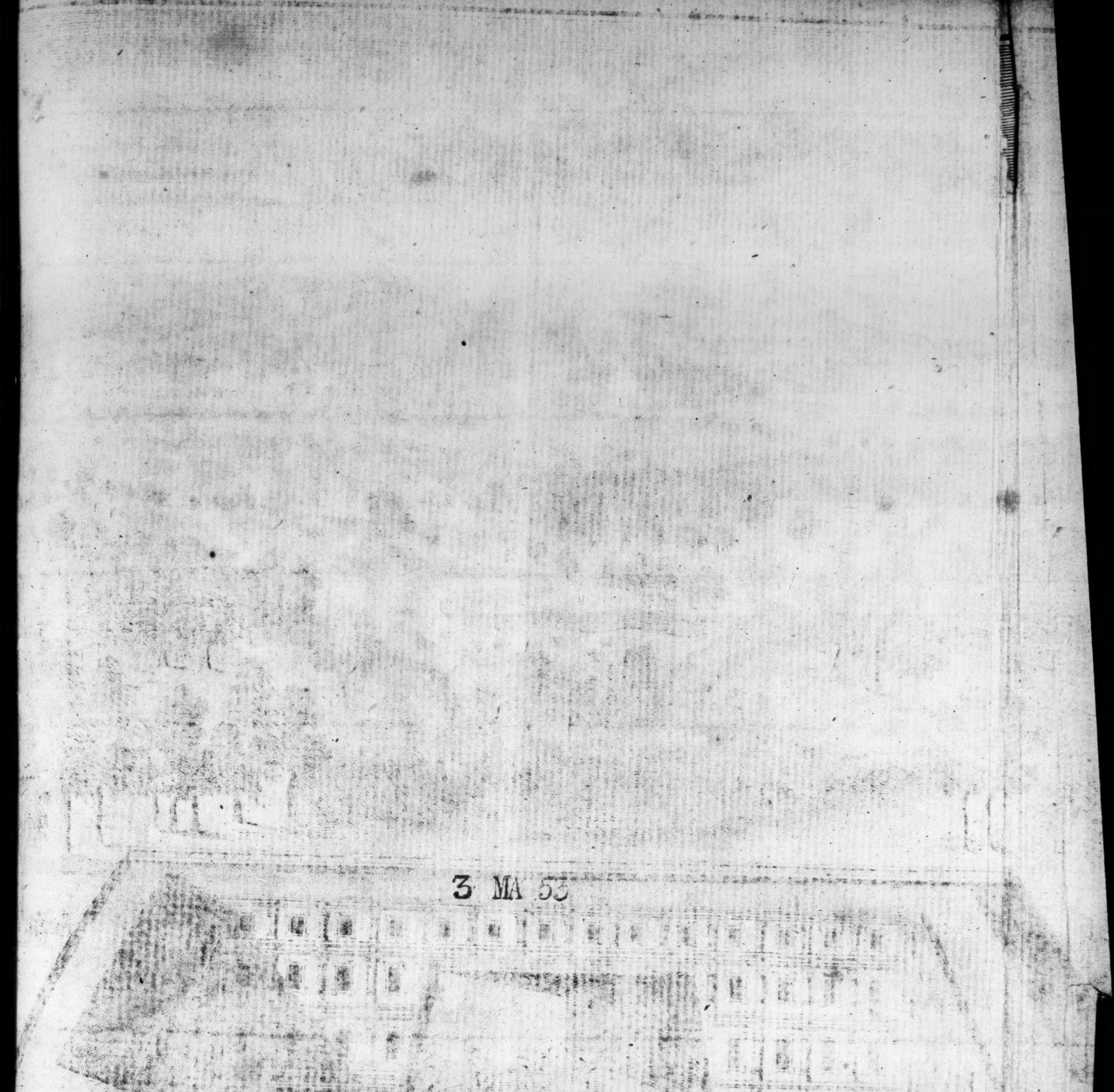

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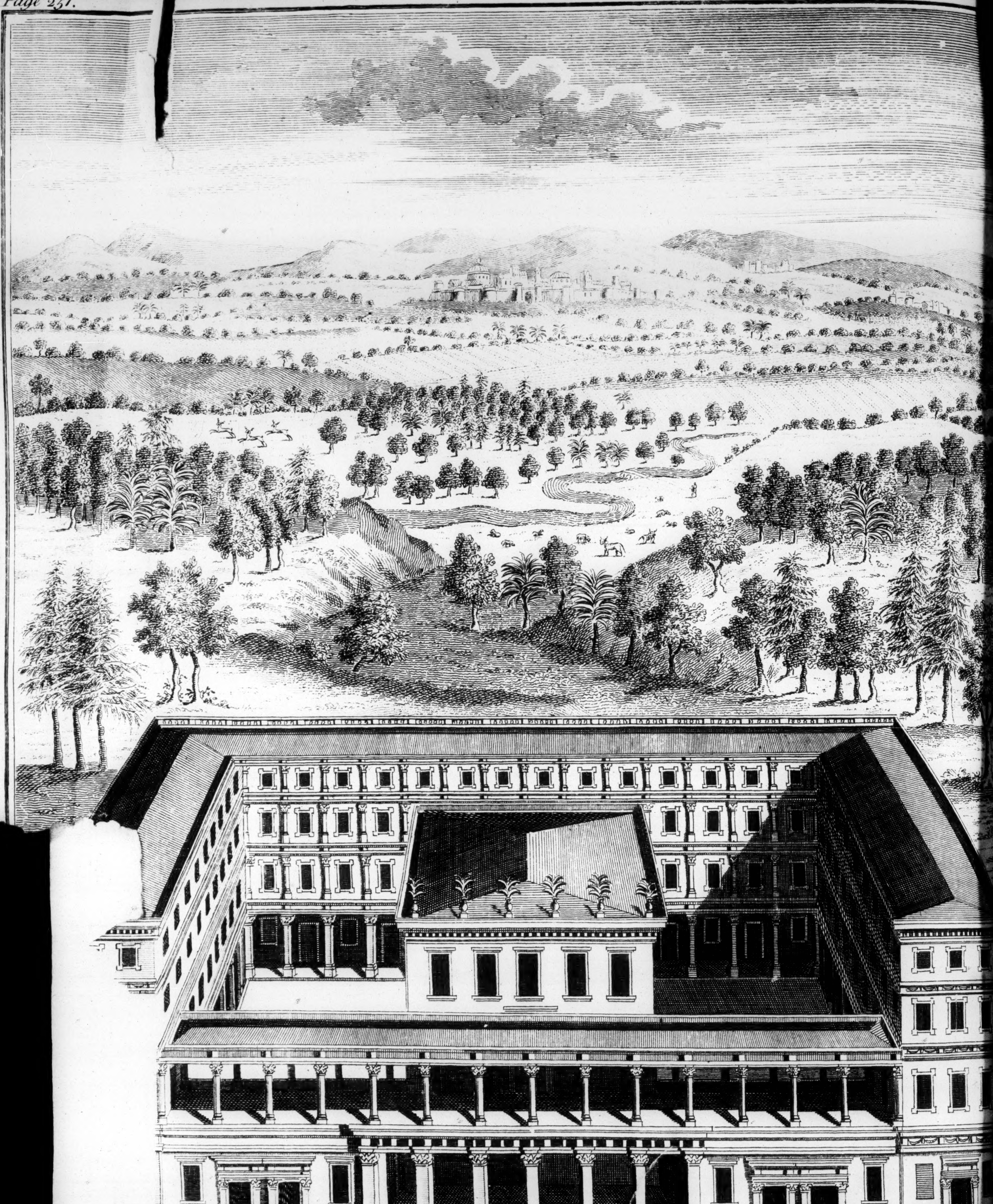

banon.

and led them among thoſe tombs, where he has left them to wander to this very day, that the ſaying of the wiſe man might be fulfilled, *He that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.* Then Chriſtian and Hopeful looked upon one another, with tears guſhing out, but yet ſaid nothing to the ſhepherds.

Then I ſaw in my dream, That the ſhepherds had them to another place in a bottom, where was a door in the ſide of an hill, and they opened the door, and bid them look in: They looked in therefore, and ſaw that within it was very dark and ſmoaky; they alſo thought that they heard there a rumbling noiſe, as of fire, and a cry of ſome tormented, and that they ſmelt the ſcent of brimſtone. Then ſaid Chriſtian, What means this? The ſhepherds told them, This is a bye-way to hell, a way that hypocrites go in at; namely, ſuch as ſell their birth-right with Eſau; ſuch as ſell their maſter, with Judas; ſuch as blaſpheme the goſpel, with Alexander; and that lie and diſſemble, with Ananias and Sapphira his wife.

A bye-way to hell.

Then ſaid Hopeful to the ſhepherds, I perceive that theſe had on them, even every one, a ſhew of pilgrimage, as we have now, had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on pilgrimage in their days, ſince they notwithſtanding were thus miſerably caſt away.

Shep. Some farther, and ſome not ſo far as theſe mountains.

Then ſaid the pilgrims one to another, We have need to cry to the ſtrong for ſtrength.

Shep. Ay, and you will have need to uſe it, when you have it, too.

By this time the pilgrims had a deſire to go forwards, and the ſhepherds a deſire they ſhould; ſo they walked together towards the end of the mountains. Then ſaid the ſhepherds one to another, Let us here ſhew the pilgrims the gates to the cœleſtial city, if they have ſkill to look through our perſpective-glaſs. The pilgrims then lovingly accepted the motion: ſo they had them to the top of an high hill, called Clear, and gave them the glaſs to look.

Then they tried to look, but the remembrance of the laſt thing that the ſhepherds had ſhewed them, made their hands ſhake; by means of which impediment, they could not look ſteadily through the glaſs; yet they thought they ſaw ſomething like the gate, and alſo ſome of the glory of the place. Then they went away and ſang,

The fruits of ſervile fear.

Thus by the ſhepherds ſecrets are reveal'd,
Which from all other men are kept conceal'd:
Come to the ſhepherds then, if you would ſee
Things deep, things hid, and that myſterious be.

When they were about to depart, one of the ſhepherds gave them a *note of the way.* Another of them bid them *Beware of the flatterer.* The third bid them *take heed that they ſleep not upon the inchanted ground.* And the fourth bid them *God ſpeed.* So I awoke from my dream.

And I ſlept, and dreamed again, and ſaw the ſame two pilgrims going down the mountains along the highway towards the city. Now a little below theſe mountains on the left hand, lieth the country of Conceit; from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore, they met with a very briſk lad, that came out of that country; and his name was Ignorance. So Chriſtian aſked him *from what parts he came, and whither he was going.*

Ignor. Sir, I was born in the country that lieth off there, a little on the left hand, and am going to the cœleſtial city.

Chr. But how do you think to get in at the gate, for you may find ſome difficulty there.

Ignor. As other good people do, ſaid he.

Chr. But what have you to ſhew at that gate, that the gate ſhould be opened to you?

Ignor. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, faſt, pay tithes, and give alms, and have left my country, for whither I am going.

Chr. But thou cameſt not in at the wicket-gate that is at the head of this way; thou cameſt in hither through that ſame crooked lane, and therefore I fear, however thou may'ſt think of thyſelf, when the reckoning-day ſhall come, thou wilt have laid to thy charge, that thou art a thief and a robber, inſtead of getting admittance into the city.

Ignor. Gentlemen, Ye be utter ſtrangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off our country; I cannot think that any men in all our parts, do ſo much as know the way to it; nor need they matter whether they do or no, ſince we have, as you ſee, a fine pleaſant green lane, that comes down from our country the next way into it.

When Chriſtian ſaw that the man was wiſe in his own conceit, he ſaid to Hopeful whiſperingly, *There is more hopes of a fool than of him.* And ſaid moreover, *When he that is a fool walketh by the way, his wiſdom faileth him, and he ſaith to every one, that he is a fool.* What, ſhall we talk farther with him, or out-go him at preſent, and ſo leave him to think of what he hath heard already; and then ſtop again for him afterwards, and ſee if by degrees we can do any good of him? Then ſaid Hopeful,

Let ignorance a little while now muſe
On what is ſaid, and let him not refuſe
Good counſel to embrace, leſt he remain
Still ignorant of what's the chiefeſt gain.
God ſaith, Thoſe that no underſtanding have,
(Altho' he made them) them he will not ſave.

Hope. He farther added, It is not good, I think, to ſay to him all at once; let us paſs him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and Ignorance he came after. Now when they had paſſed him a little way, they entered into a very dark lane, where they met a man whom ſeven devils had bound with ſeven ſtrong cords, and were carrying of him back to the door that they ſaw on the ſide of the hill: Now good Chriſtian began to tremble, and ſo did Hopeful his companion: yet, as the devils led away the man, Chriſtian looked to ſee if he knew him; and he thought it might be one Turnaway, that dwelt in the town of Apoſtacy. But he did not perfectly ſee his face; for he did hang his head like a thief that is found. But being gone paſt, Hopeful looked after him, and eſpied on his back a paper, with this inſcription, *Wanton profeſſor, and damnable apoſtate.* Then ſaid Chriſtian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was Little-Faith, but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this paſſage, there comes down from Broad-way-Gate, a lane called Dead-Man's-Lane, ſo called, becauſe of the murders that are commonly done there: And this Little-Faith going on pilgrimage, as we do now, chanced to ſit down there, and ſlept: Now there happened at that time to come down the lane from Broad-way-Gate, three ſturdy rogues, and their names were Faint-heart, Miſtruſt, and Guilt, (three brothers) and they eſpying Little-Faith where he was, came galloping up with ſpeed. Now the good man was juſt awakened from his ſleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him ſtand. At this Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then ſaid Faint-Heart, deliver thy purſe; but he making no haſte to do it, (for he was loth to loſe his money) Miſtruſt ran up to him, and thruſting his hand into his pocket, pulled out thence a bag of ſilver. Then he cried out, Thieves, thieves. With that Guilt, with a great club that was in his hand, ſtruck Little-Faith on the head, and with that blow fell'd him flat to the ground; where he lay bleeding as one that would bleed to death. All this while, the thieves ſtood by. But at laſt, they hearing that ſome were upon the road, and fearing leſt it ſhould be one Great-Grace, that dwells in the city of Good-Confidence, they betook themſelves to their heels, and left this good man to ſhift for himſelf. Now after a while, Little-Faith came to himſelf, and getting up, made ſhift to ſcrabble on his way. This was the ſtory.

The deſtruction of one Turnaway.

Hope. But did they take from him all that ever he had?

Chr. No, The place where his jewels were, they never ranſack'd; ſo thoſe he kept ſtill. But, as I was told, the good man was much afflicted for his loſs; for the thieves got moſt of his ſpending-money. That which they got not, (as I ſaid) were jewels; alſo he had a little odd money left, but ſcarce enough to bring him to his journey's end; nay, (if I was not miſ-informed) he was forced to beg as he went, to keep himſelf alive; (for his jewels he might not ſell.) But beg and do what he could, he went (as we ſay) with many a hungry belly, the moſt part of the reſt of the way.

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the cœleſtial gate?

Chr. It is a wonder; but they got not that; though they miſſed it not through any good cunning of his; for he being diſmay'd with their coming upon him, had neither power nor ſkill to hide any thing, ſo it was more by good providence than by his endeavour, that they miſſed of that good thing.

Hope. But it muſt needs be a comfort to him, that they got not his jewels from him.

Chr. It might have been great comfort to him, had he uſed it as he ſhould: but they that told me the ſtory, ſaid, That he made but little uſe of it all the reſt of the way; and that becauſe of the diſmay that he had in the taking away his money: indeed he forgot it a great part of the reſt of his journey; and beſides, when at any time it came into his mind, and he began to be comforted therewith, then would freſh thoughts of his loſs come again upon him, and thoſe thoughts would ſwallow up all.

Hope. Alas, poor man! This could not but be a great grief unto him!

Chr. Grief, Ay, a grief indeed. Would it not have been ſo to any of us, had we been uſed as he, to be robbed and wounded too, and that in a ſtrange place, as he was? It is a wonder he did not die with grief, poor heart: I was told that he ſcattered almoſt all the reſt of the way with nothing but doleful and bitter complaints. Telling alſo to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how, who they were that did it, and what he loſt; how he was wounded, and that he hardly eſcaped with his life.

Hope. But it is a wonder that his neceſſity did not put him upon ſelling or pawning ſome of his jewels, that he might have wherewithal to relieve himſelf in his journey.

Chriſtian ſnubs his fellow for unadviſed ſpeaking.

Chr. Thou talkeſt like one upon whoſe head is the ſhell to this very day: for what ſhould he pawn them? or to whom ſhould he ſell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be adminiſtered to him. Beſides, had his jewels been miſſing at the gate of the cœleſtial city, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worſe to him than the appearance and villainy of ten thouſand thieves.

Hope. Why art thou ſo tart, my brother? Eſau ſold his birth-right, and that for a meſs of pottage, and that birth-right was his greateſt jewel; and if he, why might not Little-Faith do ſo too?

Chr. Eſau did ſell his birth-right indeed, and ſo do many beſides, and by ſo doing exclude themſelves from the chief bleſſing, as alſo that caitiff did; but you muſt put a difference betwixt Eſau and Little-Faith, and alſo betwixt their eſtates. Eſau's birth-right was typical, but Little-Faith's jewels were not ſo. Eſau's belly was his God, but Little-Faith's belly was not ſo. Eſau's want lay in his fleſhly appetite, Little-Faith's did not ſo: Beſides, Eſau could ſee no farther than to the fulfilling of his luſts; *For I am at the point to die*, ſaid he, *and what good will this birth-right do me*. But Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from ſuch extravagancies, and made to ſee and prize his jewels more, than to ſell them as Eſau did his birth-right. You read not any where that Eſau had faith, no, not ſo much as a little; therefore no marvel if where the fleſh only bears ſway, (as it will in that man where no faith is to reſiſt) if he ſells his birth-right, and his ſoul and all, and that to the devil of hell; for it is with ſuch, as it is with the aſs, *who in her occaſions cannot be turned away*. When their minds are ſet upon their luſts, they will have them, whatever they coſt; but Little-Faith was of another temper, his mind was on things divine; his livelihood was upon things that were ſpiritual and from above; therefore, to what end ſhould he that is of ſuch a temper ſell his jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you perſuade the turtle-dove to live upon carrion like the crow; Though faithleſs ones can for carnal luſts, pawn, or mortgage, or ſell what they have, and themſelves outright to boot; yet they that have faith, ſaving faith, though but a little of it, cannot do ſo. Here, therefore, my brother, is thy miſtake.

Compariſon between the turtle-dove and the crow.

Hope. I acknowledge it; but yet your ſevere reflection had almoſt made me angry.

Chr. Why, I did but compare thee to ſome of the birds that are of the briſker ſort, who will run to and fro in untrodden paths with the ſhell upon their heads: But paſs by that, and conſider the matter under debate, and all ſhall be well betwixt thee and me.

Hope. But, Chriſtian, theſe three fellows, I am perſuaded in my heart, are but a company of cowards: Would they have run elſe, think you, as they did, at the noiſe of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have ſtood one bruſh with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have ſaid, but few have found it ſo in the time of trial. As for a great heart, Little-Faith had none; and I perceive by thee, my brother, hadſt thou been the man concerned, thou art but for a bruſh, and then to yeild. And verily, ſince this is the height of thy ſtomach, now they are at a diſtance from us, ſhould they appear to thee, as they did to him, they might put thee to ſecond thoughts.

But conſider again, they are but journeymen thieves; they ſerve under the king of the bottomleſs pit; who, if need be, will come in to their aid himſelf, and his voice is *as the roaring of a lion*. I myſelf have been engaged as this Little-Faith was, and I found it a terrible thing. Theſe three villains ſet upon me, and I beginning like a Chriſtian to reſiſt, they gave but a call, and in came their maſter; I would, (as the ſaying is) have given my life for a penny; but that, as God would have it, I was cloathed with armour of proof. Ay, and yet, though I was ſo harneſſed, I found it hard work to quit myſelf like a man; no man can tell what in that combat attends us, but he that hath been in the battle himſelf.

Hope. Well, but they ran, you ſee, when they did but ſuppoſe that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their maſter, when Great-Grace hath but appeared; and no marvel, for he is the king's champion: But I tro, you will put ſome difference betwixt Little-Faith and the king's champion. All the king's ſubjects are not his champions, nor can they, when tried, do ſuch feats of war as he. Is it meet to think, that a little child ſhould handle Goliah as David did? Or, that there ſhould be the ſtrength of an ox in a wren? Some are ſtrong, ſome are weak; ſome have great faith, ſome have little; this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-Grace for their ſakes.

Chr. If it had been he, he might have had his hands full: For I muſt tell you, that though Great-Grace is excellent good at his weapons, and has and can, ſo long as he keeps them at ſword's point, do well enough with them; yet, if they get within him, even Faint-Heart, Miſtruſt, or the other, it ſhall go hard, but they will throw up his heels. And when a man is down, you know, what can he do?

Whoſo looks well upon Great-Grace's face, ſhall ſee thoſe ſcars and cuts there, that ſhall eaſily give demonſtration of what I ſay. Yea, once I heard that he ſhould ſay, (and that when he was in the combat) We deſpaired even of life. How did theſe ſturdy rogues and their fellows make David groan, mourn, and roar? Yea, Haman and Hezekiah too, though champions in their day, were forced to beſtir them, when by theſe aſſaulted; and yet notwithſtanding they had their coats ſoundly bruſhed by them. Peter, upon a time, would go try what he could do; but though ſome do ſay of him, that he is the prince of the apoſtles, they handled him ſo, that they made him at laſt afraid of a ſorry girl.

Beſides, their king is at their whiſtle; he is never out of hearing; and if at any time they be put to the worſt, he, if poſſible, comes in to help them; And of him it is ſaid, *The ſword of him that layeth at him cannot hold; the ſpear, the dart, nor the habergeon; he eſteemeth iron as ſtraw, and braſs as rotten wood. The arrow cannot make him fly; ſling-ſtones are turned, with him, into ſtubble; darts are counted as ſtubble; he laugheth at the ſhaking of a ſpear*. What can a man do in this caſe? It is true, if a man could at every turn have Job's horſe, and had ſkill and courage to ride him, he might do notable things. *For his neck is cloathed with thunder; he will not be afraid as the graſs-hopper; the glory of his noſtrils is terrible; he paweth in the valley, rejoiceth in his ſtrength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the ſword. The quiver rattleth againſt him, the glittering ſpear, and the ſhield. He ſwalloweth the ground with fierceneſs and rage, neither believeth he that it is the ſound of the trumpet. He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thundering of the captains and the ſhoutings.*

But for ſuch footmen as thee and I are, let us never deſire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood, for ſuch commonly come by the worſt when tried. Witneſs Peter, of whom I made mention before, he would ſwagger, ay, he would; he would, as his vain mind prompted him to ſay, do better, and ſtand more for his maſter than all men; but who ſo foiled and run down by theſe villains as he?

When therefore we hear that ſuch robberies are done on the king's highway, two things become us to do; Firſt, to go out harneſſed, and to be ſure to take a ſhield with us; for it was for want of that that he that laid ſo luſtily at Leviathan could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that had ſkill, hath ſaid, *Above all, take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.*

It is good alſo that we deſire of the king a convoy, yea that he will go with us himſelf. This made David rejoice when in the valley of the ſhadow of death; and Moſes was rather for dying where he ſtood, than to go one ſtep without his God. O, my brother, if he will but go along with us, what need we be afraid of ten thouſands that ſhall ſet themſelves againſt us? but without him, the proud helpers fall under the ſlain.

I, for my part, have been in the fray before now; and though (through the goodneſs of him that is beſt) I am as you ſee, alive, yet I cannot boaſt of my manhood. Glad ſhall I be, if I meet with no more ſuch brunts; though I fear we are not got beyond all danger. However, ſince the lion and the bear have not as yet devoured me, I hope God will alſo deliver us from the next uncircumciſed Philiſtine.

Then ſang Chriſtian:

Poor Little-Faith! Haſt been among the
Thieves!
Waſt robb'd! Remember this, whoſo believes,

And get more faith, then ſhall you victors be
Over ten thouſand, elſe ſcarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they ſaw a way put itſelf into their way, and ſeemed withal to lie as ſtrait as the way which they ſhould go; and here they knew not which of the two to take, for both ſeemed ſtrait before them; therefore here they ſtood ſtill to conſider. And as they were thinking about the way, behold a man black of fleſh, but covered with a very light robe; came to them, and aſked them why they ſtood there? They anſwered, They were going to the cœleſtial city, but knew not which of theſe ways to take. Follow me, ſaid the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them ſo from the city, that they deſired to go to, that in a little time their faces were turned away from it; yet they followed him. But, by and by, before they were aware, he led them both within the compaſs of a net, in which they were both ſo entangled, that they knew not what to do; and with that, the *white robe fell off the black man's back:* Then they ſaw where they were. Wherefore there they lay crying ſome time, for they could not get themſelves out.

Chriſtian and his fellow deluded, and taken in a net.

Chr. Then ſaid Chriſtian to his fellow, now do I ſee myſelf in an error. Did not the ſhepherds bid us beware of the flatterers? As is the ſaying of the wiſe man, ſo we have found it this day: *A man that flattereth his neighbour, ſpreadeth a net for his feet.*

They bewail their condition.

Hope. They alſo gave us a note of directions about the way, for our more certain finding thereof; but therein we have alſo forgotten to read, and have not kept ourſelves from the paths of the deſtroyer. Here David was wiſer than we; for, ſaith he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the deſtroyer.* Thus they lay bewailing themſelves in the net. At laſt they eſpied a ſhining one coming toward them with a whip of ſmall cord in his hand. When he was come to the place where they were, he aſked them whence they came, and what they did there. They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man, cloathed in white, who bid us, ſaid they, follow him, for he was going thither too. Then ſaid he with the whip, It is Flatterer, a falſe apoſtle, that hath transformed himſelf into an angel of light. So he rent the net, and let the men out. Then ſaid he to them, follow me, that I may ſet you in your way again, ſo he led them back to the way which they had left to follow the flatterer. Then he aſked them, ſaying, Where did you lie the laſt night? They ſaid, With the ſhepherds, upon the Delectable Mountains. He aſked them then, if they had not a note of directions for the way? They anſwered, Yes. But did you, ſaid he, when you were at a ſtand, pluck out and read your note? They anſwered, No. He aſked them, Why? They ſaid, they forgot. He aſked moreover, If the ſhepherds did not bid them beware of the Flatterer? They anſwered, Yes. But we did not imagine, ſaid they, that this fine-ſpoken man had been he.

They are examined and convicted of forgetfulneſs.

Then I ſaw in my dream, That he commanded them to lie down; which when they did, he chaſtized them ſore, to teach them the good way wherein they ſhould walk: And as he chaſtized them, he ſaid, *As many as I love, I rebuke and chaſten; be zealous, therefore, and repent.* This done, he bid them go on their way, and take good heed to the other directions of the ſhepherds. So they thanked him for all his kindneſs, and went ſoftly along the right way, ſinging:

They are whipt and ſent on their way.

Come hither, you that walk along the way,
See how the pilgrims fare that go aſtray;
They catched are in an entangled net,
'Cauſe they good counſel lightly did forget:
'Tis true, they reſcu'd were, but yet you ſee
They're ſcourg'd to boot. Let this your caution be.

Now, after a while, they perceived afar off, one coming ſoftly, and alone, all along the highway to meet them. Then ſaid Chriſtian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

Hope. I ſee him, let us take heed to ourſelves now, leſt he ſhould prove a flatterer alſo. So he drew nearer and nearer, and at laſt came up to them. His name was Atheiſt, and he aſked them whither they were going.

Chr. We are going to the Mount Zion.

Then Atheiſt fell into a very great laughter.

Chr. What is the meaning of your laughter?

Atheiſt. I laugh to ſee what ignorant perſons you are, to take upon you ſo tedious a journey, and yet are like to have nothing but your travel for your pains.

Chr. Why, Man? Do you think we ſhall not be received?

Atheiſt. Received! There is no ſuch place as you dream of in all this world.

Chr. But there is in the world to come.

Atheiſt. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to ſee, and have been ſeeking this city theſe twenty years, but find no more of it than I did the firſt day I ſet out.

Chr. We have both heard, and believe that there is ſuch a place to be found.

Atheiſt. Had not I, when at home, believed, I had not come thus far to ſeek; but finding none, (and yet I ſhould, had there been ſuch a place to be found, for I have gone to ſeek it farther than you) I am going back again, and will ſeek to refreſh myſelf with the things that I then caſt away, for hopes of that which I now ſee is not.

Chr. Then ſaid Chriſtian to Hopeful, his companion, Is it true which this man hath ſaid?

Hope. Take heed, he is one of the Flatterers; remember what it hath coſt us once already for hearkening to ſuch kind of fellows. What! No Mount Zion? Did we not ſee from the Delectable Mountains, the gate of the city? Alſo, are we not now to walk by faith? Let us go on, ſaid Hopeful, leſt the man with the whip overtake us again.

You ſhould have taught me that leſſon, which I will round you in the ears withal; *Ceaſe, my ſon, to hear the inſtruction that cauſeth to err from the words of knowledge:* I ſay, my brother, ceaſe to hear him, and let us believe to the ſaving of the ſoul.

The fruit of an honeſt heart.

Chr. My brother, I did not put the queſtion to thee, for that I doubted of the truth of your belief myſelf, but to prove thee, and to fetch from thee a fruit of the honeſty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, and no lye is of the truth.

Hope. Now I do rejoice in hope of the glory of God: So they turned away from the man; and he laughing at them, went his way.

They come to the enchanted ground.

I ſaw then in my dream, that they went untill they came into a certain country, whoſe air naturally tended to make one drowſy, if he came a ſtranger into it. And here Hopeful began to be very dull and heavy to ſleep; wherefore he ſaid unto Chriſtian, I do now begin to grow ſo drowſy, that I can ſcarcely hold open mine eyes; Let us lye down here, and take one nap.

Chr. By no means, (ſaid the other) leſt ſleeping we never awake more.

Hope. Why, my brother? Sleep is ſweet to the labouring man; we may be refreſhed if we take a nap.

Chr. Do you not remember, that one of the ſhepherds bid us beware of the enchanted ground? He meant by that, that we ſhould beware of ſleeping; wherefore let us not ſleep as others do, but let us watch and be ſober.

Hope. I acknowledge myſelf in a fault; and had I been here alone, I had by ſleeping run the danger of death. I ſee it is true, that the wiſe man ſaith, *Two are better than one.* Hitherto hath thy company been my mercy; And thou ſhalt have a good reward for thy labour.

Chr. Now then, ſaid Chriſtian, to prevent drowſineſs in this place, let us fall into good diſcourſe.

Hope. With all my heart ſaid the other.

Chr. Where ſhall we begin?

Hope. Where God began with us, but do you begin if you pleaſe.

Chr. I will ſing you firſt the ſong.

When ſaints do ſleepy grow, let them come hither,
And hear how theſe two pilgrims talk together,
Yea, let them learn of them in any wiſe
Thus to keep ope' their drowſy ſlumb'ring eyes;
Saints fellowſhip, if it be manag'd well,
Keeps them awake, and that in ſpite of hell.

Chr. Then Chriſtian began, and ſaid, I will aſk you a queſtion. How came you to think at firſt of ſo doing as you do now?

Hope. Do you mean, how came I at firſt to look after the good of my ſoul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of thoſe things which were ſeen and ſold at our fair; things which I believe now would have, had I continued in them ſtill, drowned me in perdition and deſtruction.

Chr. What things were they?

Hope. All the treaſures and riches of the world. Alſo I delighted much in rioting, revelling, drinking, ſwearing, lying, uncleanneſs, ſabbath-breaking, and what not, that tended to deſtroy the ſoul. But I found at laſt, by hearing and conſidering of things that are divine, which indeed I heard of you, as alſo of beloved Faithful, that was put to death for his faith and good living in Vanity-fair, *That the end of theſe things is death.* And that for theſe things ſake, the wrath of God cometh upon the children of diſobedience.

Chr. And did you preſently fall under the power of this conviction?

Hope. No, I was not willing preſently to know the evil of ſin, nor the damnation that follows upon the commiſſion of it; but endeavoured, when my mind at firſt began to be ſhaken with the word, to ſhut mine eyes againſt the light thereof.

Chr. But what was the cauſe of your carrying of it thus to the firſt workings of God's bleſſed ſpirit upon you?

Hope. The cauſes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for ſin, God at firſt begins the converſion of a ſinner. 2. Sin was yet very ſweet to my fleſh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their preſence and actions were ſo deſireable unto me. 4. The hours in which convictions were upon me, were ſuch troubleſome and ſuch heart-affrighting hours, that I could not bear, no not ſo much as the remembrance of them upon my heart.

Chr. Then, as it ſeems, ſometimes you got rid of your trouble.

Hope. Yes, verily, but it would come into my mind again, and then I ſhould be as bad, nay worſe than I was before.

Chr. Why, what was it that brought your ſins to mind again?

Hope. Many things; as,

1. If I did but meet a good man in the ſtreets; or,
2. If I have heard any read in the bible; or,
3. If mine head did begin to ach; or
4. If I were told that ſome of my neighbours were ſick; or,
5. If I heard the bell toll for ſome that were dead; or,
6. If I thought of dying myſelf; or,
7. If I heard that ſudden death happened to others.
8. But eſpecially when I thought of myſelf, that I muſt quickly come to judgment.

Chr. And could you at any time, with eaſe, get off the guilt of ſin, when by any of theſe ways it came upon you?

Hope. No, not I; for then they got faſter hold of my conſcience; and then, if I did but think of going back to ſin, (though my mind was turned againſt it) it would be double torment to me.

Chr. And how did you then?

Hope. I thought I muſt endeavour to mend my life; for elſe, thought I, I am ſure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from, not only my ſins, but ſinful company too, and betook me to religious duties; as praying, reading, weeping for ſin, ſpeaking truth to my neighbours, *&c.* Theſe things did I with many others, too much here to relate.

Chr. And did you think yourſelf well then?

Hope. Yes, for a while; but at the laſt my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, ſince you were now reformed?

Hope. There were ſeveral things brought it upon me, eſpecially ſuch ſayings as theſe: *All our righteouſneſſes are as filthy rags. By the works of the law, no man ſhall be juſtified. When ye have done all theſe things, ſay, We are unprofitable:* With many more ſuch like. From whence I began to reaſon with myſelf thus: If all my righteouſneſſes are filthy rags; if by the deeds of the law no man can be juſtified; and if when we have done all we are unprofitable, then it is but folly to think of heaven by the law. I farther thought thus: If a man runs a hundred pounds into the ſhop-keepers debt, and after that ſhall pay for all that he ſhall fetch; yet if this old debt ſtands ſtill in the book uncroſſed, the ſhop-keeper may ſue him for it, and caſt him into priſon, till he ſhall pay the debt.

Chr. Well, and how did you apply this to yourſelf?

Hope. Why I thought thus with myſelf; I have by my ſins run a great way into God's book, and that my now reforming will not pay off that ſcore; therefore I ſhould think ſtill, under all my preſent amendments, But how ſhall I be freed from that damnation that I brought myſelf in danger of by my former tranſgreſſions?

Chr. A very good application; but pray go on.

Hope. Another thing that hath troubled me ever ſince my late amendments is, that if I look narrowly into the beſt of what I do now, I ſtill ſee ſin, new ſin, mixing itſelf with the beſt of that I do; ſo that now I am forced to conclude, that notwithſtanding my former fond conceits of myſelf and duties, I have committed ſin enough in one day to ſend me to hell, though my former life had been faultleſs.

Chr. And what did you then?

Hope. Do! I could not tell what to do, untill I brake my mind to Faithful, for he and I were well acquainted. And he told me, that unleſs I could obtain the righteouſneſs of a man that never had ſinned, neither mine own, nor all the righteouſneſs of the world could ſave me.

Chr. And did you think he ſpake true?

Hope. Had he told me ſo when I was pleaſed and ſatisfied with mine own amendments, I had called him fool for his pains; but now, ſince I ſee mine own infirmity, and the ſin which cleaves to my beſt performance, I have been forced to be of his opinion.

Chr. But did you think, when at firſt he ſuggeſted it to you, that there was ſuch a man to be found, of whom it might juſtly be ſaid, That he never committed ſin?

Hope. I muſt confeſs the words at firſt ſounded ſtrangely, but after a little more talk and company with him, I had full conviction about it.

Chr. And did you aſk him what man this was, and how you muſt be juſtified by him?

A more particular diſcovery of the way to be ſaved.

Hope. Yes, and he told me it was the Lord Jeſus, that dwelleth on the right-hand of the Moſt High: And thus, ſaid he, you muſt be juſtified by him, even by truſting to what he hath done by himſelf in the days of his fleſh, and ſuffered when he did hang on the tree. I aſked him further, how that man's righteouſneſs could be of that efficacy, as to juſtify another before God? And he told me, He was the Mighty God, and did what he did, and died the death alſo, not for himſelf but for me; to whom his doings, and the worthineſs of them, ſhould be imputed, if I believed on him.

Chr. And what did you do then?

Hope. I made my objections againſt my believing, for that I thought he was not willing to ſave me.

Chr. And what ſaid Faithful to you then?

Hope. He bid me go to him and ſee; Then I ſaid it was preſumption. He ſaid no, for I was invited to come. Then he gave me a book of Jeſus's inditing, to encourage me the more freely to come; and he ſaid concerning that book, that every jot and tittle thereof ſtood firmer than heaven and earth. Then I aſked him what I muſt do when I came: And he told me, I muſt entreat upon my knees, with all my heart and ſoul, the Father to reveal him to me. Then I aſked him further, how I muſt make my ſupplication to him? And he ſaid, Go, and thou ſhalt find him upon a mercy-ſeat, where he ſits all the year long, to give pardon and forgiveneſs to them that come. I told him, that I knew not what to ſay when I came. And he bid me ſay to this effect: God be merciful to me a ſinner, and make me to know and believe in Jeſus Chriſt; for I ſee, that if his righteouſneſs had not been, or I have not faith in that righteouſneſs, I am utterly caſt away. Lord, I have heard that thou art a merciful God, and haſt ordained that thy Son Jeſus Chriſt ſhould be the Saviour of the world: And moreover, that thou art willing to beſtow upon ſuch a poor ſinner as I am, (and I am a ſinner indeed) Lord, take therefore this opportunity, and magnify thy grace in the ſalvation of my ſoul, through thy Son Jeſus Chriſt. *Amen.*

Chr. And did you do as you were bidden?

Hope. Yes, over and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. Not at firſt, nor ſecond, nor third, nor fourth, nor fifth; no, nor at the ſixth time neither.

Chr. What did you do then?

Hope. What! Why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes; and a hundred times twice told.

Chr. And what was the reaſon you did not?

Hope. I believed that it was true, which hath been told me, to wit, That without the righteouſneſs of this Chriſt, all the world could not ſave me; and therefore thought I with myſelf, if I leave off, I die, and I can but die at the throne of grace. And withal, this came into my mind, if it tarry, wait for it, becauſe it will ſurely come, and will not tarry. So I continued praying, until the Father ſhewed me his Son.

Chr. And how was he revealed unto you?

Chriſt is revealed to him, and how.

Hope. I did not ſee him with my bodily eyes, but with the eyes of my underſtanding; and thus it was. One day I was very ſad, I think ſadder than at any one time of my life; and this ſadneſs was through a freſh ſight of the greatneſs and vileneſs of my ſins. And as I was then looking for nothing but hell, and the everlaſting damnation of my ſoul, ſuddenly, as I thought, I ſaw the Lord Jeſus look down from heaven upon me, and ſaying, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.

But I replied, Lord I am a great, a very great ſinner: And he anſwered, My grace is ſufficient for thee. Then I ſaid, but Lord, What is believing? And then I ſaw from that ſaying, [*He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt*] that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after ſalvation by Chriſt, he indeed believed in Chriſt. Then the water ſtood in mine eyes, and I aſked further, But, Lord, may ſuch a great ſinner as I am, be indeed accepted of thee, and be ſaved by thee? And I heard him ſay, *And him that cometh to me, I will in no wiſe caſt out.* Then I ſaid, But how, Lord muſt I conſider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he ſaid, Chriſt came into the world to ſave ſinners. He is the end of the law for rightoouſneſs to every one that believes. He died for our ſins, and roſe again for our juſtification: He loved us, and waſhed us from our ſins in his own blood: He is mediator betwixt God and us: He ever liveth to make interceſſion for us. From all which I gathered, That I muſt look for righteouſneſs in his perſon, and for ſatisfaction for my ſins by his blood; that what he did in obedience to his Father's law, and in ſubmitting to the penalty thereof, was not for himſelf, but for him that will accept it for his ſalvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jeſus Chriſt.

Chr. This was a revelation of Chriſt to your ſoul, indeed: But tell me particularly what effect this had upon your ſpirit?

Hope. It made me ſee that all the world, notwithſtanding all the righteouſneſs thereof, is in a ſtate of condemnation. It made me ſee that God the Father, though he be juſt, can juſtly juſtify the coming ſinner: It made me greatly aſhamed of the vileneſs of my former life, and confounded me with the ſenſe of mine own ignorance; for there never came a thought into my heart before now, that ſhewed me ſo the beauty of Jeſus Chriſt: It made me love a holy life, and long to do ſomething for the honour and glory of the name of the Lord Jeſus: Yea, I thought that had I now a thouſand gallons of blood in my body, I could ſpill it all for the ſake of the Lord Jeſus.

I ſaw then in my dream, that Hopeful looked back and ſaw Ignorance, whom they had left behind, coming after: Look, ſaid he to Chriſtian, how far yonder youngſter loitereth behind?

Chr. Ay, ay, I ſee him; he careth not for our company.

Hope. But I trow it would not have hurt him, had he kept pace with us hitherto.

Chr. That is true, but I will warrant you he thinketh otherwiſe.

Hope. That I think he doth; but however, let us tarry for him. [*So they did.*]

Then Chriſtian ſaid to him, Come away man, Why did you ſtay ſo behind?

Ignor. I take my pleaſure in walking alone, even more a great deal than in company, unleſs I like it better.

Then ſaid Chriſtian to Hopeful, (but ſoftly) Did I not tell you he cared not for our company: but however, ſaid he, come up, and let us talk away the time in this ſolitary place. Then directing his ſpeech to Ignorance, he ſaid, Come, How do you? How ſtands it between God and your ſoul now?

Ignor. I hope well, for I am always full of good motions, that come into my mind, to comfort me as I walk.

Chr. What good motions? Pray tell us.

Ignor. Why, I think of God and heaven.

Chr. So do the devils and damned ſouls.

Ignor. But I think of them, and deſire them.

Chr. So do many that are never like to come there. The ſoul of the ſluggard deſires, and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for to leave all is a very hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou perſuaded that thou haſt left all for God and heaven?

Ignor. My heart tells me ſo.

Chr. The wiſe man ſays, *He that truſts his own heart, is a fool.*

Ignor. This is ſpoken of an evil heart, but mine is a good one.

Chr. But how doſt thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulneſs; for a man's heart may miniſter comfort to him in the hopes of that thing for which he has yet no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me ſo.

Chr. *Aſk my fellow, if I be a thief?* Thy heart tells thee ſo! Except the word of God beareth witneſs in this matter, other teſtimony is of no value.

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts; and that is a good life that is according to God's commandments: but it is one thing indeed to have theſe, and another thing to think ſo.

Ignor. Pray what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds; ſome reſpecting ourſelves, ſome God, ſome Chriſt, and ſome other things.

Ignor. What be good thoughts reſpecting ourſelves?

Chr. Such as agree with the word of God.

Ignor. When do our thoughts of ourſelves agree with the word of God?

Chr. When we paſs the ſame judgment upon ourſelves which the word paſſes. To explain myſelf: The word of God ſaith of perſons in a natural condition, *There is none righteous, there is none that doth good.* It ſaith alſo, *That every imagination of the heart of a man is only evil, and that continually.* And again, *The imagination of man's heart is evil from his youth.* Now then, when we think thus of ourſelves, having ſenſe thereof, then are our thoughts good ones, becauſe according to the word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadſt one good thought concerning thyſelf in thy life. But let me go on. As the word paſſeth a judgment upon our heart, ſo it paſſeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, becauſe agreeing thereto.

Ignor. Make out your meaning.

Chr. Why the word of God ſaith, That man's ways are crooked ways, not good, but perverſe: It ſaith, They are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I ſay, when he doth ſenſibly, and with heart-humiliation thus think then hath he good thoughts of his own ways, becauſe his thoughts now agree with the judgment of the word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have ſaid concerning ourſelves) when our thoughts of God do agree with what the word ſaith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now diſcourſe at large: But to ſpeak of him in reference to us, then we have right thoughts of God, when we think that he knows us better than we know ourſelves, and can ſee ſin in us when and where we can ſee none in ourſelves: When we think he knows our inmoſt thoughts, and that our hearts with all its depths, is always open unto his eyes: Alſo when we think that all our righteouſneſs ſtinks in his noſtrils, and that therefore he cannot abide to ſee us ſtand before him in any confidence, even of all our beſt performances.

Ignor. Do you think that I am ſuch a fool as to think God can ſee no farther than I? Or, that I would come to God in the beſt of my performances?

Chr. Why, how doſt thou think in this matter?

Ignor. Why, to be ſhort, I think I muſt believe in Chriſt for juſtification.

Chr. How! Think thou muſt believe in Chriſt, when thou ſeeſt not thy need of him! Thou neither ſeeſt thy original nor actual infirmities, but haſt ſuch an opinion of thyſelf, and of what thou doſt, as plainly renders thee to be one that did never ſee a neceſſity of Chriſt's perſonal righteouſneſs to juſtify thee before God. How then doſt thou ſay, I believe in Chriſt?

Ignor. I believe well enough for all that.

Chr. How doſt thou believe?

The Faith of Ignorance.

Ignor. I believe that Chriſt died for ſinners, and that I ſhall be juſtified before God from the curſe, through his gracious acceptance of my obedience to his law. Or thus: Chriſt makes my duties, that are religious, acceptable to his Father by vertue of his merits, and ſo ſhall I be juſtified.

Chr. Let me give an anſwer to this confeſſion of thy faith.

1. Thou believeſt with a fantaſtical faith; for this faith is no where deſcribed in the word.

2. Thou believeſt with a falſe faith, becauſe it taketh juſtification from the perſonal righteouſneſs of Chriſt, and applies it to thy own.

3. This faith maketh not Chriſt a juſtifier of thy perſon, but of thy actions; and of thy perſon, for thy actions ſake, which is falſe.

4. Therefore this faith is deceitful, even ſuch as will leave thee under wrath in the day of God Almighty: For true juſtifying faith puts the ſoul (as ſenſible of its loſt condition by the law) upon flying for refuge unto Chriſt's righteouſneſs: (which righteouſneſs of his is not an act of grace, by which he maketh, for juſtification, thy obedience accepted with God; but his perſonal obedience to the law, in doing and ſuffering for us what that required at our hands.) This righteouſneſs, I ſay, true faith accepteth; under the ſkirt of which, the ſoul being ſhrouded, and by it preſented as ſpotleſs before God, it is accepted, and acquitted from condemnation.

Ignor. What, would you have us truſt to what Chriſt in his own perſon hath done without us? This conceit would looſen the reins of our luſt, and tolerate us to live as we liſt: For what matter how we live, if we may be juſtified by Chriſt's perſonal righteouſneſs, from all, when we believe it?

Chr. Ignorance is thy name: and as thy name is, ſo art thou; even this thy anſwer demonſtrateth what I ſay. Ignorant thou art of what juſtifying righteouſneſs is, and as ignorant how to ſecure thy ſoul through the faith of it from the heavy wrath of God. Yea, thou alſo art ignorant of the true effects of ſaving faith in this righteouſneſs of Chriſt, which it to bow and win over the heart to God in Chriſt, to love his name, his word, ways, and people, and not as thou ignorantly imagineſt.

Hope. Ask him if ever he had Chriſt revealed to him from heaven?

Ignor. What! You are a man for revelation! I do believe that what both you and all the reſt of you ſay about that matter, is but the fruit of diſtracted brains.

Hope. Why man! Chriſt is ſo hid in God from the natural apprehenſions of the fleſh, that he cannot by any man be ſavingly known, unleſs God the Father reveals him to them.

Ignor. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head ſo many whimſies as you.

Chr. Give me leave to put in a word: You ought not to ſpeak ſo ſlightly of this matter: For this I will boldly affirm, (even as my good companion hath done) that no man can know Jeſus Chriſt but by the revelation of the Father: yea, and faith too, by which the ſoul layeth hold upon Chriſt, (if it be right) muſt be wrought by the exceeding greatneſs of his mighty power; the working of which faith, I perceive, poor Ignorance! thou art ignorant of. Be awakened then, ſee thine own wretchedneſs, and fly to the Lord Jeſus; and by his righteouſneſs, which is the righteouſneſs of God, (for he himſelf is God) thou ſhalt be delivered from condemnation.

Ignor. You go faſt, I cannot keep pace with you: Do you go on before; I muſt ſtay a-while behind.

Then they ſaid,

Well, Ignorance, wilt thou yet fooliſh be
To ſlight good counſel, ten times given thee?
And if thou yet refuſe it, thou ſhalt know,
E'er long, the evil of thy doing ſo.
Remember, man, in time; ſtop, do not fear;
Good council taken well ſecures; therefore hear.
But if thou yet ſhalt ſlight it, thou wilt be
The loſer, Ignorance, I'll warrant thee.

Then Chriſtian addreſs'd himſelf thus to his fellow:

Chr. Well, come my good Hopeful, I perceive that thou and I muſt walk by ourſelves again.

So I ſaw in my dream, That they went on apace before, and Ignorance he came hobbling after. Then ſaid Chriſtian to his companion, I am much grieved for this poor man, it will certainly go hard with him at laſt.

Hope. Alas! there are abundance in our town in this condition, whole families, yea, whole ſtreets, and that of pilgrims too; and if there be ſo many in our parts; how many, think you, muſt there be in the place where he was born?

Chr. Indeed the word ſaith, *He hath blinded their eyes, leſt they ſhould ſee*, &c.

But now we are by ourſelves, What do you think of ſuch men? Have they at no time, think you, convictions of ſin, ſo conſequently fears that their ſtate is dangerous?

Hope. Nay, do you anſwer that queſtion yourſelf, for you are the elder man.

Chr. Then, I ſay, ſometimes (as I think) they may, but they being naturally ignorant, underſtand not that ſuch convictions tend to their good; and therefore they do deſperately ſeek to ſtifle them, and preſumptuouſly continue to flatter themſelves in the way of their own hearts.

The good uſe of fear.

Hope. I do believe, as you ſay, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right: for ſo ſays the word, *The fear of the Lord is the beginning of wiſdom.*

Hope. How will you deſcribe right fear?

Chr. True or right fear is diſcover'd by three things:

1. By its riſe, It is cauſed by ſaving convictions for ſin.

2. It driveth the ſoul to lay faſt hold of Chriſt for ſalvation.

3. It begetteth and continueth in the ſoul a great reverence of God, his word and ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to any thing that may diſhonour God, break its peace, grieve the ſpirit, or cauſe the enemy to ſpeak reproachfully.

Hope. Well ſaid; I believe you have ſaid the truth. Are we now almoſt got paſt the enchanted ground?

Chr. Why art thou weary of this diſcourſe?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that ſuch convictions as tend to put them in fear, are for their good, and therefore they ſeek to ſtifle them.

Hope. How do they ſeek to ſtifle them?

Chr. 1. They think that thoſe fears are wrought by the devil; (though indeed they are wrought of God) and thinking ſo, they reſiſt them, as things that directly tend to their overthrow. 2. They alſo think that theſe fears tend to the ſpoiling of their faith, when, alas! for them, poor men that they are, they have none at all! and therefore they harden their hearts againſt them. 3. They preſume they ought not to fear, and therefore in deſpite of them wax preſumptuouſly confident. 4. They ſee that thoſe fears tend to take away from them their pitiful old ſelf-holineſs, and therefore they reſiſt them with all their might.

Hope. I know ſomething of this myſelf; before I knew myſelf, it was ſo with me.

Chr. Well, we will leave, at this time, our neighbour Ignorance by himſelf, and fall upon another profitable queſtion.

Hope. With all my heart, but you ſhall ſtill begin.

Chr. Well then, did you know, about ten years ago, one Temporary in your parts, who was a forward man in religion then?

Hope. Know him! Yes, he dwelt in Graceleſs, a town about two miles off of Honeſty, and he dwelt next door to one Turnback.

Chr. Right, he dwelt under the ſame roof with him. Well, that man was much awakened once; I believe that then he had ſome ſight of his ſins, and of the wages that were due thereto.

Hope. I am of your mind, for (my houſe not being above three miles from him) he would often-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may ſee, it is not every one that cries, *Lord*, *Lord*.

Chr. He told me once, That he was reſolved to go on pilgrimage, as we go now; but all on a ſudden he grew acquainted with one Saveſelf, and then he became a ſtranger to me.

Hope. Now, ſince we are talking about him, let us a little enquire into the reaſon of the ſudden backſliding of him and ſuch others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are, in my judgment, four reaſons for it.

Reaſons why towardly ones go back.

1. Though the conſciences of ſuch men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaſeth: Wherefore they naturally return to their own courſe again: even as we ſee the dog that is ſick of what is eaten, ſo long as his ſickneſs prevails, he vomits and caſts up all: Not that he doth this of a free mind (if we may ſay a dog has a mind) but becauſe it troubleth his ſtomach; but now, when his ſickneſs is over, and ſo his ſtomach eaſed, his deſires being not at all alienated from his vomit, he turns him about and licks up all; and ſo it is true which is written, *The dog is turn'd to his own vomit again.* Thus I ſay, being hot for heaven by virtue only of the ſenſe and fear of the torments of hell; as that ſenſe of hell and fear of damnation chills and cools, ſo their deſires for heaven and ſalvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for heaven and happineſs die, and they return to their courſe again.

2. Another reaſon is, they have ſlaviſh fears that do over-maſter them; I ſpeak now of the fears that they have of men: *For the fear of men bringeth a ſnare.* So then though they ſeem to be hot for heaven ſo long as the flames of hell are about their ears, yet when that terror is a little over, they betake themſelves to ſecond thoughts, namely, that it is good to be wiſe, and not to run (for they know not what) the hazard of loſing all, or at leaſt of bringing themſelves into unavoidable and unneceſſary troubles, and ſo they fall in with the world again.

3. The ſhame that attends religion lies alſo as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible: Therefore when they have loſt their ſenſe of hell, and wrath to come; they return again to their former courſe.

4. *Guilt*, and to meditate terror, are grievous to them, they like not to ſee their miſery before they come into it, though perhaps the ſight of it firſt, if they loved that ſight, might make them fly whither the righteous fly and are ſafe; but becauſe they do, as I hinted before, even ſhun the thoughts of guilt and terror, therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuſe ſuch ways as will harden them more and more.

Chr. You are pretty near the buſineſs, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that ſtandeth before the judge; he quakes and trembles, and ſeems to repent moſt heartily: but the bottom of all this is, the fear of the halter; not that he hath any deteſtation of the offence, as is evident, becauſe, let but this man have his liberty, and he will be a thief, and ſo a rogue ſtill; whereas, if his mind was changed, he would be otherwiſe.

Hope. Now I have ſhewed you the reaſons of their going back, do you ſhew me the manner thereof.

Chr. So I will willingly.

How the apoſtate goes back.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

2. Then they caſt off by degrees private duties, as cloſet-prayer, curbing their luſts, watching, ſorrow for ſin, &c.

3. Then they ſhun the company of lively and warm chriſtians.

4. After that they grow cold to publick duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we ſay, in the coats of ſome of the godly, and that deviliſhly, that they may have a ſeeming colour to throw religion (for the ſake of ſome infirmities they have eſpied in them) behind their backs.

6. Then they begin to adhere to, and aſſociate themſelves with carnal, looſe, and wanton men.

7. Then they give way to carnal and wanton diſcourſes in ſecret; and glad are

they if they can ſee ſuch things in any that are counted honeſt, that they may the more boldly do it through their example.

8. After this, they begin to play with little ſins openly.

9. And then being hardened, they ſhew themſelves as they are. Thus being launched again into the gulph of miſery, unleſs a miracle of grace prevent it, they everlaſtingly periſh in their own deceivings.

Now I ſaw in my dream, that by this time the pilgrims were got over the Inchanted Ground, and entering into the country of Beulah, whoſe air was very ſweet and pleaſant, the way lying directly through it, they ſolaced themſelves there for a ſeaſon. Yea, here they heard continually the ſinging of birds, and ſaw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the ſun ſhineth night and day; wherefore it was beyond the valley of the ſhadow of death, and alſo out of the reach of Giant Deſpair, neither could they from this place ſo much as ſee Doubting-caſtle. Here they were within ſight of the city they were going to; alſo here met them ſome of the inhabitants thereof: For in this land the Shining ones commonly walked becauſe it was upon the borders of heaven. In this land alſo the contract between the bride and the bridegroom was renewed: Yea, here *as the bridegroom rejoiceth over the bride, ſo did their God rejoice over them.* Here they had no want of corn and wine; for in this place they met abundance of what they had ſought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, ſaying, *Say ye to the daughter of Zion, Behold thy ſalvation cometh! Behold his reward is with him!* Here all the inhabitants of the country called them, *The holy people, the redeemed of the Lord, Sought out*, &c.

ANGELS.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, yet they had a more perfect view thereof: It was builded of pearls and precious ſtones, alſo the ſtreets thereof were paved with gold; ſo that by reaſon of the natural glory of the city, and the reflexion of the ſun-beams upon it, Chriſtian with deſire fell ſick; Hopeful alſo had a fit or two of the ſame diſeaſe: Wherefore here they lay by it a while, crying out becauſe of their pangs; *If you ſee my beloved, tell him that I am ſick of love.*

But being a little ſtrengthened, and better able to bear their ſickneſs, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards and gardens, and their gates opened into the highway. Now as they came up to theſe places, behold the gardener ſtood in the way, to whom the pilgrims ſaid, whoſe goodly vineyards and gardens are theſe? He anſwered, They are the king's, and are planted here for his own delight, and alſo for the ſolace of pilgrims: So the gardener had them into the vineyards, and bid them refreſh themſelves with dainties; He alſo ſhewed them there the king's walks and arbours, where he delighted to be: And here they tarried and ſlept.

Now I beheld in my dream, that they talked more in their ſleep at this time, than ever they did in all their journey; and being in a muſe thereabout, the gardener ſaid even to me, Wherefore muſeſt thou at the matter? It is the nature of the fruit of the grapes of theſe vineyards to go down ſo ſweetly, as to cauſe the lips of them that are aſleep to ſpeak.

So I ſaw that when they awoke, they addreſſed themſelves to go up to the city. But as I ſaid the reflection of the ſun upon the city (for the city was pure gold) was ſo extremely glorious, that they could not as yet with open face behold it, but through an inſtrument made for that purpoſe. So I ſaw that as they went on, there met them two men in raiment that ſhone like gold, alſo their faces ſhone as the light.

Theſe men aſked the pilgrims whence they came? and they told them. They alſo aſked them where they had lodged, what difficulties and dangers, what comforts and pleaſures they had met with in the way? And they told them. Then ſaid the men that met them, You have but two more difficulties to meet with, and then you are in the city.

Chriſtian then and his companion aſked the men to go along with them, ſo they told them they would: But, ſaid they, you muſt obtain it by your own faith. So I ſaw in my dream that they went on together untill they came in ſight of the gate.

Now I further ſaw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the ſight therefore of this river, the pilgrims were much ſtunned, but the men that went with them, ſaid, You muſt go through, or you cannot come at the gate.

The pilgrims then began to enquire if there was no other way to the gate; to which they anſwered, Yes, but there hath not any, ſave two, to wit, Enoch and Elijah, been permitted to tread that path, ſince the foundation of the world, nor ſhall untill the laſt trumpet ſhall ſound. The pilgrims then (eſpecially

Death is not welcome to nature, tho' by it we paſs out of this world into glory.

cially Chriſtian) began to deſpond in his mind, and looked this way and that, but no way could be found by them, by which they might eſcape the river. Then they aſked the men if the waters were all of a depth? They ſaid, No, yet they could not help them in that caſe: For, ſaid they, you ſhall find it deeper or ſhallower, as you believe in the king of the place.

They then addreſſed themſelves to the water, and entering, Chriſtian began to ſink, and crying out to his good friend Hopeful, he ſaid, I ſink in deep waters; the billows go over my head, all the waves go over me. Selah.

Chriſtian's conflict at the hour of death.

Then ſaid the other be of good cheer, my brother, I feel the bottom, and it is good. Then ſaith Chriſtian, Ah! my friend, the ſorrow of death hath compaſſed me about, I ſhall not ſee the land that flows with milk and honey. And with that a great darkneſs and horror fell upon Chriſtian, ſo that he could not ſee before him. Alſo here he in a great meaſure loſt his ſenſes, ſo that he could neither remember nor orderly talk of any of thoſe ſweet refreſhments that he had met with in the way of his pilgrimage. But all the words that he ſpake ſtill tended to diſcover, that he had horror of mind, and heart-fears that he ſhould die in that river, and never obtain entrance in at the gate. Here alſo, as they that ſtood by perceived, he was much in the troubleſome thoughts of the ſins that he had committed, both ſince and before he began to be a pilgrim. It was alſo obſerved, that he was troubled with apparitions of hobgoblins and evil ſpirits; for ever and 'anon he would intimate ſo much by words. Hopeful therefore here had much ado to keep his brother's head above water; yea ſometimes he would be quite gone down, and then e're a-while he would riſe up again half dead. Hopeful did alſo endeavour to comfort him, ſaying, Brother, I ſee the gate, and men ſtanding by to receive us; but Chriſtian would anſwer, It is you, it is you they wait for; you have been Hopeful ever ſince I knew you. And ſo have you, ſaid he to Chriſtian. Ah, brother! ſaid he, ſurely if I was right, he would now riſe to help me, but for my ſins he hath brought me into the ſnare, and left me. Then ſaid Hopeful, my brother, you have quite forget the text, where it is ſaid of the wicked, there is no bands in their death, but their ſtrength is firm, they are not troubled as other men, neither are they plagued like other men. Theſe troubles and diſtreſſes that you go through in theſe waters, are no ſign that God hath forſaken you, but are ſent to try you, whether you will call to mind that which heretofore you have received of his goodneſs, and live upon him in your diſtreſſes.

Chriſtian delivered from his fears in death.

Then I ſaw in my dream, That Chriſtian was in a muſe a-while. To whom alſo Hopeful added theſe words, Be of good cheer, Jeſus Chriſt maketh thee whole: And with that Chriſtian brake out with a loud voice, Oh, I ſee him again! and he tells me, When thou paſſeſt thro' the waters, I will be with thee; and thro' the rivers, they ſhall not overflow thee. Then they both took courage, and the enemy was after that as ſtill as a ſtone, untill they were gone ever. Chriſtian therefore preſently found ground to ſtand upon, and ſo it followed, that the reſt of the river was but ſhallow; but thus they got over. Now upon the bank of the river on the other ſide, they ſaw the two ſhining men again, who there waited for them: Wherefore being come out of the river, they ſaluted them, ſaying, *We are miniſtering ſpirits ſent forth to miniſter to thoſe that ſhall be heirs of ſalvation.* Thus they went along toward the gate. Now you muſt note, that the city ſtood upon a mighty hill, but the pilgrims went up that hill with eaſe, becauſe they had theſe two men to lead them up by the arms; they had likewiſe left their *mortal garments* behind them in the river; for tho' they went in with them, they came out without them. They therefore went up here with much agility aud ſpeed, though the foundation upon which the city was framed was higher than the clouds: They therefore went up through the region of the air, ſweetly talking as they went, being comforted, becauſe they ſafely got over the river, and had ſuch glorious companions to attend them.

They have put off mortality.

The talk that they had with the ſhining ones was about the glory of the place, who told them, that the beauty and glory of it was inexpreſſible. There, ſaid they, is *Mount Sion, the heavenly Jeruſalem, the innumerable company of angels, and the ſpirits of juſt men made perfect.* You are going now, ſaid they, to the paradiſe of God, wherein you ſhall ſee the *Tree of life*, and eat of the never-fading fruits thereof; and when you come there you ſhall have white robes given you, and your walk and talk ſhall be every day with the King, even all the days of eternity. There you ſhall not ſee again ſuch things as you ſaw when you were in the lower region upon the earth, to wit, ſorrow, ſickneſs, affliction, and death, *for the former things are paſſed away.* You are going now to Abraham, Iſaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now reſting upon their beds, each one walking in his righteouſneſs. The men then aſked, What muſt we do in the holy place? To whom it was anſwered, You muſt there receive the comforts of all your toil, and have joy for all your ſorrow; you muſt reap what you have ſown, even the fruit of all your prayers and tears, and ſufferings for the king by the way. In that place you muſt wear crowns of gold, and enjoy the perpetual ſight and viſion of the *holy One, for there you ſhall ſee him as he is.* There alſo you ſhall ſerve him continually with praiſe, with ſhouting, and thankſgiving, whom you deſired to ſerve in the world, though with much difficulty, becauſe of the infirmity of your fleſh. There your eyes ſhall be delighted with ſeeing, and your ears with hearing the pleaſant voice of the mighty One. There you ſhall enjoy your friends again, that are gone thither before you; and there you ſhall with joy receive even every one that follows into the holy places after you. There alſo you ſhall be cloathed with glory and majeſty, and put into an equipage fit to ride out with the King of Glory. When he ſhall come with ſound of trumpet in the clouds, as upon the wings of the wind, you ſhall come with him; and when he ſhall ſit upon the throne of judgment you ſhall ſit by him; yea, and when he ſhall paſs ſentence upon all the workers of iniquity, let them be angels or men; you alſo ſhall have a voice in that judgment, becauſe they were his and your enemies. Alſo when he ſhall again return to the city, you ſhall go too with ſound of trumpet, and be ever with him.

Now while they were thus drawing towards the gate, behold a company of the heavenly hoſt came out to meet them; to whom it was ſaid by the other two ſhining ones, Theſe are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath ſent us to fetch them, and we have brought them thus far on their deſired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly hoſt gave a great ſhout ſaying, *Bleſſed are they that are called to the marriage ſupper of the Lamb.* There came out alſo at this time, to meet them, ſeveral of the king's trumpeters, cloathed in white and ſhining raiment, who with melodious noiſes and loud, made even the heavens to eccho with their ſound. Theſe trumpeters ſaluted Chriſtian and his fellow with ten thouſand welcomes from the world; and this they did with ſhouting and ſound of trumpet.

This done, they compaſſed them round about on every ſide; ſome went before, ſome behind, and ſome on the right hand, and ſome on the left, (as it were to guard them through the upper regions) continually ſounding as they went with melodious noiſe, in notes on high; ſo that the very ſight was to them that could behold it, as if heaven itſelf was come down to meet them. Thus therefore they walked on together; and as they walked ever and anon theſe trumpeters, even with joyful ſound, would, by mixing their muſick with looks and geſtures, ſtill ſignify to Chriſtian and his brother how welcome they were into their company, and with what gladneſs they came to meet them: And now were theſe two men, as it were, in heaven before they came at it; being ſwallowed up with the ſight of angels, and with hearing their melodious notes. Here alſo they had the city itſelf in view, and thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with ſuch company, and that for ever and ever; Oh! by what tongue or pen can their glorious joy be expreſſed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

Then I ſaw in my dream, that the ſhining men bid them call at the gate; the which when they did, ſome from above looked over the gate, to wit, Enoch, Moſes, and Elijah, &c. to whom it was ſaid, Theſe pilgrims are come from the city of Deſtruction, for the love that they bear to the king of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; thoſe therefore were carried in to the king, who when he had read them, ſaid, Where are the men? To whom it was anſwered, They are ſtanding without the gate. The king then commanded to open the gate, *that the righteous nation,* ſaid he, *that keepeth truth, may enter in.*

Now I ſaw in my dream, that theſe two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that ſhone like gold. There was alſo that met them, with harps and crowns, and gave them to them, the harps to praiſe withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy; and that it was ſaid unto them, *Enter ye in to the joy of our Lord.* I alſo heard the men themſelves ſing with a loud voice, ſaying, *Bleſſing, honour, glory and power be to him that ſitteth upon the throne, and to the lamb for ever and ever.*

Now, juſt as the gates were opened to let in the men, I looked in after them, and behold the city ſhone like the ſun; the ſtreets alſo were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to ſing praiſes withal.

There were alſo of them that had wings, and they anſwered one another without intermiſſion, ſaying, *Holy, holy, holy is the Lord.* And after that, they ſhut up the gates; which when I had ſeen, I wiſhed myſelf among them.

Ignorance comes up to the river, and Vain-Hope, ferry's him over.

Now, while I was gazing upon all theſe things, I turned my head to look back, and ſaw Ignorance coming up to the riverſide; but he ſoon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain-Hope, a ferryman, that with his boat helped him over; ſo he, as the other, I ſaw did aſcend the hill, to come up to the gate, only he came alone; neither did any man meet him with the leaſt encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, ſuppoſing that entrance ſhould have been quickly adminiſtered to him: but he was aſked by the men that looked over the top of the gate, Whence come you? And what he would have? He anſwered, I have eat and drank in the preſence of the king, and he has taught in our ſtreets. Then they aſked him for his certificate, that they might go in and ſhew it to the king; ſo he fumbled in his boſom, for one, and found none. Then, ſaid they, Have you none? but the man anſwered never a word. So they told the king, but he would not come down to ſee him, but commanded the two ſhining ones that conducted Chriſtian and Hopeful to the city, to go out and take Ignorance and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I ſaw in the ſide of the hill, and put him in there. Then I ſaw that there was a way to hell, even from the gates of heaven, as well as from the city of Deſtruction. *So I awoke, and behold it was a dream.*

The CONCLUSION.

NOW, reader, I have told my dream to thee,
See if thou can'ſt interpret it to me,
Or to thyſelf, or neighbour; but take heed
Of miſinterpreting; for that, inſtead
Of doing good, will but thyſelf abuſe:
By miſinterpreting, evil enſues.
Take heed alſo that thou be not extreme
In playing with the outſide of my dream:
Nor let my figure or ſimilitude
Put thee into a laughter, or a feud;
Leave this to boys and fools; but as for thee,
Do thou the ſubſtance of my matter ſee.
Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail;
There, if thou ſeekeſt them, ſuch things thoul't find
As will be helpful to an honeſt mind.
What of my droſs thou findeſt here, be bold
To throw away, but yet preſerve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core.
But if thou ſhalt caſt all away as vain,
I know not but 'twill make me dream again.

THE

THE

PILGRIM's PROGRESS:

FROM

This World, to that which is to come:

PART II.

Delivered under the SIMILITUDE of a

DREAM.

WHEREIN IS SET FORTH,

The Manner of the ſetting out of Chriſtian's Wife and Children; their dangerous Journey, and ſafe Arrival at the deſired Country.

I have uſed SIMILITUDES, *Hoſea* xii. 10.

The Author's Way of ſending forth his Second Part of the PILGRIM.

GO now, my little book, to every place,
Where my firſt pilgrim has but ſhewn his face:
Call at their door: If any ſay, who's there?
Then anſwer thou, Chriſtiana is here.
If they bid thee come in, then enter thou,
With all thy boys: And then thou knoweſt how;
Tell who they are, alſo from whence they came;
Perhaps they know them by their looks or name:
But if they ſhould not, aſk them yet again,
If formerly they did not entertain
One chriſtian a pilgrim? If they ſay,
They did, and were delighted in his way,

Then let them know, that thoſe related were
Unto him: Yea, his wife and children are.

Tell them that they have left their houſe and home;
Are turned pilgrims, ſeek a world to come:
That they have met with hardſhips in the way,
That they do meet with troubles night and day:
That they have trod on ſerpents, fought with devils,
Have alſo overcome a many evils.
Yea, tell them alſo of the next, who have
Of love to pilgrimage, been ſtout and brave
Defenders of that way, and how they ſtill
Refuſe this world, to do their father's will.

Go tell them alſo of thoſe dainty things,
That pilgrimage unto the pilgrims brings:
Let them acquainted be too, how they are
Beloved of their king under his care;
What goodly manſions he for them provides,
Tho' they meet with rough winds and ſwelling tides.
How brave a calm they will enjoy at laſt,
Who to the Lord, and by his ways hold faſt.

Perhaps with heart and hand they will embrace
Thee, as they did my firſtling, and will grace
Thee, and thy fellows, with good cheer and fare,
As ſhew will, they of pilgrims lovers are.

1. OBJECTION.

But how, if they will not believe of me
That I am truly thine; 'cauſe ſome there be
That counterfeit the pilgrim, and his name,
Seek, by diſguiſe, to ſeem the very ſame,
And by that means have brought themſelves into
The hands and houſes of I know not who.

ANSWER.

'Tis true, ſome have of late to counterfeit
My pilgrim, to their own, my title ſet;
Yea, others half my name and title too
Have ſtitched to their book, to make them do;
But yet they by their features do declare
Themſelves not mine to be, whoſe e'er they are.

If ſuch thou meet'ſt with, then thine only way
Before them all, is to ſay out thy ſay,
In thine own native language, which no man
Now uſeth, nor with eaſe diſſemble can.

If, after all, they ſtill of you ſhall doubt,
Thinking that you, like gipſies, go about
In naughty wiſe, the country to defile,
Or that you ſeek good people to beguile
With things unwarrantable, then ſend for me,
And I will teſtify you Pilgrims be;
Yea, I will teſtify that only you
My Pilgrims are, and that alone will do.

2. OBJECT.

But yet, perhaps, I may enquire for him,
Of thoſe that wiſh him damned life and limb.
What ſhall I do, when I at ſuch a door
For Pilgrims aſk, and they ſhall rage the more.

ANSWER.

Fright not thyſelf, my book, for ſuch bugbears
Are nothing elſe but ground for groundleſs fears,
My Pilgrim's book has travelled ſea and land,
Yet could I never come to underſtand
That it was ſlighted or turn'd out of door
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other,
My Pilgrim is eſteem'd a friend, a brother.

In Holland too, 'tis ſaid, as I am told,
My pilgrim is with ſome worth more than gold.

Highlanders and Wild-Iriſh can agree,
My pilgrim ſhould familiar with them be.
'Tis in New England under ſuch advance,
Receives there ſo much loving countenance,
As to be trim'd, new-cloath'd, and deck'd with gems
That it might ſhew its features and its limbs.
Yet more; ſo commonly doth my pilgrim walk,
That of him thouſands daily ſing and talk.

If you draw nearer home, it will appear,
My pilgrim knows no ground of ſhame or fear;
City and country will him entertain
With, welcome, pilgrim, yea, they can't refrain,
From ſmiling, if my pilgrim be but by,
Or ſhews his head in any company.

Brave gallants do my pilgrim hug and love,
Eſteem it much, yea, value it above
Things of a greater bulk; yea, with delight,
Say, my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do not ſmall kindneſs to my pilgrim ſhew;
Their cabinets, their boſoms, and their hearts;
My pilgrim has, 'cauſe he to them imparts
His pretty riddles, in ſuch wholeſome ſtrains,
As yields them profit double to their pains
Of reading; yea, I think I may be bold
To ſay, ſome prize him far above their gold.

The very children that do walk the ſtreet,
If they do but my holy pilgrim meet,
Salute him will, will wiſh him well, and ſay,
He is the holy ſtripling of the day.

They that have never ſeen him, yet admire
What they have heard of him, and much deſire
To have his company, and hear him tell
Thoſe pilgrims ſtories, which he knows ſo well.

Yea, ſome that did not love him at the firſt,
But call him fool and noddy, ſay they muſt
Now they have ſeen and heard him, him commend;
And to thoſe whom they love they do him ſend.

Wherefore, my ſecond part, thou need'ſt not be
Afraid to ſhew thy head; none can hurt thee,
That wiſh but well to him that went before,
'Cauſe thou com'ſt after with a ſecond ſtore,
Of things as good, as rich, as profitable,
For young, for old, for ſtagg'ring, and for ſtable.

3. OBJECT.

But ſome there be that ſay, He laughs too loud;
And ſome do ſay, His head is in a cloud.
Some ſay, His words and ſtories are ſo dark,
They know not how by them to find his mark

ANSWER.

One may (I think) ſay, both his laughs and cries
May well be gueſs'd at by his wat'ry eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ake;
When Jacob ſaw his Rachel with the ſheep,
He did at the ſame time both kiſs and weep.

Whereas ſome ſay, A cloud is in his head,
That doth but ſhew his wiſdom's covered
With his own mantle, and to ſtir the mind
To ſearch well after what it fain would find.
Things that ſeem to be hid in words obſcure,
Do but the godly mind the more allure,
To ſtudy what thoſe ſayings ſhould contain,
That ſpeak to us in ſuch a cloudy ſtrain.

I alſo know a dark ſimilitude
Will on the curious fancy more intrude,
And will ſtick faſter in the heart and head,
Than things from ſimilies not borrowed.

Wherefore, my book, let no diſcouragement
Hinder thy travels: Behold, thou art ſent
To friends, not foes, to friends that will give place
To thee, thy pilgrims, and thy words embrace.

Beſides, what my firſt pilgrim left conceal'd,
Thou, my brave Second Pilgrim haſt reveal'd,
What Chriſtian left lock'd up, and went his way,
Sweet Chriſtiana opens with her key.

4. OBJECT.

But ſome love not the method of your firſt;
Romance they count it, throw't away as duſt.
If I ſhould meet with ſuch, What ſhould I ſay?
Muſt I ſlight them as they ſlight me, or nay?

ANSWER.

My Chriſtiana, if with ſuch thou meet,
By all means in all loving-wiſe them greet;
Render them not reviling for revile;
But if they frown, I prithee on them ſmile:
Perhaps 'tis nature, or ſome ill report,
Has made them thus deſpiſe, or thus retort.

Some love no fiſh, ſome love no cheeſe, and ſome
Love not their friends, nor their own houſe or home.
Some ſtart at pig, ſlight chicken, love not fowl,
More than they love a cuckow, or an owl.
Leave ſuch, my Chriſtiana, to their choice,
And ſeek thoſe, who to find thee will rejoice;
By no means ſtrive, but in all humble wiſe,
Preſent thee to them, in thy pilgrim's guiſe.

Go then, my little book, and ſhew to all
That entertain, and bid thee welcome ſhall,

What thou ſhalt keep cloſe, ſhut up from the reſt,
And wiſh what thou ſhalt ſhew them, may be bleſt
To them for good, and make them chooſe to be
Pilgrims by better far, than thee and me.

Go then, I ſay, tell all men who thou art;
Say, I am Chriſtiana, and my part
Is now with my four ſons to tell you what
It is for men to take a pilgrim's lot.

Go alſo, tell them who and what they be,
That now do go on pilgrimage with thee:
Say, Here's my neighbour Mercy, ſhe is one,
That has long time with me a pilgrim gone:
Come, ſee her in her virgin face, and learn
'Twixt idle ones, and pilgrims, to diſcern.
Yea, let young damſels learn of her to prize
The world which is to come in any wiſe:
When little tripping maidens follow God,
And leave all doting ſinners to his rod;
'Tis like thoſe days wherein the young ones cry'd,
Hoſanna, whom the old ones did deride.

Next tell them of old Honeſt, who you found
With his white hairs treading the pilgrim's ground;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bore the croſs:
Perhaps with ſome grey head this may prevail
With Chriſt to fall in love, and ſin bewail.

Tell them alſo, how Maſter Pearing went
On pilgrimage, and how the time he ſpent
In ſolitarineſs, with fears and cries;
And how, at laſt, he won the joyful prize.
He was a good man, tho' much down in ſpirit,
He is a good man, and doth life inherit.

Tell them of Maſter Feeble-mind alſo,
Who, not before, but ſtill behind would go;
Shew them alſo how he'd like to have been ſlain,
And how one Great-Heart did his life regain:
This man was true of heart, though weak in grace,
One might true godlineſs read in his face.

Then tell them of Maſter Ready-to-halt,
A man with crutches, but much without fault.
Tell them how Maſter Feeble-mind and he
Did love, and in opinion much agree.
And let all know, tho' weakneſs was their chance,
Yet ſometimes one would ſing, the other dance.

Forget not Maſter Valiant-for-the Truth,
That man of courage, tho' a very youth:
Tell every one his ſpirit was ſo ſtout,
No man could ever make him face about;
And how Great-Heart and he could not forbear,
But put down Doubting-Caſtle, ſlay Deſpair.

Overlook not Maſter Deſpondency,
Nor Much-Afraid his daughter, tho' they lie
Under ſuch mantles, as may make them look
(With ſome) as if their God had them forſook
They ſoftly went, but ſure, and at the end
Found that the Lord of Pilgrims was their friend.
When thou haſt told the world of all theſe things,
Then turn about, my book, and touch theſe ſtrings;
Which, if but touched, will ſuch muſick make,
They'll make a cripple dance, a giant quake.

Theſe riddles that lie couch'd within thy breaſt,
Freely propound, expound: and for the reſt
Of thy myſterious lines, let them remain
For thoſe whoſe nimble fancies ſhall them gain.

Now may this *little book* a bleſſing be
To thoſe that love this *little book*, and me:
And may its buyer have no cauſe to ſay,
His money is but loſt, or thrown away?
Yea, may this Second Pilgrim yield that fruit
As may with each good pilgrim's fancy ſuit;
And may it ſome perſuade that go aſtray,
To turn their foot and heart to the right way,

Is the Hearty PRAYER of

The AUTHOR,

John Bunyan.

THE

THE

PILGRIM's PROGRESS:

In the SIMILITUDE of a

DREAM.

Courteous Companions,

SOME time ſince, to tell you my Dream that I had of Chriſtian the Pilgrim, and of his dangerous journey towards the cœleſtial country, was pleaſant to me, and profitable to you. I told you then alſo what I ſaw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; inſomuch, that he was forced to go on his progreſs without them; for he durſt not run the danger of that deſtruction, which he feared would come, by ſtaying with them in the city of Deſtruction. Wherefore, as I then ſhewed you, he left them and departed.

Now, it hath ſo happened, through the multiplicity of buſineſs, that I have been much hindred and kept back from my wonted travels into thoſe parts where he went, and ſo could not, till now, obtain an opportunity to make farther enquiry after whom he left behind, that I might give you an account of them. But having had ſome concerns that way of late, I went down again thitherward. Now having taking up my lodgings in a wood, about a mile off the place, as I ſlept, I dreamed again.

And as I was in my dream, behold an aged gentleman came by where I lay; and becauſe he was to go ſome part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers uſually do, I was as if we fell into a diſcourſe, and our talk happened to be about Chriſtian, and his travels: for thus I began with the old man.

Sir, ſaid I, What town is that there below, that lieth on the left hand of our way;

Then ſaid Mr. Sagacity, for that was his name, it is the city of Deſtruction a populous place, but poſſeſſed with a very ill-condition'd and idle ſort of people.

I thought that was that city, quoth I: I went once myſelf through that town; and therefore I know that this report you give of it is true.

Sag. Too true; I wiſh I could ſpeak truth in ſpeaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and ſo one that takes pleaſure to hear and tell of that which is good: Pray, did you never hear what happened to a man ſome time ago in this town, (whoſe name was Chriſtian) that went on a pilgrimage up towards the higher regions?

Sag. Hear of him! Ay; and I alſo heard of the moleſtations, troubles, wars, captivities, cries, groans, frights, and fears that he met with and had in his journey; beſides, I muſt tell you, all our country rings of him; there are but few houſes that have heard of him and his doings, but have ſought after, and got the records of his pilgrimage; yea, I think I may ſay, That this hazardous journey has got many well-wiſhers to his ways: For though when he was here, he was *fool* in every man's mouth, yet now he is gone, he is highly commended of all. For it is ſaid, he lives bravely where he is: Yea, many of them that are reſolved never to run his hazards, yet have their mouths water at his gains.

Chriſtians are well ſpoken of when gone, tho' called fools while they are here.

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at, and in the fountain of life, and has what he has without labour and ſorrow; for there is no grief mixed therewith.

Sag. Talk! The people talk ſtrangely about him: Some ſay, that he now walks in white! that he has a chain of gold about his neck, that he has a crown of gold, beſet with pearls, upon his head: Others ſay, That the ſhining ones that ſometimes ſhewed themſelves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Beſides, it is confidently affirmed, concerning him, that the king of the place where he is, has beſtowed upon him already, a very rich and pleaſant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the ſmiles and favours of him that is judge of all there. Moreover, it is expected of ſome, that his prince the lord of that country, will ſhortly come into theſe parts, and will know the reaſon, if they can give any, why his neighbours ſet ſo little by him, and had him ſo much in deriſion, when they perceived that he would be a pilgrim.

Chriſtian's king will take Chriſtian's part.

For they ſay, That now he is ſo in the affections of his prince, and that his ſovereign is ſo much concerned with the indignities that were caſt upon Chriſtian, when he became a pilgrim, that he will look upon all as done to himſelf; and no marvel, for it was for the love that he had to his prince, that he ventured as he did.

I dare ſay, quoth I, I am glad on it; I am glad for the poor man's ſake, for that he now has reſt from his labour, and for that he now reaps the benefits of his tears with joy: And for that he has got beyond the gunſhot of his enemies, and is out of the reach of them that hate him. I alſo am glad, for that a rumour of theſe things is noiſed abroad in this country; who can tell but that it may work ſome good effect on ſome that are left behind? But, pray, Sir, while it is freſh in my mind, do you hear any thing of his wife and children? Poor hearts, I wonder in my mind what they do!

Good tidings of Chriſtian's wife and children.

Sag. Who? Chriſtiana and her ſons! They are like to do as well as did Chriſtian himſelf; for though they all played the fool at firſt, and would by no means be perſuaded by either the tears or entreaties of Chriſtian, yet ſecond thoughts have wrought wonderfully with them, ſo they have packed up and are alſo gone after him.

Better and better, quoth I: But, what! wife and children and all?

Sag. It is true, I can give you an account of the matter, for I was upon the ſpot at the inſtant, and was thoroughly acquainted with the whole affair.

Then, ſaid I, a man may report it for a truth?

Sag. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are, as I perceive, going ſome conſiderable way together, I will give you an account of the whole matter.

This Chriſtiana (for that was her name) from the day that ſhe with her children betook themſelves to a pilgrim's life, after her huſband was gone over the river, and ſhe could hear of him no more, her thoughts began to work in her mind. Firſt, for that ſhe had loſt her huſband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, ſaid he to me, nature can do no leſs but entertain the living with many a heavy cogitation in the remembrance of the loſs of loving relations. This therefore of her huſband did coſt her many a tear. But this was not all, for Chriſtiana did alſo begin to conſider with herſelf, Whether her unbecoming behaviour towards her huſband was not one cauſe that ſhe ſaw him no more; and that in ſuch ſort he was taken away from her. And upon this, came into her mind by ſwarms, all her unkind, unnatural and ungodly carriage to her dear friend; which alſo clogged her conſcience, and did load her with guilt. She was moreover much broken with calling to remembrance the reſtleſs groans, the briniſh tears, and ſelf-bemoaning of her huſband, and how ſhe did harden her heart againſt all his entreaties, and loving perſuaſions (of her and her ſons) to go with him; yea, there was not any thing that Chriſtian either ſaid to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flaſh of lightening, and rent the caul of her heart in ſunder; eſpecially that bitter outcry of his, *What ſhall I do to be ſaved?* did ring in her ears moſt dolefully.

Then ſaid ſhe to her children, ſons, we are all undone. I have ſinned away your father, and he is gone; he would have had us with him, but I would not go myſelf; I alſo hindered you of life. With that the boys fell into tears, and cried to go after their father. Oh! ſaid Chriſtiana, that it had been but our lots to go with him, then it had fared well with us, beyond what it is like to do now. For though I formerly fooliſhly imagined concerning the troubles of your father, that they proceeded of a fooliſh fancy that he had, or for that he was over-run with melancholy humours; yet now it will not out of my mind, but that they ſprang from another cauſe, to wit, for that the light of life was given him; by the help of which, as I perceive, he has eſcaped the ſnares of death. Then they wept all again, and cried out, Oh, wo worth the day!

Chriſtiana's dream.

The next night, Chriſtiana had a dream; and behold, ſhe ſaw as if a broad parchment was opened before her, in which were recorded the ſum of her ways, and the crimes, as ſhe thought, looked very black upon her. Then ſhe cried out aloud in her ſleep, *Lord have mercy upon me, a ſinner*, and the little children heard her.

After this, ſhe thought ſhe ſaw two very ill-favoured ones ſtanding by her bedſide and ſaying, What ſhall we do with this woman? For ſhe cries out for mercy waking and ſleeping: If ſhe be ſuffered to go on as ſhe begins, we ſhall loſe her as we have loſt her huſband. Wherefore we muſt, by ſome way, ſeek to take her off from the thoughts of what ſhall be hereafter, elſe all the world cannot help but ſhe will become a pilgrim.

Now ſhe awoke in a great ſweat, alſo a trembling was upon her; but after a while ſhe fell to ſleeping again. And then ſhe thought ſhe ſaw Chriſtian her huſband in a place of bliſs among many immortals, with a harp in his hand, ſtanding and playing upon it before one that ſat on a throne, with a rainbow about his head. She ſaw alſo as if he bowed his head with his face to the paved-work that was under his prince's feet, ſaying, I heartily thank my Lord and King for bringing me into this place. Then ſhouted a company of them that ſtood round about and harped with their harps: But no man living could tell what they ſaid, but Chriſtian and his companions.

Convictions ſeconded by tidings of God's readineſs to pardon.

Next morning, when ſhe was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom ſhe ſpake out, ſaying, If thou comeſt in God's name, come in. So he ſaid Amen; and opened the door and ſaluted her with, Peace on this houſe. The which, when he had done, he ſaid, Chriſtiana, knoweſt thou wherefore I am come? Then ſhe bluſhed and trembled, alſo her heart began to wax warm with deſires to know from whence he came, and what his errand was to her. So he ſaid unto her, my name is Secret, I dwell with thoſe that are on high. It is talked of where I dwell, as if thou hadſt a deſire to go thither; alſo there is a report that thou art aware of the evil thou haſt formerly done to thy huſband, in hardening of thy heart againſt his way, and in keeping of theſe babes in their ignorance. Chriſtiana, the merciful one has ſent me to tell thee, That he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He alſo would have thee to know, That he inviteth thee to come into his preſence, to his table, and that he will feed thee with the fat of his houſe, and with the heritage of Jacob thy father.

There is Chriſtian thy huſband, that was, with legions more, his companions, ever beholding that face that doth miniſter life to beholders: And they will all be glad when they ſhall hear the ſound of thy feet ſtep over thy father's threſhold.

Chriſtiana at this was greatly abaſhed in herſelf, and bowed her head to the ground. This Viſion proceeded, and ſaid, Chriſtiana, Here is alſo a letter for thee, which I have brought from thy huſband's king; ſo ſhe took it and opened it, but it ſmelt after the manner of the beſt perfume. Alſo it was written in letters of gold. The contents of the letter was this; "That the "king would have her to do as did Chriſ"tian her huſband, for that was the way "to come to his city, and to dwell in his "preſence with joy for ever." At this the good woman was quite overcome: So ſhe cried out to her viſiter, Sir, will you carry me and my children with you, that we may alſo go and worſhip the king?

Then ſaid the viſiter, Chriſtiana! the bitter is before the ſweet. Thou muſt through troubles, as did he that went before thee, enter this cœleſtial city. Wherefore I adviſe thee to do as did Chriſtian thy huſband: Go to the Wicket Gate yonder over the plain, for that ſtands in the head of the way up which thou muſt go, and I wiſh thee all good ſpeed. Alſo I adviſe thee, that thou put this letter in thy boſom: That thou read therein to thyſelf, and to thy children, untill they have got it by heart. For it is one of the ſongs that thou muſt ſing while thou art in this houſe of thy pilgrimage: Alſo this thou muſt deliver in at the farther gate.

Chriſtiana prays well for her journey.

Now I ſaw in my dream, that this old gentleman, as he told me the ſtory, did himſelf ſeem to be greatly affected therewith. He moreover proceeded, and ſaid: So Chriſtiana called her ſons together, and began to addreſs herſelf unto them: My ſons, I have, as you may perceive, been of late under much exerciſe in my ſoul, about the death of your father; not for that I doubt at all of his happineſs; for I am ſatisfied now that he is well. I have been alſo much affected with the thoughts of mine own ſtate and yours, which I verily believe is by nature miſerable. My carriage alſo to your father in his diſtreſs, is a great load to my conſcience: For I hardened both my own heart and yours againſt him, and refuſed to go with him on pilgrimage.

The thoughts of theſe things would now kill me outright, but that for a dream which I had laſt night, and but that for the encouragement that this ſtranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads to that cœleſtial country, that we may ſee your father, and be with him and his companions in peace according to the laws of that land.

Then did her children burſt out into tears, for joy that the heart of their mother was ſo inclined: So that viſiter bid them farewell: And they began to prepare to ſet out for their journey.

But while they were thus about to be gone, two of the women that were Chriſtiana's neighbours, came up to her houſe, and knocked at the door. To whom ſhe ſaid as before. At this the women were ſtunned; for this kind of language they uſed not to hear, or to perceive to drop from the lips of Chriſtiana. Yet they came in: But behold, they found the good woman preparing to be gone from her houſe.

So they began, and ſaid, neighbour, pray what is your meaning by this?

Chriſtiana anſwered, and ſaid to the eldeſt of them, whoſe name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Chriſtian upon the hill of Difficulty, and would have had him gone back for fear of the lions.)

Tim. For what journey, I pray you?

Chriſt. Even to go after my old huſband; and with that ſhe fell a weeping.

Tim. I hope not ſo, good neighbour; pray, for your poor children's ſake, do not ſo unwomanly caſt away yourſelf.

Chriſt. Nay, my children ſhall go with me, not one of them is willing to ſtay behind.

Tim. I wonder in my heart, what or who has brought you into this mind.

Chriſt. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee, what new knowledge haſt thou got, that ſo worketh off thy mind from thy friends, and that tempteth thee to go no body knows where?

Chriſt. Then Chriſtiana replied, I have been ſorely afflicted ſince my huſband's departure from me; but eſpecially ſince he went over the river. But that which troubleth me moſt, is my churliſh carriage to him, when he was under his diſtreſs. Beſides I am now, as he was then; nothing will ſerve me, but going on pilgrimage. I was dreaming laſt night, that I ſaw him. O that my ſoul was with him! He dwelleth in the preſence of the king of the country; he ſits and eats with him at his table; he is become a companion of immortals, and has a houſe now given him to dwell in, to which the beſt palaces on earth, if compared, ſeem to me but as a dunghill. The prince of the palace has alſo ſent for me, with promiſes of entertainment, if I ſhall come to him; his meſſenger was here even now, and brought me a letter, which invites me to come. And with that ſhe plucked out her letter, and read it, and ſaid to them, what now will you ſay to this?

Tim. Oh! the madneſs that has poſſeſſed thee and thy huſband! to run yourſelves upon ſuch difficulties; You have heard, I am ſure, what your huſband did meet with, even in a manner at the firſt ſtep that he took on his way, as our neighbour Obſtinate can yet teſtify, for he went along with him; yea, and Pliable too, untill they, like wiſe-men, were afraid to go any farther. We alſo heard over and above, how he met with the lions, Apollyon, the ſhadows of death, and many other things. Nor is the danger that he met with at Vanity-Fair to be forgotten by thee. For if he, 'though a man, was ſo hard put to it, what canſt thou, being but a poor woman, do? Conſider alſo, that theſe four ſweet babes are thy children, thy fleſh, and thy bones. Therefore, though thou ſhouldeſt be ſo raſh as to caſt away thyſelf; yet for the ſake of the fruit of thy body, keep thou at home.

The reaſonings of the fleſh.

But Chriſtiana ſaid unto her, tempt me not, my neighbour: I have now a prize put into my hand to get again, and I ſhould be a fool of the greateſt ſort, if I ſhould have no heart to ſtrike in with the opportunity. And for that you tell me of all theſe troubles that I am like to meet with in the way, they are ſo far from being to me a diſcouragement, that they ſhew I am in the right. The bitter muſt come before the ſweet, and that alſo will make the ſweet the ſweeter. Wherefore ſince you came not to my houſe in God's name, as I ſaid; I pray you be gone, and do not diſquiet me farther.

A pertinent reply to fleſhly reaſonings.

Then Timorous alſo reviled her, and ſaid to her fellow, come, neighbour Mercy, let's leave her in her own hands, ſhe ſcorns our counſel and company. But Mercy was at a ſtand, and could not ſo readily comply with her neighbour, and that for a twofold reaſon, 1ſt, Her bowels yearned over Chriſtiana. So ſhe ſaid within herſelf, If my neighbour will be gone, I will go a little way with her, and help her. 2dly, Her bowels yearned over her own ſoul (for what Chriſtiana had ſaid, had taken ſome hold upon her mind.) Wherefore ſhe ſaid within herſelf again, I will yet have more talk with this Chriſtiana, and if I find truth and life in what ſhe ſhall ſay, myſelf with my heart ſhall alſo go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

Mercy. Neighbour, I did indeed come with you to ſee Chriſtiana this morning; and ſince ſhe is, as you ſee, a taking her laſt farewel of the country, I think to walk this ſun-ſhine morning, a little with her, to help her on her way. But ſhe told her not of the ſecond reaſon, but kept it to herſelf.

Tim. Well, I ſee you have a mind to go a fooling too; but take heed in time and be wiſe; while we are out of danger, we are out; but when we are in, we are in. So Mrs. Timorous returned to her houſe, and Chriſtiana betook herſelf to her journey. But when Timorous was got home to her houſe, ſhe ſends for ſome of her neighbours, to wit, Mrs. Bat's-Eyes, Mrs. Inconſiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her houſe, ſhe falls to telling of the ſtory of Chriſtiana, and of her intended journey. And thus ſhe began her tale.

Tim. Neighbours having but little to do this morning, I went to give Chriſtiana a viſit; and when I came at the door, I knocked, as you know it is our cuſtom: And ſhe anſwered, If you come in God's name, come in. So in I went, thinking all was well: But when I came in, I found her preparing herſelf to depart the town, ſhe and alſo her children. So I aſked her, what was her meaning by that? And ſhe told me in ſhort, That ſhe was now of a mind to go on pilgrimage, as did her huſband. She told me alſo, a dream that ſhe had, and how the king of the country where her huſband was, had ſent her an inviting letter to come thither.

Then ſaid Mrs. Know-nothing, and what do you think ſhe will go?

Tim. Ay, go ſhe will, whatever comes on it; and methinks I know it by this; for that which was my great argument to perſuade her to ſtay at home, (to wit, the troubles ſhe was like to meet with in the way) is one great argument with her, to put her forward on her journey. For ſhe told me in ſo many words, The bitter goes before the ſweet: Yea, and foraſmuch as it doth, it makes the ſweet the ſweeter.

Mrs. Bat's-Eyes. Oh, this blind and fooliſh woman, ſaid ſhe; and will ſhe not take warning by her huſbands afflictions? For my part, I ſee, if he were here again, he would reſt him content in a whole ſkin, and never run ſo many hazards for nothing.

Mrs. Inconſiderate alſo replied, ſaying, Away with ſuch fantaſtical fools from the town; a good riddance, for my part, I ſay, of her; ſhould ſhe ſtay where ſhe dwells, and retain this mind, who could live quietly by her; for ſhe will either be dumpiſh or unneighbourly, to talk of ſuch matters as no wiſe body can abide: wherefore, for my part, I ſhall never be ſorry for her departure; let her go, and let better come in her room: It was never a good world ſince theſe whimſical fools dwelt in it.

Then Mrs. Lightmind added as followeth: Come, put this kind of talk away. I was yeſterday at madam Wanton's, where we were as merry as the maids. For who do you think ſhould be there, but I and Mrs. Love-the fleſh, and three or four more, with Mrs. Lechery, Mrs. Filth, and ſome others: So there we had muſick, and dancing, and what elſe was meet to fill up the pleaſure. And I dare ſay, my lady herſelf is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow. By this time Chriſtiana was got on her way, and Mercy went along with her: So as they went, her children being there alſo, Chriſtiana began to diſcourſe. And Mercy, ſaid Chriſtiana, I take this as an unexpected favour, that thou ſhouldeſt ſet foot out of doors with me, to accompany me a little in my way.

Diſcourſe between Mercy and Chriſtiana.

Mercy. Then ſaid young Mercy (for ſhe was but young) if I thought it would be to purpoſe to go with you, I would never go near the town.

Mercy inclines to go.

Chr. Well, Mercy, ſaid Chriſtiana, caſt in thy lot with me, I well know what will be the end of our pilgrimage; my huſband is where he would not but be for all the gold in the Spaniſh mines. Nor ſhalt thou be rejected, though thou goeſt but upon my invitation. The king who hath ſent for me and my children, is one that delighteth in Mercy. Beſides, if thou wilt, I will hire thee, and thou ſhalt go along with me as my ſervant. Yet we will have all things in common betwixt thee and me, only go along with me.

Mercy. But how ſhall I be aſcertained that I alſo ſhould be entertained? Had I this hope from one that can tell, I would make no ſtick at all, but would go, being helped by him that can help, though the way was never ſo tedious.

Chr. Well, loving Mercy, I will tell thee what thou ſhalt do; go with me to the Wicket-Gate, and there I will further enquire for thee; and if there thou ſhalt not meet with encouragement, I will be content that thou return to thy place; I will alſo pay thee for thy kindneſs which thou ſheweſt to me and my children, in the accompanying of us in our way as thou doſt.

Mercy. Then will I go thither, and will take what ſhall follow, and the Lord grant that my lot may there fall, even as the king of heaven ſhall have his heart upon me.

Chriſtiana then was glad at her heart, not only that ſhe had a companion, but alſo for that ſhe had prevailed with this poor maid to fall in love with her own ſalvation. So they went on together, and Mercy began to weep. Then ſaid Chriſtiana, Wherefore weepeth my ſiſter ſo?

Mercy. Alas! ſaid ſhe, who can but lament, that ſhall but rightly conſider what a ſtate and condition my poor relations are in, that yet remain in our ſinful town; And that which makes my grief the more, is becauſe they have no inſtruction, nor any to tell them what is to come.

Chr. Bowels become pilgrims: And thou doſt for thy friends, as my good Chriſtian did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his tears, and put them into his bottle, and now both I and thou, and theſe my ſweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that theſe tears of thine will not be loſt; for the truth hath ſaid, *that they that ſow in tears, ſhall reap in joy and ſinging. And he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves with him.*

Then ſaid MERCY.

Let the moſt bleſſed be my guide,
If it be his bleſſed will,
Unto his gate, into his fold,
Up to his holy hill:
And let him never ſuffer me
To ſwerve or turn aſide
From his free-grace, and holy ways
Whate're ſhall me betide.
And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and mind.

Now my old friend proceeded, and ſaid, —But when Chriſtiana came to the ſlough Deſpond, ſhe began to be at a ſtand; for, ſaid ſhe, This is the place in which my dear husband had like to have been ſmothered with mud. She perceived alſo, that notwithſtanding the command of the king to make this place for pilgrims good, yet it was rather worſe than formerly: So I asked if that was true? Yes, ſaid the old gentleman, too true: for many there be, that pretend to be the king's labourers, and ſay, They are for mending the king's highways, that bring dirt and dung inſtead of ſtones, and ſo marr inſtead of mending. Here Chriſtiana therefore, and her boys, did make a ſtand: But ſaid Mercy, Come let us venture, only let us be wary. Then they looked well to their ſteps, and made a ſhift to get ſtaggering over.

Yet Chriſtiana had like to have been in, and that not once or twice. Now they had no ſooner got over, but they thought they heard words, that ſaid unto them, *Bleſſed is ſhe that believeth, for there ſhall be a performance of what has been told her from the Lord.*

Then they went on again, and ſaid Mercy to Chriſtiana, had I as good ground to hope for a loving reception at the Wicket-gate, as you, I think no ſlough of Deſpond would diſcourage me.

Well, ſaid the other, you know your ſore, and I know mine; and, good friend, we ſhall all have enough evil before we come to our journey's end.

For it cannot be imagined, that the people that deſign to attain ſuch excellent glories as we do, and that are ſo envied that happineſs as we are; but that we ſhall meet with what fears and ſnares, with what troubles and afflictions they can poſſibly aſſault us with, that hate us.

And now Mr. Sagacity left me to dream out my dream by myſelf. Wherefore, me thought I ſaw Chriſtiana and Mercy, and the boys, go all of them up to the gate: To which, when they came, they betook themſelves to a ſhort debate, about how they muſt manage their calling at the gate; and what ſhould be ſaid unto him that did open unto them. So it was concluded ſince Chriſtiana was the eldeſt, That ſhe ſhould knock for entrance, and that ſhe ſhould ſpeak to him that did open, for the reſt. So Chriſtiana began to knock, and as her poor husband did, ſhe knocked, and knocked again. But inſtead of any that anſwered, they all thought that they heard as if a dog came barking upon them. A dog, and a great one too, and this made the women and children afraid. Nor durſt they for a while to knock any more, for fear the maſtiff ſhould fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do: Knock they durſt not, for fear of the dog; Go back they durſt not, for fear the keeper of that gate ſhould eſpy them as they ſo went, and be offended with them: At laſt they thought of knocking again, and knocking more vehemently than they did at firſt. Then ſaid the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Prayer ſhould be made with conſideration and fear, as well as in faith and hope.

The dog, the devil an enemy to prayer.

Then Chriſtiana made low obeiſance, and ſaid, Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate. Then ſaid the ſaid keeper, Whence come ye? And what is that you would have?

Chriſtiana anſwered, We are come from whence Chriſtian did come, and upon the ſame errand as he; to wit, to be, if it ſhall pleaſe you, graciouſly admitted, by this gate, into the way that leads into the cœleſtial city. And I anſwer, my Lord, in the next place, that I am Chriſtiana, once the wife of Chriſtian, that now is gotten above.

With that the keeper of the gate did marvel, ſaying, What is ſhe now become a Pilgrim, that but a-while ago abhorred that life? Then ſhe bowed her head, and ſaid, Yea, and ſo are theſe my ſweet babes alſo.

Then he took her by the hand and let her in, and ſaid alſo, *Suffer the little children to come unto me*, and with that he ſhut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Chriſtiana, with ſhouting, and ſound of trumpet, for joy. So he obeyed and ſounded, and fill'd the air with his melodious notes.

Now all this while poor Mercy did ſtand without, trembling and crying, for fear that ſhe was rejected. But when Chriſtiana had gotten admittance for herſelf and her boys, then ſhe began to make interceſſion for Mercy.

Chriſt. And ſhe ſaid, My Lord, I have a companion of mine that ſtands yet without, that is come hither upon the ſame account as myſelf: One that is much dejected in her mind, for that ſhe comes, as ſhe thinks, without ſending for; whereas I was ſent to by my huſband's king to come.

The delays make the hungering ſoul the ferventer.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore ſhe prevented Chriſtiana from a fuller interceding for her, by knocking at the gate herſelf. And ſhe knocked then ſo loud, that ſhe made Chriſtiana to ſtart. Then ſaid the keeper of the gate, Who is there? And Chriſtiana ſaid, It is my friend.

So he opened the gate and looked out, but Mercy was fallen down without in a ſwoon, for ſhe fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and ſaid, Damſel, I bid thee ariſe.

O, Sir, ſaid ſhe, I am faint; there is ſcarce life left in me. But he anſwer'd, that one ſaid, *When my ſoul fainted within me. I remembered the Lord, and my prayer came unto thee, into thy holy temple.* Fear not, but ſtand upon thy feet, and tell me wherefore thou art come.

Mercy. I am come for that unto which I was never invited, as my friend Chriſtiana was. Her's was from the king, and mine was but from her. Wherefore I preſume.

Did ſhe deſire thee to come with her to this place?

Mercy. Yes; and as my Lord ſees, I am come. And if there is any grace and forgiveneſs of ſins to ſpare, I beſeech that thy poor hand-maid may be partaker thereof.

Then he took her again by the hand, and led her gently in, and ſaid, I pray for all them that believe on me, by what means ſoever they come unto me. Then ſaid he to thoſe that ſtood by, fetch ſomething and give it Mercy to ſmell on, thereby to ſtay her faintings: ſo they fetch'd her a bundle of myrrh; a while after, ſhe was revived.

And now was Chriſtiana and her boys, and Mercy, received of the Lord at the head of the way, and ſpoke kindly unto by him. Then ſaid they yet farther unto him, we are ſorry for our ſins, and beg of our Lord his pardon and farther information what we muſt do.

I grant pardon, ſaid he, by word and deed; by word in the promiſe of forgiveneſs; by deed, in the way I obtained it. Take the firſt from my lips with a kiſs, and the other as it ſhall be revealed.

Now I ſaw in my dream, that he ſpake many good words unto them, whereby they were greatly glad. He alſo had them up to the top of the gate, and ſhewed them by what deed they were ſaved; and told them withal, That that ſight they would have again as they went along in the way, to their comfort.

Chriſt crucified ſeen afar off.

So he left them a while in a ſummer parlour below, where they entered into talk by themſelves; and thus Chriſtiana began: O Lord! how glad am I, that we are got in hither!

Mercy. So you well may; but I of all have cauſe to leap for joy.

Chr. I thought one time as I ſtood at the gate, (becauſe I had knocked and none did anſwer) that all our labour had been loſt, eſpecially when that ugly cur made ſuch a heavy barking at us.

Mercy. But my worſt fear was, after I ſaw that you was taken into his favour, and that I was left behind: Now, thought I, it is fulfilled which is written: *Two women ſhall be grinding together, the one ſhall be taken, and the other left.* I had much ado to forbear crying out, *Undone!*

And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I alſo thought that I muſt either knock again, or die: ſo I knocked, but I cannot tell how; for my ſpirit now ſtruggled between life and death.

Chr. Can you not tell how you knocked?

ed? I am ſure your knocks were ſo earneſt, that the very ſound made me ſtart; I thought I never heard ſuch knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by ſtorm.

Mercy. Alas! to be in my caſe, who hat ſo was, could not but have done ſo? You ſaw that the door was ſhut upon me, and that there was a moſt cruel Dog thereabout. Who, I ſay, that was ſo fainthearted as I, would not have knocked with all their might? But pray, What ſaid my Lord unto my rudeneſs? Was he not angry with me?

Chriſt pleaſſed with loud and reſtleſs prayer.

Chr. When he heard your lumbering noiſe, he gave a wonderderful innocent ſmile: I believe what you did, pleaſed him well, for he ſhewed no ſign to the contrary. But I marvel in my heart why he keeps ſuch a Dog; had I known that before, I ſhould not have had heart enough to have ventured myſelf in this manner. But now we are in, we are in, and I am glad with all my heart.

Mercy. I will aſk, if you pleaſe, next time he comes down, why he keeps ſuch a filthy cur in his yard; I hope he will not take it amiſs.

Do ſo, ſaid the children, and perſuade him to hang him, for we are afraid he will bite us when we go hence.

So at laſt he came down to them again, and Mercy fell to the ground on her face, before him, and worſhipped, and ſaid, Let my Lord accept the ſacrifice of praiſe which I now offer unto him with the calves of my lips.

So he ſaid unto her, Peace be to thee, ſtand up. But ſhe continued upon her face, and ſaid, *Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments:* Wherefore doſt thou keep ſo cruel a dog in thy yard, at the ſight of which, ſuch women and children as we, are ready to fly from the gate for fear?

He anſwered and ſaid, That dog has another owner; he alſo is kept cloſe in another man's ground, only my pilgrims hear his barking: he belongs to the caſtle which you ſee there at a diſtance, but can come up to the walls of this place. He has frighted many an honeſt pilgrim from *worſe to better*, by the great voice of his roaring. Indeed he that owneth him, doth not keep him out of any good will to me or mine; but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes alſo he has broken out, and has worried ſome that I loved; but I take all at preſent patiently. I alſo give my pilgrims timely help, ſo that they are not delivered up to his power, to do to them what his doggiſh nature would prompt him to. But what! my purchaſed one, I tro, hadſt thou known never ſo much before hand, thou wouldeſt not have been afraid of a dog.

The beggars that go from door to door, will, rather than they will looſe a ſuppoſed alms, run the hazard of the bawling, barking, and biting too of a dog: And ſhall a dog in another man's yard, a dog whoſe barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and my darling from the power of the dog?

Mercy. Then ſaid Mercy, I confeſs my ignorance, I ſpeak what I underſtand not; I acknowledge that thou doſt all things well.

Chr. Then Chriſtiana began to talk of their journey, and to enquire after the way. So he fed them, and waſhed their feet, and ſet them in the way of his ſteps, according as he had dealt with her huſband before. So I ſaw in my dream, that they went on their way, and the weather was comfortable to them.

Then Chriſtiana began to ſing, ſaying,

Bleſs'd be the day that I began
A pilgrim for to be;
And bleſſed alſo be that man,
That thereunto mov'd me.
'Tis true, 'twas long e're I began
To ſeek to live for ever:
But now I run faſt as I can:
'Tis better late, than never.
'Tis tears to joy, our fears to faith,
Are turned as we ſee;
That our beginning (as one ſaith)
Shews what our end will be.

The devil's garden.

Now there was on the other ſide of the wall, that fenced in the way up which Chriſtiana and her companions were to go, a garden, and that belong'd to him whoſe was that Barking Dog, of whom mention was made before. And ſome of the fruit-trees that grew in the garden, ſhot their branches upon the wall; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Chriſtiana's boys, as boys are apt to do, being pleaſed with the trees, and with the fruit that hung thereon, did pluck them and began to eat. Their mother did alſo chide them for ſo doing, but ſtill the boys went on.

Well, ſaid ſhe, my ſons, you tranſgreſs, for that fruit is none of ours; but ſhe did not know that they did belong to the enemy: I'll warrant you, if ſhe had, ſhe would have been ready to die for fear. But that paſſed, and they went on their way. Now, by that they were gone about

Two ill-favoured ones aſſault Chriſtiana.

two bows-ſhot from the place that led them into the way, they eſpied two very ill-favoured ones coming down apace to meet them. With that Chriſtiana, and Mercy her friend, covered themſelves with their veils, and kept alſo on their journey: The children alſo went on before; ſo that at laſt they met together. Then they that came down to meet them, came juſt up to the women, as if they would embrace them; but Chriſtiana ſaid, Stand back, or go peaceably as you ſhould. Yet theſe two, as men that are deaf, regarded not Chriſtiana's words, but began to lay hands upon them, at that Chriſtiana waxed very wroth, and ſpurned at them with her feet. Mercy alſo, as well as ſhe could, did what ſhe could to ſhift them. Chriſtiana again ſaid to them, Stand back, and be gone, for we have no money to loſe, being pilgrims as you ſee, and ſuch too as live upon the charity of our friends.

Ill-Fav. Then ſaid one of the two men, we make no aſſault upon you for money, but are come out to tell you, that if you will but grant one ſmall requeſt which we ſhall aſk, we will make women of you for ever.

Chr. Now Chriſtiana imagining what they ſhould mean, made anſwer again, We will neither hear, nor regard, nor yield to what you ſhall aſk. We are in haſte, and cannot ſtay, our buſineſs is of life and death: So again, ſhe and her companions made a freſh eſſay to go paſt them: but they letted them in their way.

Ill-Fav. And they ſaid, We intend no hurt to your lives, it is another thing we would have!

Chr. Ay, quoth Chriſtiana, you would have us body and ſoul, for I know it is for that you are come; but we will die rather upon the ſpot, than to ſuffer ourſelves to be brought into ſuch ſnares as ſhall hazard our well-being hereafter. And with that they both ſhrieked out, and cried, Murder, Murder: and ſo put themſelves under thoſe laws that are provided for the protection of women. But the men ſtill made their approach upon them, with deſign to prevail againſt them. They therefore cried out again.

Now, they being, as I ſaid, not far from the gate, in at which they came, their voice was heard from where they was, thither: Wherefore ſome of the houſe came out, and knowing that it was Chriſtiana's tongue, they made haſte to her relief. But by that they were got within ſight of them, the women were in a very great ſcuffle, the children alſo ſtood crying by. Then did he that came in for their relief, call out to the ruffians, ſaying, What is that thing you do? Would you make my Lord's people to tranſgreſs? He alſo attempted to take them, but they did make their eſcape over the wall into the garden of the man to whom the great dog belonged; ſo the dog became their protector. This Reliever then came up to the women, and aſked them how they did. So they anſwered, we thank thy prince, pretty well, only we have been ſomewhat affrighted; we thank thee alſo, for that thou cameſt in to our help, for otherwiſe we had been overcome.

Reliever. So after a few more words, this Reliever ſaid, as followeth: I marvelled much when you was entertained at the gate above, being ye know that ye were but weak women, that you petition'd not the Lord for a conductor: then might you have avoided theſe troubles and dangers; he would have granted you one.

Chr. Alas! ſaid Chriſtiana, We were ſo taken with our preſent bleſſing, that dangers to come were forgotten by us: beſide, who could have thought, that ſo near the king's palace, there ſhould have lurked ſuch naughty ones? Indeed, it had been well for us, had we asked our Lord for one; but ſince our Lord knew it would be for our profit, I wonder he ſent not one along with us!

We loſe for want of asking.

Rel. It is not always neceſſary to grant things not asked for, leſt by ſo doing, they become of little eſteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that eſtimate, that properly is its due, and ſo conſequently will be hereafter uſed. Had my Lord granted you a conductor, you would not neither ſo have bewailed that overſight of yours, in not asking for one, as now you have occaſion to do. So all things work for good, and tend to make you more wary.

Chr. Shall we go back again to my Lord, and confeſs our folly, and ask one?

Rel. Your confeſſion of your folly I will preſent him with: To go back again, you need not; for in all places where you ſhall come, you will find no want at all; for in every of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is ſufficient to furniſh them againſt all attempts whatſoever. But as I ſaid, he will be enquired of by them to do it for them. And it is a poor thing that is not worth asking for. When he had thus ſaid, he went back to his place, and the pilgrims went on their way.

The miſtake of Mercy.

Mer. Then ſaid Mercy, What a ſudden blank is here? I made account we had been paſt all danger, and that we ſhould never ſorrow more.

Chr. Thy Innocency, my ſiſter, ſaid Chriſtiana to Mercy, may excuſe thee much; but as for me, my fault is ſo much the greater, for that I ſaw this danger before I came out of the doors, and yet did not provide for it where proviſion might have been had. I am much to be blamed.

Mer. Then ſaid Mercy, How knew you this before you came from home? Pray open to me this riddle?

Chriſtiana's dream repeated.

Chr. Why, I will tell you: Before I ſet foot out of doors, one night, as I lay in my bed, I had a dream about this: For methought I ſaw two men, as like theſe as ever the world they could look, ſtand at my bed's feet, plotting how they might prevent my ſalvation. I will tell you their very words: They ſaid, (it was when I was in my troubles) What ſhall we do with this woman? For ſhe cries out waking and ſleeping for forgiveneſs; if ſhe be ſuffered to go on as ſhe begins, we ſhall loſe her as we have loſt her huſband, This you know might have made me take heed, and provided when proviſion might have been had.

Mercy. Well, ſaid Mercy, as by this neglect we have an occaſion miniſtered unto us, to behold our imperfections: So our Lord has taken occaſion thereby to make manifeſt the riches of his grace; for he, as we ſee, has followed us with unaſked kindneſs, and has delivered us from their hands that were ſtronger than we, of his meer good pleaſure.

Thus now when they had talked away a little more time, they drew near to a houſe which ſtood in the way, which houſe was built for the relief of pilgrims, as you will find more fully related in the firſt part of the records of the *Pilgrim's Progreſs:* So they drew on towards the houſe, (the houſe of the Interpreter) and when they came to the door, they heard a great talk in the houſe, when they gave ear, and heard, as they thought, Chriſtiana mentioned by name. For you muſt know, that there went along even before her, a talk of her and her children going on pilgrimage. And this was the more pleaſing to them, becauſe they had heard that ſhe was Chriſtian's wife. That woman who was ſome time ago ſo unwilling to hear of going on pilgrimage. Thus, therefore, they ſtood ſtill, and heard the good people within commending her, who they little thought ſtood at the door. At laſt, Chriſtiana knock'd, as ſhe had done at the gate before. Now when ſhe had knocked, there came to the door, a young damſel named Innocent, and open'd the door, and looked, and behold, two women were there.

Damſel. Then ſaid the Damſel to them, with whom would you ſpeak in this place?

Chr. Chriſtiana anſwered, We underſtand that this is a privileged place for thoſe that are become pilgrims, and we now at this door are ſuch: Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou ſeeſt, is very far ſpent, and we are loth, to night, to go any farther.

Damſel. Pray what may I call your name, that I may tell it to my Lord within?

Chr. My name is Chriſtiana; I was the wife of that pilgrim that ſome years ago did travel this way, and theſe be his four children. This maiden is alſo my companion, and is going on pilgrimage too.

Innocent. Then ran Innocent in (for that was her name) and ſaid to thoſe within, Can you think who is at the door? There is Chriſtiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their maſter. So he came to the door, and looking upon her, he ſaid, Art thou that Chriſtiana whom Chriſtian the good man left behind him, when he betook himſelf to a pilgrim's life.

Chriſt. I am that woman that was ſo hard-hearted as to ſlight my huſband's troubles, and that left him to go on his journey alone, and theſe are his four children; but now alſo I am come, for I am convinced that no way is right but this.

Interp. Then is fulfilled that which is written of the man that ſaid to his ſon, Go work to day in my vineyard; and he ſaid to his father, I will not; but afterwards repented and went.

Chriſt. Then ſaid Chriſtiana, So be it, Amen. God make it a true ſaying upon me, and grant that I may be found at the laſt of him in peace, without ſpot, and blameleſs.

Interp. But why ſtandeſt thou at the door? Come in, thou daughter of Abraham; we were talking of thee, but now, for tidings have come to us before, how thou art become a Pilgrim. Come, children, come in; come, Maiden, come: ſo he had them all into the houſe.

Old ſaints glad to ſee the young ones walk in God's ways.

So when they were within, they were bidden to ſit down and reſt them; the which, when they had done, thoſe that attended upon the pilgrims in the houſe, came into the room to ſee them. And one ſmiled, and another ſmiled, and another ſmiled, and they all ſmiled, for joy that Chriſtiana was become a pilgrim: They alſo looked upon the boys; they ſtroaked them over their faces, with their hand, in token of their kind reception of them: They alſo carried it lovingly to Mercy, and bid them all welcome into their maſter's houſe.

After a while, becauſe ſupper was not ready, the Interpreter took them into his ſignificant rooms, and ſhewed them what Chriſtian, Chriſtiana's huſband, had ſeen ſome time before. Here therefore they ſaw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggeſt of all, together with the reſt of thoſe things that were then ſo profitable to Chriſtian.

This done, and after thoſe things had been ſomewhat digeſted by Chriſtiana and her company, the Interpreter takes them apart again, and has them firſt into a room, where was a man that could look no ways but downwards, with a muck-rake in his hand: There ſtood alſo one over his head with a cœleſtial crown in his hand, and proffered him that crown for his muckrake; but the man did neither look up, nor regard, but raked to himſelf the ſtraws, the ſmall ſticks, and duſt of the floor.

The man with the muck-rake expounded.

Then ſaid Chriſtiana, I perſuade myſelf, that I know ſomewhat the meaning of this; For this is the figure of a man in this world: Is it not, good ſir?

Inter. Thou haſt ſaid right, ſaid he, and his muckrake doth ſhew his carnal mind. And whereas thou ſeeſt him rather give heed to rake up ſtraws and ſticks, and the duſt of the floor, than do what he ſays that calls to him from above, with the cœleſtial crown in his hand; it is to ſhew, That heaven is but a fable to ſome, and that things here are counted the only things ſubſtantial. Now, whereas, it was alſo ſhewed thee, that the man could look no way but downwards: It is to let thee know, That earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Chriſt. Then ſaid Chriſtiana, Oh! deliver me from this muckrake.

Inter. That prayer, ſaid the Interpreter, has lain by until it is almoſt ruſty; *Give me not riches*, is ſcarce the prayer of one of ten thouſand. Straws and ſticks, and duſt, with moſt, are the great things now looked after.

With that Mercy and Chriſtiana wept, and ſaid, It is, alas! too true.

When the Interpreter had ſhewed them this, he had them into the very beſt room in the houſe; (a very brave room it was) ſo he bid them look round about, and ſee if they could find any thing profitable there. Then they looked round and round: For there was nothing to be ſeen but a very great ſpider on the wall; and that they over-looked.

Of the ſpider.

Mercy. Then ſaid Mercy, ſir, I ſee nothing: But Chriſtiana held her peace.

Inter. But ſaid the Interpreter, look again; ſhe therefore looked again, and ſaid, Here is not any thing but an ugly ſpider, who hangs by his hands upon the wall. Then ſaid he, is there but one ſpider in all this ſpacious room? Then the water ſtood in Chriſtiana's eyes, for ſhe was a woman quick of apprehenſion: And ſhe ſaid, Yea Lord, there is more here than one. Yea, and ſpiders whoſe venom is far more deſtructive than that which is in her. The Interpreter then looked pleaſantly on her, and ſaid, Thou haſt ſaid the truth. This made Mercy bluſh, and the boys to cover their faces; for they all began now to underſtand the riddle.

Then ſaid the Interpreter again, The ſpider taketh hold with her hands, as you ſee, and is in king's palaces. And wherefore is this recorded, but to ſhew you, That how full of the venom of ſin ſoever you be, yet you may, by the hand of faith, lay hold of and dwell in the beſt room that belongs to the king's houſe above.

Chr. I thought, ſaid Chriſtiana, of ſomething of this; but I could not imagine it all. I thought, that we were like ſpiders, and that we looked like ugly creatures, in what fine rooms ſoever we were: But that by this ſpider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts. That ſhe worketh with hands, and, as I ſee, dwells in the beſt room in the houſe. God has made nothing in vain.

Then they ſeemed all to be glad; but the water ſtood in their eyes: Yet they looked one upon another, and alſo bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them obſerve a while. So one of the chickens went to the trough to drink, and every time ſhe drank, ſhe lifted up her head and her eyes towards heaven. See, ſaid he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, ſaid he, obſerve and look; ſo they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a common call, and that ſhe hath all the day long. 2. She had a ſpecial call, and that ſhe had but ſometimes. 3. She had a brooding note. And 4. She had an out-cry.

Of the hen and chickens.

Now, ſaid he, compare this hen to your king, and theſe chickens to his obedient ones. For anſwerable to her, himſelf has his methods, which he walketh in towards his people; by his common call, he gives nothing; by his ſpecial call, he always has ſomething to give; he has alſo a brooding voice, for them that are under his wing. And he has an out-cry, to give the alarm when he ſeeth the enemy come. I choſe, my darlings, to lead you into the room where ſuch things are, becauſe you are women, and they are eaſy for you.

Chr. And, ſir, ſaid Chriſtiana, pray let us ſee ſome more: So he had them into the ſlaughter-houſe, where was a butcher killing

Of the butcher and his ſheep.

killing a ſheep: And behold the ſheep was quiet, and took her death patiently. Then ſaid the Interpreter, You muſt learn of this ſheep to ſuffer, and to put up wrongs without murmurings and complaints. Behold how quietly ſhe takes her death, and without objecting, ſhe ſuffereth her ſkin to be pulled over her ears. Your king doth call you his ſheep.

Of the garden.

After this, he led them into his garden, where was great variety of flowers: And he ſaid, Do you ſee all theſe? So Chriſtiana ſaid, Yes. Then ſaid he again, Behold the flowers are divers in ſtature, in quality, and colour, and ſmell, and virtue; and ſome are better than ſome: Alſo where the gardener hath ſet them, there they ſtand, and quarrel not one with another.

Of the field.

Again, he had them into his field, which he had ſowed with wheat and corn: But when they beheld the tops of all was cut off, only the ſtraw remained, he ſaid again, This ground was dunged, and ploughed, and ſowed, but what ſhall we do with the crop? Then ſaid Chriſtiana, burn ſome and make muck of the reſt. Then ſaid the Interpreter again, Fruit, you ſee, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: Beware that in this you condemn not yourſelves.

Of the robin and the ſpider.

Then as they were coming in from abroad, they eſpied a robin with a great ſpider in his mouth: So the Interpreter ſaid, look here: So they looked, and Mercy wondered: but Chriſtiana ſaid, What a diſparagement is it to ſuch a little pretty bird as the Robin-red-breaſt is, he being alſo a bird above many, that loveth to maintain a kind of ſociableneſs with men; I had thought they had lived upon crums of bread, or upon other ſuch harmleſs matter; I like him worſe than I did.

The Interpreter then replied, This Robin is an emblem, very apt to ſet forth ſome profeſſors by; for to ſight they are, as this Robin, pretty of note, colour and carriage: They ſeem alſo to have a very great love for profeſſors that are ſincere; and above all other to deſire to ſociate with them, and to be in their company, as if they could live upon the good man's crums, they pretend alſo, that therefore it is, that they frequent the houſe of the godly, and the appointments of the Lord: But when they are by themſelves, as the Robin, they can catch and gobble up Spiders, they can change their diet, drink and ſwallow down ſin like water.

So when they were come again into the houſe, becauſe ſupper as yet was not ready, Chriſtiana again deſired that the Interpreter would either ſhew or tell of ſome other things that are profitable.

Then the Interpreter began and ſaid: The fatter the ſow is, the more ſhe deſires the mire; the fatter the Ox is, the more gameſomely he goes to the ſlaughter; and the more healthy the luſtful man is, the more prone he is unto evil.

There is a deſire in women to go neat and fine, and it is a comely thing to be adorned with that, which in God's ſight is of great price.

It is eaſier watching a night or two, than to ſit up a whole year together: So it is eaſier for one to begin to profeſs well, than to hold out as he ſhould to the end.

Every ſhip-maſter, when in a ſtorm, will willingly caſt that over-board that is of the ſmalleſt value in the veſſel; but who will throw the beſt out firſt? None but he that feareth not God.

One leak will ſink a ſhip, and one ſin will deſtroy a ſinner.

He that forgets his friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himſelf.

He that lives in ſin, and looks for happineſs hereafter, is like him that ſoweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his laſt day to him, and make it always his company-keeper.

Whiſpering and change of thoughts, prove that ſin is in the world.

If the world, which God ſets light by, is counted a thing of that worth with men, What is heaven that God commendeth?

If the life that is attended with ſo many troubles, is ſo loth to be let go by us, what is the life above?

Every body will cry up the goodneſs of men; but who is there, that is, as he ſhould be, affected with the goodneſs of God?

We ſeldom ſit down to meat, but we eat, and leave. So there is in Jeſus Chriſt, more merit and righteouſneſs, than the whole world has need of.

Of the tree that is rotten at heart.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whoſe inſide was all rotten and gone, and yet it grew and had leaves. Then ſaid Mercy, What means this? This tree, ſaid he, whoſe outſide is fair, and whoſe inſide is rotten, it is, to which many may be compared that are in the garden of God: Who with their mouths ſpeak high in belief of God, but indeed will do nothing for him; whoſe leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box.

Now ſupper was ready, the table ſpread, and all things ſet on board, ſo they ſat down and did eat, when one had given thanks

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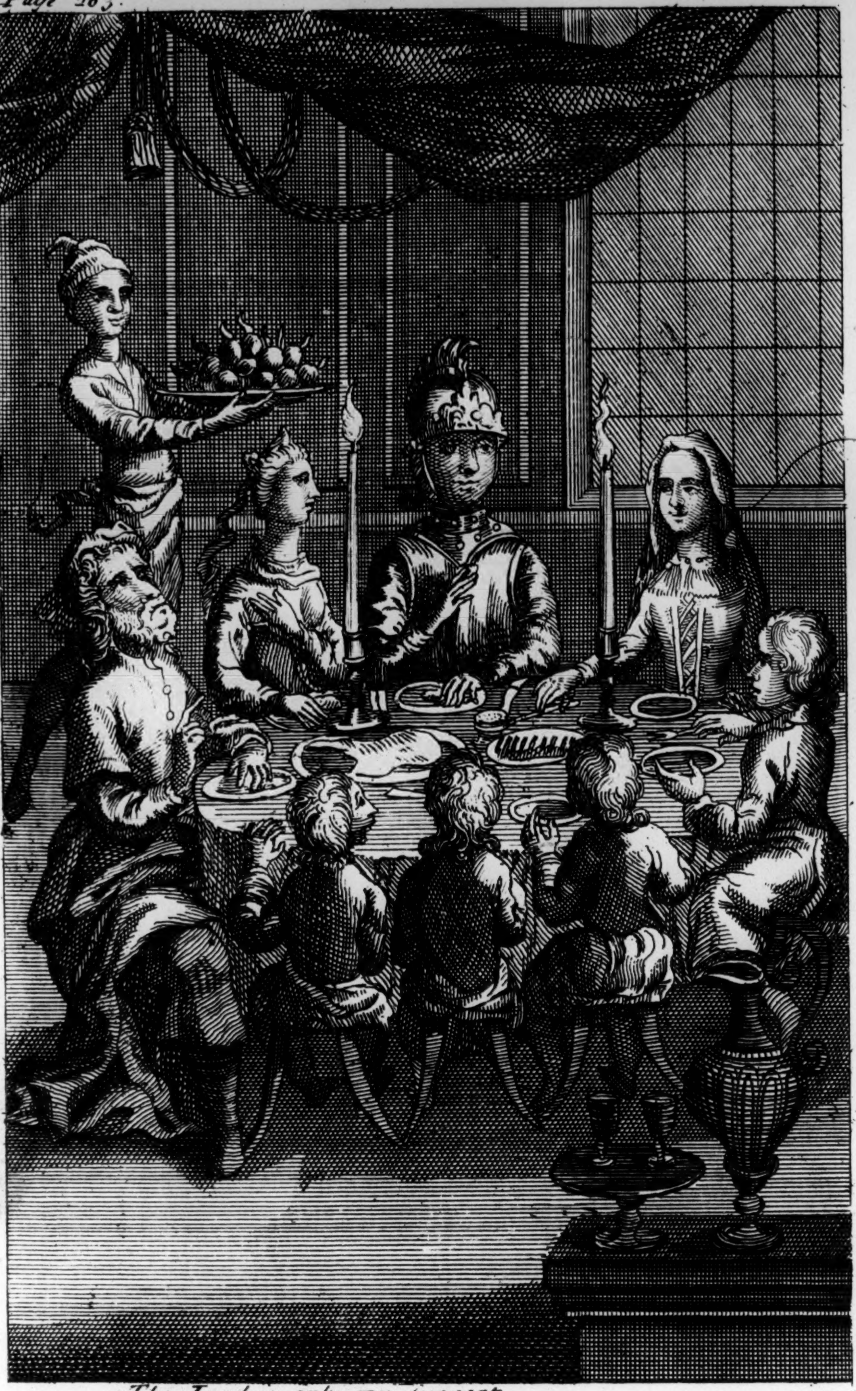

The Lord is only my ſupport,
And he that doth me feed,
How can I then want any thing,
Whereof I ſtand in Need.

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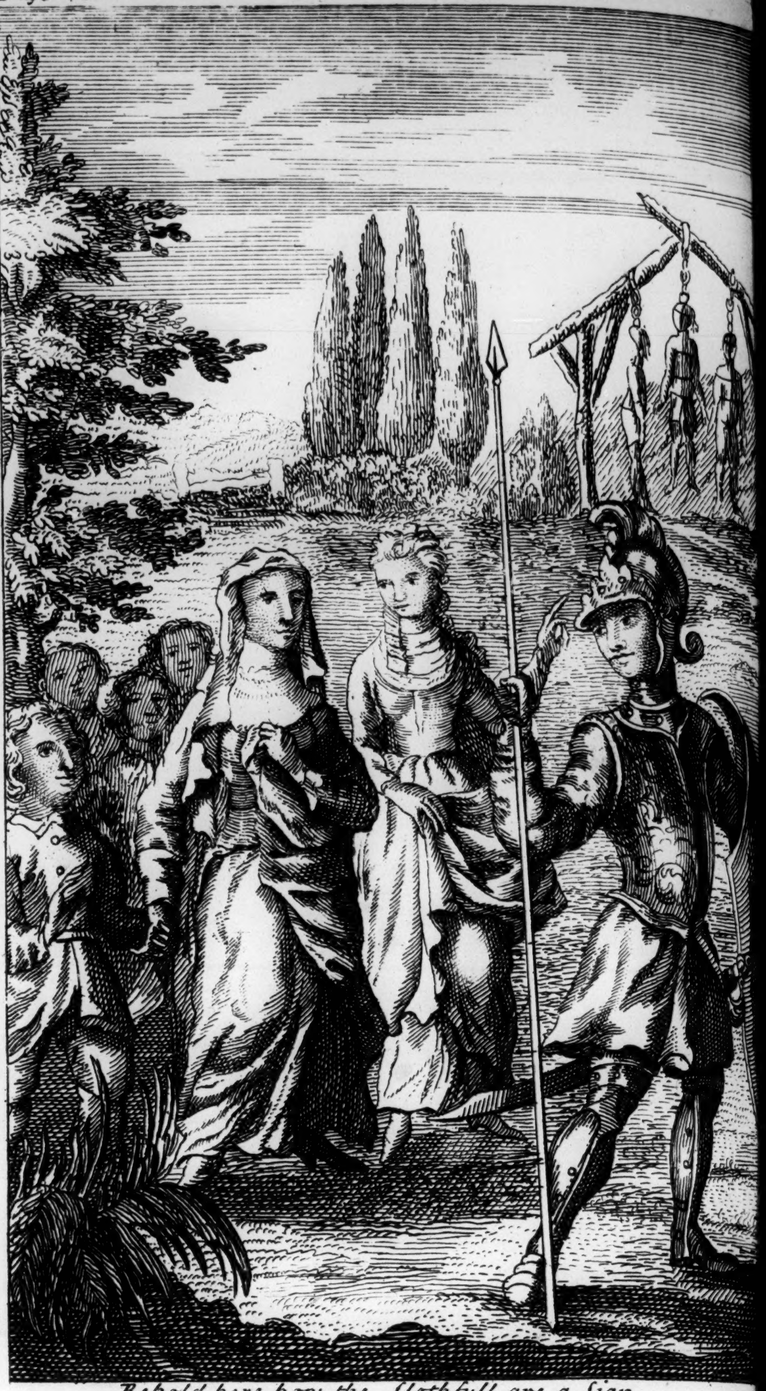

Behold here how the Slothfull are a Sign,
Hung up cauſe holy ways they did decline,
See here too how the Child doth play the Man,
And weak grow ſtrong when Great heart leads the va

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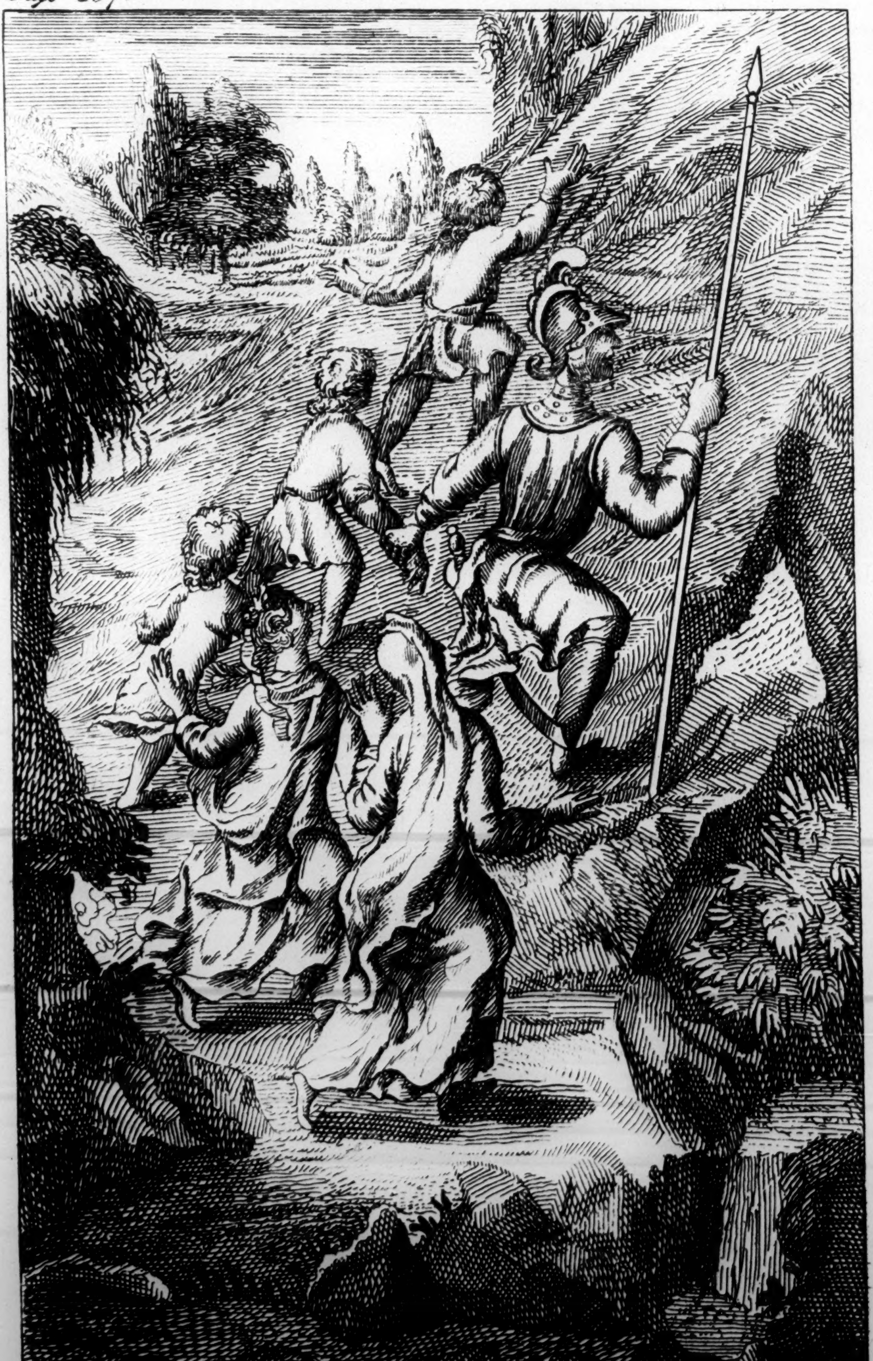

The Pilgrims going up the Hill Difficulty.

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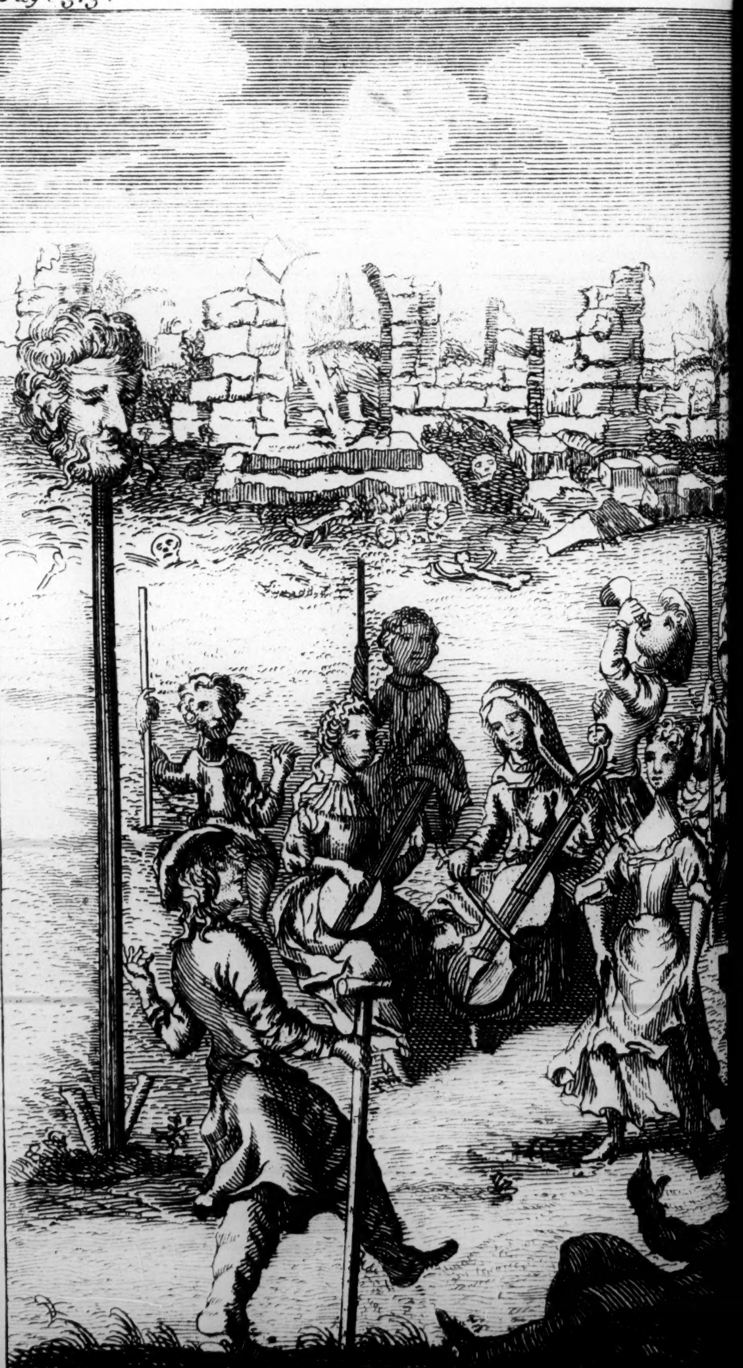

Though Doubting Caſtle be demoliſhed,
And the Gyant deſpair hath loſt his head,
Sin can rebuild the Caſtle make't remain,
And make deſpair the Gyant live again.

thanks. And the Interpreter did uſually entertain thoſe that lodged with him with muſick at meals; ſo the minſtrels played. There was alſo one that did ſing, and a very fine voice he had. His ſong was this:

The Lord is only my ſupport,
And he that doth me feed;
How can I then want any thing
Whereof I ſtand in need.

When the ſong and muſick was ended, the Interpreter aſked Christiana, What it was that at firſt did move her thus to betake herſelf to a pilgrim's life? Chriſtiana anſwered First, the loſs of my huſband came into my mind, at which I was heartily grieved: But all that was natural affection. Then, after that came the troubles and pilgrimage of my huſband into my mind, and alſo how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my huſband, and a letter ſent by the king of that country where my huſband dwells to come to him. The dream and the letter together ſo wrought upon my mind, that they forced me to this way.

Talk at ſupper.

Inter. But met you with no oppoſition before you ſet out of doors?

Chr. Yes a neighbour of mine, one Mrs. Timorous, (ſhe was a-kin to him that would have perſuaded my huſband to go back, for fear of the lions.) She alſo ſo befooled me, for, as ſhe called it, my intended deſperate adventure; ſhe alſo urged what ſhe could to diſhearten me from it, the hardſhips and troubles that my huſband met with in the way; but all this I got over pretty well. But a dream that I had of two ill-looked ones, that I thought did plot how to make me miſcarry in my journey, that hath troubled me: Yea, it ſtill runs in my mind, and makes me afraid of every one that I meet, leſt they ſhould meet me to do me a miſchief, and to turn me out of my way. Yea, I may tell my Lord, though I would not every body know it, that between this and the gate by which we got into the way, we were both ſo ſorely aſſaulted, that we were made to cry out murder; and the two that made this aſſault upon us, were like the two that I ſaw in my dream.

Then ſaid the Interpreter, Thy beginning is good, thy latter end ſhall greatly increaſe. So he addreſſed himſelf to Mercy, and ſaid unto her, And what moved thee to come hither, ſweet-heart?

Mer. Then Mercy bluſhed and trembled, and for a while continued ſilent.

Inter. Then ſaid he, be not afraid, only believe, and ſpeak thy mind.

Mer. Then ſhe began, and ſaid, truly ſir, my want of experience is that which makes me covet to be in ſilence, and that alſo that fills me with fears of coming ſhort at laſt. I cannot tell of viſions and dreams, as my friend Chriſtiana can: Nor know I what it is to mourn for my refuſing of the counſel of thoſe that were good relations.

Inter. What was it then, dear heart, that hath prevailed with thee to do as thou haſt done?

Mer. Why, when our friend here was packing up to be gone from our town; I and another went accidentally to ſee her. So we knocked at the door, and went in. When we were within, and ſeeing what ſhe was doing, we aſked her what was her meaning? She ſaid, ſhe was ſent for to go to her huſband, and then ſhe up and told us how ſhe had ſeen him in a dream, dwelling in a curious place, among Immortals, wearing a crown, playing upon a harp, eating and drinking at his prince's table, and ſinging praiſes to him for bringing him thither, &c. Now methought while ſhe was telling theſe things unto us, my heart burned within me, and I ſaid in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Chriſtiana.

So I aſked her farther of the truth of theſe things, and if ſhe would let me go with her; for I ſaw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that ſo many of my relations were left behind. And I am come with all the deſire of my heart, and will go, if I may, with Chriſtiana, unto her huſband, and his king.

Int. Thy ſetting out is good, for thou haſt given credit to the truth; thou art a Ruth, who did for the love ſhe bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that ſhe knew not before, *Ruth* 2. 11, 12. *The Lord recompenſe thy work, and full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt.*

Now ſupper was ended, and preparation was made for bed, the women were laid ſingly alone, and the boys by themſelves. Now when Mercy was in bed, ſhe could not ſleep for joy, for that now her doubts of miſſing at laſt, were removed farther from her than ever they were before. So ſhe lay bleſſing and praiſing God, who had ſuch favour for her.

In the morning they roſe with the ſun, and prepared themſelves for their departure;

The bath of ſanctification.

parture; but the Interpreter would have them tarry a while, for, ſaid he, you muſt orderly go from hence. Then ſaid he to the damſel that firſt opened unto them, Take them and have them into the garden to the bath, and there waſh them, and make them clean from the ſoil, which they have gathered by travelling. Then Innocent the damſel took them, and led them into the garden, and brought them to the bath; ſo ſhe told them, That there they muſt waſh and be clean, for ſo her maſter would have the women to do, that called at his houſe as they were going on pilgrimage. Then they went in and waſhed, yea, they and the boys and all; and they came out of that bath, not only ſweet and clean, but alſo much enlivened and ſtrengthened in their joints. So when they came in, they looked fairer a deal, than when they went out to the waſhing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and ſaid unto them, Fair as the moon. Then he called for the ſeal, wherewith they uſed to be ſealed that are waſhed in his bath. So the ſeal was brought, and he ſet his mark upon them, that they might be known in the places whither they were yet to go: Now the ſeal was the contents and ſum of the paſſover which the children of Iſrael did eat, Exod. 13. 8, 9, 10. when they came out of the land of Egypt: and the mark was ſet between their eyes. This ſeal greatly added to their beauty, for it was an ornament to their faces. It alſo added to their gravity, and made their countenance more like that of angels.

True humility.

Then ſaid the Interpreter again to the damſel that waited upon the women, Go into the veſtry, and fetch out garments for theſe people: So ſhe went and fetched out white raiment, and laid it down before him; ſo he commanded them to put it on. It was fine linen white and clean. When the women were thus adorned, they ſeemed to be a terror one to the other; for that they could not ſee that glory each one in herſelf, which they could ſee in each other. Now therefore they began to eſteem each other better than themſelves. For you are fairer than I am, ſaid one, and you are more comely than I am, ſaid another. The children alſo ſtood amazed, to ſee into what faſhion they were brought.

The Interpreter then called for a manſervant of his, one Great-heart, and bid him take ſword and helmet, and ſhield, and take theſe my daughters, ſaid he, conduct them to the houſe called Beautiful, at which place they will reſt next. So he took his weapons and went before them; and the Interpreter ſaid, God ſpeed. Thoſe alſo that belonged to the family, ſent them away with many a good wiſh. So they went on their way, and ſang;

This place has been our ſecond ſtage,
Here we have heard, and ſeen
Thoſe good things, that from age to age
To others hid have been.
The dunghill-raker, ſpider, hen,
The chicken too, to me,
Hath taught a leſſon, let me then
Conformed to it be.
The butcher, garden, and the field,
The robin, and his bait,
Alſo the rotten tree doth yield
Me argument of weight;
To move me for to watch and pray,
To ſtrive to be ſincere;
To take my croſs up day by day,
And ſerve the Lord with fear.

Now I ſaw in my dream, That thoſe went on, and Great-heart before them; ſo they went and came to the place where Chriſtian's burden fell off his back, and tumbled into a ſepulchre. Here then they made a pauſe; here alſo they bleſſed God. Now, ſaid Chriſtiana, it comes to my mind, what was ſaid to us at the gate, to wit, That we ſhould have pardon by word and deed; by word, that is, by the promiſe; by deed, to wit, in the way it was obtained. What the promiſe is, of that I know ſomething: But what it is to have pardon by deed, or in that way that it was obtained, Mr. Great-heart, I ſuppoſe you know; which, if you pleaſe, let us hear you diſcourſe thereof.

A diſcourſe of our being juſtified by Chriſt.

Great-heart. Pardon by the deed done, is pardon obtained by ſome one for another that hath need thereof: Not by the perſon pardoned, but in the way, ſaith another, in which I have obtained it. So then to ſpeak to the queſtion more at large, the pardon that you and Mercy, and theſe boys have attained, was obtained by another, to wit, by him that let you in at that gate: and he hath obtained it in this double way: He has performed righteouſneſs to cover you, and ſpilt his blood to waſh you in.

Chr. But if he parts with his righteouſneſs to us, what will he have for himſelf?

Great-heart. He has more righteouſneſs than you have need of, or than he needeth himſelf.

Chr. Pray make that appear.

Great-heart. With all my heart; but firſt I muſt premiſe, That he of whom we are now about to ſpeak, is one that has not his fellow. He has two natures in one perſon, plain to be diſtinguiſhed, impoſſible to be divided. Unto each of theſe natures a righteouſneſs belongeth, and each righteouſneſs is eſſential to that nature. So that one may as eaſily cauſe the nature to be extinct, as to ſeparate its juſtice or righteouſneſs from it. Of theſe righteouſneſſes therefore we are not made partakers, ſo as that they, or any of them ſhould be put upon us, that we might be made juſt, and live thereby. Beſides theſe, there is a righteouſneſs which this perſon has, as theſe two natures are joined in one. And this is not the righteouſneſs of the God-head, as diſtinguiſhed from the manhood; nor the righteouſneſs of the manhood, as diſtinguiſhed from the Godhead, but a righteouſneſs which ſtandeth in the union of both natures; and may properly be called the righteouſneſs that is eſſential to his being prepared of God to the capacity of the mediatory office, which he was entruſted with. If he parts with his firſt righteouſneſs, he parts with his Godhead: If he parts with his ſecond righteouſneſs, he parts with the purity of his manhood: If he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteouſneſs, which ſtandeth in performance, or obedience to a revealed will: And that is that he puts upon ſinners, and that by which their ſins are covered. Wherefore he ſaith, *As by one man's diſobedience, many were made ſinners: So by the obedience of one, ſhall many be made righteous*, Rom. 5. 19.

Chr. But are the other righteouſneſſes of no uſe to us?

Great-heart. Yes; for though they are eſſential to his natures and offices, and cannot be communicated unto another, yet it is by virtue of them, that the righteouſneſs that juſtifies, is for that purpoſe efficacious. The righteouſneſs of his Godhead gives virtue to his obedience; the righteouſneſs of his manhood giveth capability to his obedience to juſtify, and the righteouſneſs that ſtandeth in the union of theſe two natures to his office, giveth authority to that righteouſneſs to do the work for which it was ordained.

So then here is a righteouſneſs that Chriſt, as God, has no need of; for he is God without it: Here is a righteouſneſs, that Chriſt, as man, has no need of to make him ſo, for he is perfect man without it. Again, here is a righteouſneſs, that Chriſt, as God-Man, has no need of; for he is perfectly ſo without it. Here then is a righteouſneſs, that Chriſt, as God, and as God-man, has no need of, with reference to himſelf, and therefore he can ſpare it as a juſtifying righteouſneſs, that he for himſelf wanteth not, and therefore giveth it away. Hence it is called *the gift of righteouſneſs*. This righteouſneſs, since Chriſt Jeſus the Lord has made himſelf under the law, muſt be given away; for the law doth not only bind him that is under it, *to do juſtly*, but to uſe charity; Rom. 5. 17. Wherefore he muſt, or ought by the law, if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for himſelf, and one to ſpare: Wherefore he freely beſtows one upon thoſe that have none. And thus, Chriſtiana and Mercy, and the reſt of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Chriſt is he that worked, and hath given away what he wrought for to the next poor beggar be meets.

But again, in order to pardon by deed, there muſt ſomething be paid to God as a price, as well as ſomething prepared to cover us withal. Sin has delivered us up to the juſt courſe of a righteous law: Now from this courſe we muſt be juſtified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and ſtood in your place and ſtead, and died your death for your tranſgreſſions. Thus has he ranſomed you from your tranſgreſſions, by blood, and covered your polluted and deformed ſouls with righteouſneſs. Rom. 8. 34. For the ſake of which God paſſeth by you, and will not hurt you, when he comes to judge the world, Gal. 3. 13.

Chr. This is brave: Now I ſee that there was ſomething to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my childen, do you remember it alſo. But, Sir, was not this it that made my good Chriſtian's burden fall from off his ſhoulder, and that made him give three leaps for joy?

Chriſtiana affected with this way of redemption.

Great-Heart. Yes, it was the belief of this that cut thoſe ſtrings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was ſuffered to carry his burden to the croſs.

Chr. I thought ſo; for though my heart was lightful and joyous before, yet it is ten times more lightſome and joyous now. And I am perſuaded by what I have felt, though I have felt but little as yet, that if the moſt burden'd man in the world was here, and did ſee and believe as I now do, it would make his heart the more merry and blithe.

Great-Heart. There is not only comfort, and the eaſe of a burden brought to us, by the ſight and conſideration of theſe; but an endear'd affection begot in us by it: For who can (if he doth but once think that pardon comes not only by promiſe, but thus) but be affected with the way and means of his redemption, and ſo with the man that hath wrought it for him?

Chr. True; methinks it makes my heart bleed to think that he ſhould bleed for me. Oh! thou loving one: Oh! thou bleſſed one. Thou deſerveſt to have me; thou haſt bought me: Thou deſerveſt to have me all; thou haſt paid for me ten thouſand times more than I am worth. No marvel that this made water ſtand in my husband's eyes, and that it made him trudge ſo nimbly on: I am perſuaded he wiſhed me with him; but vile wretch that I was, I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. Timorous alſo; Nay, I wiſh now with all my heart, that here was madam Wanton too. Surely, ſurely, their hearts would be affected; nor could the fear of the one, nor the powerful luſts of the other, prevail with them to go home again, and refuſe to become good pilgrims.

Great-Heart. You ſpeak now in the warmth of your affections: Will it, think you, be always thus with you? Beſides, this is not communicated to every one, nor to every one that did ſee your Jeſus bleed. There were that ſtood by, and that ſaw the blood run from the heart to the ground, and yet were ſo far off this, that inſtead of lamenting, they laugh'd at him; and inſtead of becoming his diſciples, did harden their hearts againſt him. So that all that you have, my daughters, you have by peculiar impreſſion made by a divine contemplating upon what I have ſpoken to you. Remember it was told you, That the hen, by her common call, gives no meat to her chickens. This you have therefore by a ſpecial grace.

Now I ſaw ſtill in my dream, That they went on until they were come to the place, that Simple, and Sloth, and Preſumption, lay and ſlept in, when Chriſtion went by on pilgrimage: and behold they were hanged up in irons a little way off on the other ſide.

Mercy. Then ſaid Mercy to him that was their guide and conductor, What are theſe three men? And for what are they hanged there?

Great-Heart. Theſe three men were men of bad qualities; they had no mind to be pilgrims themſelves, and whomſoever they could, they hindered; they were for Sloth and Folly themſelves, and whomſoever they could perſuade, they made ſo too; and withal taught them to preſume that they ſhould do well at laſt. They were aſleep when Chriſtian went by, and now you go by, they are hang'd.

Mercy. But could they perſuade any one to be of their opinion?

Great-Heart. Yes, they turned ſeveral out of the way. There was Slow-pace that they perſuaded to do as they. They alſo prevailed with one Short-wind, with one No-heart, with one Linger-after-Luſt, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way and become as they. Beſides, they brought up an ill report of your Lord, perſuading others that he was a hard task-maſter. They alſo brought up an evil report of the good land, ſaying, It was not half ſo good as ſome pretended it was. They alſo began to vilify his ſervants, and to count the beſt of them meddleſome, troubleſome, buſy-bodies: Farther, They would call the bread of God *huſks*; the comforts of his children *fancies*; the travel and labour of pilgrims, *Things to no purpoſe*.

Chriſt. Nay, ſaid Chriſtiana, if they were ſuch, they ſhall never be bewailed by me; they have but what they deſerve; and I think it well that they ſtand ſo near the highway, that others may ſee and take warning. But had it not been well if their crimes had been engraven on ſome pillar of iron or braſs, and left here, where they did their miſchiefs, for a caution to other bad men?

Great Heart. So it is, as you may well perceive, if you will go a little to the wall.

Mercy. No, no; let them hang, and their names rot, and their crimes live for ever againſt them: I think it is a high favour that they are hanged before we came hither; who knows elſe what they might have done to ſuch poor women as we are? Then ſhe turned it into a ſong, ſaying,

Now then you three hang there, and be a ſign
To all that ſhall againſt the truth combine.
And let him that comes after, fear this end,
If unto pilgrims he is not a friend.
And thou, my ſoul, of all ſuch men beware,
That unto holineſs oppoſers are.

'Tis difficult getting of good doctrine in erroneous times.

Thus they went on, till they came at the foot of the hill Difficulty, where again their good friend, Mr. Great-Heart, took an occaſion to tell them what happen'd there when Chriſtian himſelf went by. So he had them firſt to the ſpring; Lo, ſaith he, This is the ſpring that Chriſtian drank of before he went up this hill, and then it was clear and good, but now it is dirty with the feet of ſome that are not deſirous that pilgrims here ſhould quench their thirſt: Thereat Mercy ſaid, And why ſo envious trow? But, ſaid the guide, it will do, if taken up and put into a veſſel that is ſweet and good; for then the dirt will ſink to the bottom, and the water come out by itſelf more clear. Thus therefore Chriſtiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and ſo let it ſtand till the dirt was gone to the bottom, and then they drank thereof.

Next he ſhew'd them the two By-ways that were at the foot of the hill, where Formality and Hypocriſy loſt themſelves. And ſaid he, theſe are dangerous paths. Two were here caſt away when Chriſtian came by. And although you ſee theſe ways are ſince ſtopped up with chains, poſts, and a ditch, yet there are thoſe that will chooſe to adventure here, rather than take the pains to go up this hill.

Chriſt. The way of tranſgreſſors is hard, Prov. 13. 15. It is a wonder that they can get into thoſe ways without danger of breaking their necks.

Great-Heart. They will venture, yea, if at any time any of the king's ſervants do happen to ſee them, and doth call upon them, and tell them, That they are in the wrong ways, and do bid them beware of the danger; then they will railingly return them anſwer, and ſay, *As for the word that thou haſt ſpoken unto us in the name of the king, we will not hearken unto thee; but we will certainly do whatſoever thing goeth out of our mouths*, &c. Jer. 44. 16, 17. Nay, if you look a little farther, you ſhall ſee that theſe ways are made cautionary enough, not only by theſe poſts, and ditch, and chain, but alſo by being hedged up, yet they will chooſe to go there.

Chriſt. They are idle; they love not to take pains, up-hill-way is unpleaſant to them. So it is fulfilled unto them as it is written, *The way of the ſlothful man is a hedge of thorns.* Yea, they will rather chooſe to walk upon a ſnare, than to go up this hill and the reſt of this way to the city.

Then they ſet forward, and began to go up the hill, and up the hill they went; but before they got up to the top, Chriſtiana began to pant, and ſaid, I dare ſay this is a breathing hill; no marvel if they that love their eaſe more than their ſouls, chooſe to themſelves a ſmoother way. Then ſaid Mercy, I muſt ſit down; alſo the leaſt of the children began to cry: Come, come, ſaid Great-Heart, ſit not down here, for a little above is the Prince's Arbour. Then he took the little boy by the hand, and led him up thereto.

When they were come to the Arbour, they were very willing to ſit down, for they were all in a pelting heat. Then ſaid Mercy, *How ſweet is reſt to them that labour?* And how good is the prince of pilgrims to provide ſuch reſting-places for them? Of this Arbour I have heard much; but I never ſaw it before. But here let us beware of ſleeping: For as I have heard, that it coſt poor Chriſtian dear.

Then ſaid Mr. Great-Heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, ſaid the leaſt, I was almoſt beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, That the way to heaven is a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

The little boy's anſwer to the guide, and alſo to Mercy.

Then ſaid Mercy, But the proverb is, To go down the hill is eaſy: But James ſaid, (for that was his name) The day is coming, when in my opinion, going down the hill will be the hardeſt of all. It is a good boy, ſaid his maſter, thou haſt given her a right anſwer. Then Mercy ſmiled, but the little boy did bluſh.

Chriſt. Come, ſaid Chriſtiana, will you eat a bit to ſweeten your mouths while you ſit here to reſt your legs?

For I have here a piece of pomegranate, which Mr. Interpreter put into my hand juſt when I came out of his doors; he gave me alſo a piece of an honey-comb, and a little bottle of ſpirits; I thought he gave you ſomething, ſaid Mercy, becauſe he called you aſide. Yes, ſo he did, ſaid the other: But, ſaid Chriſtiana, it ſhall be ſtill as I ſaid it ſhould, when at firſt we came from home; thou ſhalt be a ſharer in all the good that I have, becauſe thou ſo willingly didſt become my companion. Then ſhe gave to them, and they did eat, both Mercy and the boys. And ſaid Chriſtiana to Mr. Great-heart, Sir, will you do as we? But he anſwered, You are going on pilgrimage, and preſently I ſhall return: Much good may what you have do to you. At home I eat the ſame every day. Now, when they had eaten and drank, and had chatted a little longer, their guide ſaid to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before: But Chriſtiana forgot to take her bottle of ſpirits with her; ſo ſhe ſent her little boy back to fetch it. Then ſaid Mercy, I think this is a loſing place. Here Chriſtian loſt his roll: and here Chriſtiana left her bottle behind her; Sir, What is the cauſe of this? So their guide made anſwer, and ſaid, the cauſe is ſleep or forgetfulneſs; ſome ſleep when they ſhould keep awake, and ſome forget when they ſhould remember; and this is the very cauſe, why often at the reſting places, ſome pilgrims, in ſome things, come off loſers, Pilgrims ſhould watch, and remember what they have already received under their greateſt enjoyments; but for want of doing ſo, oftentimes, their rejoicing ends in tears, and their ſun-ſhine in a cloud, witneſs the ſtory of Chriſtian at this place.

When they were come to the place where Miſtruſt and Timorous met Chriſtian to perſuade him to go back for fear of the lions, they perceived as it were a ſtage, and before it, towards the road, a broad plate, with a copy of verſes written thereon, and underneath, the reaſon of raiſing up of that ſtage in that place, rendered. The verſes were theſe:

Let him that ſees this ſtage, take heed
Unto his heart and tongue:
Leſt if he do not, here he ſpeed
As ſome have long agon.

The words underneath the verſes were, This ſtage was built to puniſh ſuch upon, who, through timourouſneſs or miſtruſt, ſhall be afraid to go further on pilgrimage: Alſo on this ſtage, both Miſtruſt and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Chriſtian on his journey.

Then ſaid Mercy, This is much like to the ſaying of the beloved, Pſal. 120. 3, 4, *What ſhall be given unto thee? Or what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty, with coals of juniper.*

So they went on, till they came within ſight of the lions. Now Mr. Great-heart was a ſtrong man, ſo he was not afraid of a lion: But yet, when they were come up to the place were the lions were, the boys that went before, were glad to cringe behind, for they were afraid of the lions, ſo they ſtept back, and went behind. At this, their guide ſmiled, and ſaid; How now, my boys, do you love to go before when no danger doth approach, and love to come behind ſo ſoon as the lions appear?

Now, as they went on, Mr. Great-heart drew his ſword, with intent to make a way for the pilgrims in ſpight of the lions. Then there appeared one, that, it ſeems, had taken upon him to back the lions; and he ſaid to the pilgrim's guide, What is the cauſe of your coming hither? Now the name of that man was Grim, or Bloody-Man, becauſe of his ſlaying of Pilgrims, and he was of the race of the giants.

Of Grim the giant, and of his backing the Lions.

Great-heart. Then ſaid the Pilgrim's guide, Theſe women and children are going on pilgrimage, and this is the way they muſt go, and go it they ſhall, in ſpite of thee and the lions.

Grim. This is not their way, neither ſhall they go therein. I am come forth to withſtand them, and to that end will back the lions.

Now, to ſay the truth, by reaſon of the fierceneſs of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almoſt all grown over with graſs.

Chr. Then ſaid Chriſtiana, though the highways have been unoccupied heretofore, and though the travellers have been made in times paſt to walk through by-paths, it muſt not be ſo now I am riſen, *Now I am riſen a mother in Iſrael*, Judges 5. 6, 7.

Grim. Then he ſwore by the lions, but it ſhould, and therefore bid them turn aſide, for they ſhould not have paſſage there.

A fight betwixt Grim and Great-heart.

Great-heart. But their guide made firſt his approach unto Grim, and laid ſo heavily at him with his ſword, that he forced him to retreat.

Grim. Then ſaid he, (that attempted to back the lions) Will you ſlay me upon my own ground?

Great-heart. It is the king's highway that we are in, and in this way it is that thou haſt placed the lions; but theſe women, and theſe children, though weak, ſhall hold on their way in ſpite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he alſo broke his helmet, and with the next cut off an arm. Then did the giant roar ſo hideouſly, that his voice frighted the women, and yet they were glad to ſee him lie ſprawling upon the ground. Now the lions were chained, and ſo of themſelves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart ſaid to the pilgrims, Come now, and follow me, and no hurt ſhall happen to you from the lions. They therefore went on, but the women trembled as they paſſed by them; the boys alſo looked as if they would die, but they all got by without further hurt.

Now, when they were within ſight of the Porter's lodge, they ſoon came up unto it; but they made the more haſte after this to go thither, becauſe it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cry'd, Who is there? But as ſoon as the guide had ſaid, It is I, he knew his voice, and came down; (for the guide had oft before that come thither as a conductor of pilgrims) when he was come down, he opened the gate, and ſeeing the guide ſtanding juſt before it, (for he ſaw not the women, for they were behind him) he ſaid unto him, How now, Mr. Great-heart, what is your buſineſs here ſo late at night? I have brought, ſaid he, ſome pilgrim's hither, where, by my Lord's commandment, they muſt lodge: I had been here ſome time ago, had I not been oppoſed by the giant that did uſe to back the lions But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in ſafety.

Porter. Will you not go in and ſtay till morning?

Great-heart. No, I will return to my Lord to night.

Chr. Oh, Sir, I know not how to be willing you ſhould leave us in our pilgrimage, you have been ſo faithful and ſo loving to us, you have fought ſo ſtoutly for us, you have been ſo hearty in counſelling of us, that I ſhall never forget your favour towards us.

Mercy. Then ſaid Mercy, O that we might have thy company to our journey's end! How can ſuch poor women as we, hold out in a way ſo full of troubles as this way is, without a friend and defender?

James. Then ſaid James, the youngeſt of the boys, pray, Sir, be perſuaded to go with us, and help us, becauſe we are ſo weak, and the way ſo dangerous as it is.

Great-heart. I am at my Lord's commandment: If he ſhall allot me to be your guide quite through, I will willingly wait upon you; but here you failed at firſt, for when he bid me come thus far with you, then you ſhould have begged me of him to have gone quite through with you, and he would have granted your requeſt. However at preſent I muſt withdraw, and ſo good Chriſtiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, aſked Chriſtiana of her country, and of her kindred, and ſhe ſaid, I am come from the city of Deſtruction; I am a widow woman, and my huſband is dead, his name was Chriſtian the pilgrim. How, ſaid the porter, was he your huſband? Yes, ſaid ſhe, and theſe are his children; and this, pointing to Mercy, is one of my town's women. Then the porter rang his bell, as at ſuch times he is wont, and there came to the door one of the damſels, whoſe name was Humble-mind. And to her the porter ſaid, Go tell it within, That Chriſtiana, the wife of Chriſtian, and her children are come hither on pilgrimage. She went in therefore, and told it. But oh, what noiſe for gladneſs was there, when the damſel did but drop that word out of her mouth!

Joy at the noiſe of the pilgrims coming.

So they came with haſte to the porter, for Chriſtiana ſtood ſtill at the door. Then ſome of the moſt grave ſaid unto her, Come in, Chriſtiana, come in, thou wife of that good man; come in, thou bleſſed woman, come in, with all that are with thee. So ſhe went in, and they followed her that were her children and her companions. Now, when they were gone in, they were had into a very large room, where they were bidden to ſit down: So they ſat down, and the chief of the houſe was called to ſee and welcome the gueſts. Then they came in, and underſtanding who they were, did ſalute each other with a kiſs, and ſaid, Welcome ye veſſels of the grace of God, Welcome to us your faithful friends.

Chriſtians love is kindled at the ſight of one another.

Now, becauſe it was ſomewhat late, and becauſe the pilgrims were weary with their journey, and alſo made faint with the ſight of the fight, and of the terrible lions, therefore they deſired, as ſoon as might be, to prepare to go to reſt, Exod. 12. 31. Nay, ſaid thoſe of the family, refreſh yourſelves with a morſel of meat; for they had prepared for them a lamb, with the accuſtomed ſauce belonging thereto, John 1. 29. For the porter had heard before of their coming, and had told it to them within. So when they had ſupped, and ended their prayer with a pſalm, they deſired they might go to reſt. But let us, ſaid Chriſtiana, if we may be ſo bold as to chooſe, be in that chamber that was my huſband's, when he was here; ſo they had them up thither, and they lay all in a room. When they were at reſt, Chriſtiana and Mercy entered into diſcourſe about things that were convenient.

Chr. Little did I think once, when my huſband went on pilgrimage, that I ſhould ever have followed him.

Chriſt's boſom is for all pilgrims.

Mercy. And you as little thought of lying in his bed, and in his chamber to reſt, as you do now.

Chr. And much leſs did I ever think of ſeeing his face with comfort, and of worſhipping the Lord the king with him, and yet now I believe I ſhall.

Mercy. Hark! Don't you hear a noiſe?

Chr. Yes, it is, as I believe, a noiſe of muſick, for joy that we are here.

Mercy. Wonderful muſick in the houſe, muſick in the heart, and muſick alſo in heaven, for joy that we are here.

Thus they talked a while, and then betook themſelves to ſleep. So in the morning, when they were awaked, Chriſtiana ſaid to Mercy.

Chr. What was the matter that you did laugh in your ſleep to night? I ſuppoſe you was in a dream.

Mercy. So I was, and a ſweet dream it was; but are you ſure I laughed?

Chr. Yes; you laughed heartily; but prithee, Mercy, tell me thy dream.

Mercy. I was a dreaming that I ſat all alone in a ſolitary place, and was bemoaning of the hardneſs of my heart.

Mercy's dream.

Now I had not ſat there long, but methought many were gathered about me to ſee me, and to hear what it was that I ſaid. So they hearkened, and I went on bemoaning the hardneſs of my heart. At this ſome of them laughed at me, ſome called me fool, and ſome began to thruſt me about. With that, methought I looked up, and ſaw one coming with wings towards me. So he came directly to me, and ſaid Mercy, What aileth thee? Now when he had heard me make my complaint, he ſaid, *Peace be to thee*; He alſo wiped mine eyes with his handkerchief, and clad me in ſilver and gold, Ezek. 16. 8, 9, 10, 11. *He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head.* Then he took me by the hand, and ſaid, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked, and when they within had opened, the man went in, and I followed him up to a throne, upon which one ſat; and he ſaid to me, Welcome, daughter. The place looked bright and twinkling, like the ſtars, or rather like the ſun, and I thought that I ſaw your huſband there; ſo I awoke from my dream. But did I laugh?

Chr. Laugh! ay, and well you might, to ſee yourſelf ſo well. For you muſt give me leave to tell you, that it was a good dream; and that as you have begun to find the firſt part true, ſo you ſhall find the ſecond at laſt, *God ſpeaks once, yea twice, yet man perceiveth it not, in a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbering upon the bed*, Job 33. 14, 15. We need not, when abed, to lie awake to talk with God, he can viſit us while we ſleep, and cauſe us then to hear his voice. Our heart oftentimes wakes when we ſleep, and God can ſpeak to that, either by words, by promiſes, by ſigns and ſimilitudes, as well as if one was awake.

Mercy. Well, I am glad of my dream, for I hope, e're long to ſee it fulfilled, to the making me laugh again.

Chr. I think it is now high time to riſe, and to know what we muſt do.

Mercy. Pray, if they invite us to ſtay a while, let us willingly accept of the proffer. I am the willinger to ſtay a while here, to grow better acquainted with theſe maids; methinks Prudence, Piety, and charity, have very comely and ſober countenances.

Chr. We ſhall ſee what they will do. So when they were up and ready, they came down, and they aſked one another of their reſt, and if it was comfortable or not.

Mercy. Very good, ſaid Mercy, it was one of the beſt night's lodging that ever I had in my life.

Then ſaid Prudence and Piety, if you will be perſuaded to ſtay here a while, you ſhall have what the houſe will afford.

Cha. Ay, and that with a very good will, ſaid Charity. So they conſented and ſtaid there about a month or above, and became very profitable one to another. And becauſe Prudence would ſee how Chriſtiana had brought up her children, ſhe aſked leave of her to catechiſe them: So ſhe gave her free conſent. Then ſhe began with the youngeſt, whoſe name was James.

James catechiſed.

Prud. And ſhe ſaid, Come, James, canſt thou tell me who made thee?

James. God the Father, God the Son, and God the Holy Ghoſt.

Prud. Good boy. And canſt thou tell who ſaved thee?

James. God the Father, God the Son, and God the Holy Ghoſt.

Prud. Good boy ſtill. But how doth God the Father ſave thee?

James. By his grace.

Prud. How doth God the Son ſave thee?

James. By his righteouſneſs, death, and blood, and life.

Prud. And how doth God the Holy Ghoſt ſave thee?

James. By his illumination, by his renovation, and by his preſervation.

Then ſaid Prudence to Chriſtiana, You are to be commended for thus bringing up your children. I ſuppoſe I need not aſk the reſt theſe queſtions, ſince the youngeſt of them can anſwer them ſo well. I will therefore now apply myſelf to the next youngeſt.

Joſeph catechiſed.

Prud. Then ſhe ſaid, Come, Joſeph, (for his name was Joſeph) will you let me catechiſe you?

Joſeph. With all my heart.

Prud. What is man.

Joſeph. A reaſonable creature, made ſo by God, as my brother ſaid.

Prud. What is ſuppoſed by this word ſaved?

Joſeph. That man, by ſin, has brought himſelf into a ſtate of captivity and miſery.

Prud. What is ſuppoſed by his being ſaved by the Trinity.

Joſeph. That ſin is ſo great and mighty a tyrant, that none can pull us out of his clutches, but God; and that God is ſo good and loving to man, as to pull him indeed out of this miſerable ſtate.

Prud. What is God's deſign in ſaving poor man?

Joſeph. The glorifying of his name, of his grace, and juſtice, &c. and the everlaſting happineſs of his creature.

Prud. Who are they that muſt be ſaved?

Joſeph. Thoſe that accept of his ſalvation.

Prud. Good boy, Joſeph, thy mother hath taught thee well, and thou haſt hearkened to what ſhe has ſaid unto thee.

Then ſaid Prudence to Samuel, who was the eldeſt ſon but one:

Samuel catechiſed.

Prud. Come, Samuel, are you willing that I ſhould catechiſe you alſo?

Samuel. Yes, forſooth, if you pleaſe.

Prud. What is heaven?

Sam. A place and ſtate moſt bleſſed, becauſe God dwelleth there.

Prud. What is hell?

Sam. A place and ſtate moſt woful, becauſe it is the dwelling-place of ſin, the devil, and death.

Prud. Why wouldſt thou go to heaven?

Samuel. That I may ſee God, and ſerve him without wearineſs; that I may ſee Chriſt, and love him everlaſtingly; that I may have that fulneſs of the Holy Spirit in me, that I can by no means here enjoy.

Prud. A very good boy alſo, and one that has learned well.

Then ſhe addreſſed herſelf to the eldeſt whoſe name was Matthew; and ſhe ſaid to him, come, Matthew, ſhall I alſo catechiſe you?

Matthew catechiſed.

Matt. With a very good will.

Prud. I aſk then, if there was ever any thing that had a being antecedent to or before God?

Matt. No, for God is eternal; nor is there any thing excepting himſelf, that had a being, until the beginning of the firſt day. *For in ſix days the Lord made heaven and earth, the ſea, and all that in them is.*

Prudence. What do you think of the bible?

Matt. It is the holy word of God.

Prud. Is there nothing written therein, but what you underſtand?

Matt. Yes, a great deal.

Prud. What do you do when you meet with places therein that you do not underſtand?

Matt. I think God is wiſer than I. I pray alſo that he will pleaſe to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the reſurrection of the dead?

Matt. I believe they ſhall riſe, the ſame that was buried; the ſame in nature, tho' not in corruption. And I believe this upon a double account. Firſt, Becauſe God has promiſed it. Secondly, Becauſe he is able to perform it.

Prudence's concluſion upon the catechiſing of the boys.

Then ſaid Prudence to the boys, You muſt ſtill hearken to your mother, for ſhe can learn you more. You muſt alſo diligently give ear to what good talk you ſhall hear from others; for your ſakes do they ſpeak good things. Obſerve alſo, and that with carefulneſs, what the heavens and the earth do teach you; but eſpecially be much in the meditation of that book that was the cauſe of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and ſhall be glad if you will aſk me queſtions that tend to godly edifying.

Mercy has a ſweet-heart.

Now, by that theſe pilgrims had been at this place a week, Mercy had a viſiter that pretended ſome good will unto her, and his name was Mr. Briſk, a man of ſome breeding, and that pretended to religion, but a man that ſtuck very cloſe to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring.

Her mind alſo was, To be always buſying herſelf in doing, for when ſhe had nothing to do for herſelf, ſhe would be making of hoſe and garments for others, and would beſtow them upon them that had need. And Mr. Briſk not knowing where, or how ſhe diſpoſed of what ſhe made, ſeemed to be greatly taken, for that he found her never idle. I will warrant her a good houſewife, quoth he to himſelf.

Mercy then revealed the buſineſs to the Maidens that were of the houſe, and enquired of them concerning him, for they did know him better than ſhe. So they told her, That he was a very buſy young man, and one that pretended to religion: but was, as they feared, a ſtranger to the power of that which is good.

Nay then, ſaid Mercy, I will look no more on him; for I purpoſe never to have a clog to my ſoul.

Prudence then replied, That there needed no great matter of diſcouragement to be given to him, her continuing ſo as ſhe had begun to do for the poor, would quickly cool his courage.

Talk betwixt Mercy and Mr. Briſk.

So the next time he comes, he finds her at her old work, a making of things for the poor. Then ſaid he, What always at it? Yes, ſaid ſhe, either for myſelf or for others: And what canſt thou earn a day, quoth he? I do theſe things, ſaid ſhe, *That I may be rich in good works, laying a good foundation againſt the time to come, that I may lay hold of eternal life,* 1 Tim. 6. 17, 18, 19. Why, Prithee, What doſt thou with them? ſaid he. Cloath the naked, ſaid ſhe. With that his countenance fell. So he forbore to come at her again. And when he was aſked the reaſon why, he ſaid, That Mercy was a pretty laſs, but troubled with ill conditions.

When he had left her, Prudence ſaid, Did I not tell thee, that Mr. Briſk would ſoon forſake thee? Yea, he will raiſe up an ill report of thee: For notwithſtanding his pretence to religion, and his ſeeming love to Mercy, yet Mercy and he are of tempers ſo different, that I believe they will never come together.

Mercy. I might have had husbands before now, though I ſpoke not of it to any; but they were ſuch as did not like my conditions, though never did any of them find fault with my perſon. So they and I could not agree.

Prud. Mercy in our days is little ſet by, any further than as to its name: The practice, which is ſet forth by thy conditions, there are but few that can abide.

Mercy's reſolutions.

Mercy. Well, ſaid Mercy, if nobody will have me, I will die a maid, or my conditions ſhall be to me as a husband. For I cannot change my nature; and to have one that lies croſs to me in this, that I purpoſe never to admit of as long as I live. I had a ſiſter named Bountiful, married to one of theſe churls; but he and ſhe could never agree; but becauſe my ſiſter was reſolved to do as ſhe had begun, that is, to ſhew kindneſs to the poor, therefore her husband firſt cried her down at the croſs, and then turned her out of his doors.

Prud. And yet he was a profeſſor, I warrant you.

Mercy. Yes, ſuch a one as he was, and of ſuch as the world is now full; but I am for none of them all.

Matthew falls ſick.

Gripes of conſcience. The phyſician's judgment.

Now *Matthew*, the eldeſt ſon of Chriſtiana, fell ſick, and his ſickneſs was ſore upon him, for he was much pained in his bowels, ſo that he was with it, at times, pulled as it were both ends together. There dwelt alſo, not far from thence, one Mr. Skill, an ancient and well approved phyſician. So Chriſtiana deſired it, and they ſent for him, and he came: When he was entered the room, and had a little obſerved the boy, he concluded that he was ſick of the gripes. Then he ſaid to his mother, What diet has Matthew of late fed upon? Diet, ſaid Chriſtiana, nothing but what is wholeſome. The Phyſician anſwered, this boy has been tampering with ſomething that lies in his maw undigeſted, and that will not away without means. And I tell you he muſt be purged, or elſe he will die.

Samuel. Then ſaid Samuel, mother, what was that which my brother did gather and eat, ſo ſoon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left-hand, on the other ſide of the wall, and ſome of the trees hung over the wall, and my brother did pluck and did eat.

Chriſtiana. True, my child, ſaid Chriſtiana, he did take thereof and did eat; naughty boy as he was, I chid him, and yet he would eat thereof.

Skill. I knew he had eaten ſomething that was not wholeſome food, and that food, to wit, that fruit, is even the moſt hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

Chr. Then Chriſtiana began to cry, and ſhe ſaid, O naughty boy, and O careleſs mother, What ſhall I do for my ſon?

Skill. Come, do not be too much dejected; the boy may do well again, but he muſt purge and vomit.

Chr. Pray, ſir, try the utmoſt of your ſkill with him, whatever it coſts.

Potion prepared. The Latin I borrow.

Skill. Nay, I hope I ſhall be reaſonable, Heb. 10. 1, 2, 3, 4. So he made him a purge, but it was too weak; it was ſaid it was made of the blood of a goat, the aſhes of a heifer, and with ſome of the juice of hyſop, *&c.* when Mr. *Skill* had ſeen that that purge was too weak, he made him one to the purpoſe: It was made *Ex Carne, & Sanguine Chriſti*, John 6. 54, 55, 56, 57. Mark 9. 49. Heb. 9. 14. (you know phyſicians give ſtrange medicines to their patients) and it was made up into pills, with a promiſe or two, and a proportionable quantity of ſalt. Now he was to take them three at a time faſting, in half a quarter of a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he ſhould be pulled in pieces. Come, come, ſaid the phyſician, you muſt take it. It goes againſt my ſtomach, ſaid the boy. *I muſt have you take it*, ſaid his mother, *Zech.* 12. 10. I ſhall vomit it up again, ſaid the boy. Pray, ſir, ſaid Chriſtiana to Mr. Skill, how does it taſte? It has no ill taſte, ſaid the doctor; and with that ſhe touched one of the pills with the tip of her tongue. Oh, Matthew, ſaid ſhe, this potion is ſweeter than honey. If thou loveſt thy mother, if thou loveſt thy brothers, if thou loveſt Mercy, if thou loveſt thy life, take it. So with much ado, after a ſhort prayer for the bleſſing of God upon it, he took it, and it wrought kindly with him. It cauſed him to purge, to ſleep, and reſt quietly; it put him into a fine heat, and breathing ſweat, and rid him of his gripes.

So in a little time he got up, and walked about with a ſtaff, and would go from room to room, and talk with Prudence Piety and Charity, of his diſtemper, and how he was healed.

A word of God in the hand of faith.

So when the boy was healed, Chriſtiana aſked Mr. Skill, ſaying, ſir, what will content you for your pains and care to me, and of my child? And he ſaid, you muſt pay *the maſter of the College of Phyſicians*, Heb. 13. 11, 12, 13, 14, 15. according to rules made in that caſe and provided.

Chr. But, ſir, ſaid ſhe, what is this pill good for elſe?

Skill. It is an univerſal pill; it is good againſt all diſeaſes that pilgrims are incident to; and when it is well prepared, will keep good time out of mind.

This pill an univerſal remedy.

Chr. Pray, ſir, make me up twelve boxes of them: For if I can get theſe, I will never take other phyſick.

Skill. Theſe pills are good to prevent diſeaſes, as well as to cure when one is ſick. Yea, I dare ſay it, and ſtand to it, That if a man will but uſe this phyſick as he ſhould, *it will make him live for ever*, John 6. 50. But good Chriſtiana, thou muſt give theſe pills no other way, but as I have preſcribed: For if you do, they will do no good. So he gave unto Chriſtiana phyſick for herſelf, and her boys, and for Mercy, and bid Matthew take heed how he eat any more green plums, and kiſſed them and went his way.

In a glaſs of the tears of repentance.

It was told you before, that Prudence bid the boys, that if at any time they would, they ſhould aſk her ſome queſtions that might be profitable, and ſhe would ſay ſomething to them.

Matt. Then Matthew who had been ſick, aſked her, why for the moſt part phyſick ſhould be bitter to our palates?

Prud To ſhew how unwelcome the word of God, and the effects thereof, are to a carnal heart.

Matt. Why does phyſick, if it does good, purge, and cauſe to vomit?

Prud. To ſhew that the word, when it works effectually, cleanſeth the heart and mind. For look what the one doth to the body, the other doth to the ſoul.

Matt. What ſhould we learn by ſeeing the flame of our fire go upwards? And by ſeeing the beams and ſweet influences of the ſun ſtrike downwards?

Prud. By the going up of the fire, we are taught to aſcend to heaven, by fervent and hot deſires. And by the ſun his ſending his heat, beams, and ſweet influences downward, we are taught, That the Saviour of the world, though high, reacheth down with his grace and love to us below.

Matt. Where have the clouds their water?

Prud. Out of the ſea.

Matt. What may we learn from that?

Prud. That miniſters ſhould fetch their doctrine from God.

Matt. Why do they empty themſelves upon the earth?

Prud. To ſhew that miniſters ſhould give out what they know of God to the world.

Matt. Why is the rainbow cauſed by the ſun?

Prud. To ſhew that the covenant of God's grace is confirmed to us in Chriſt.

Matt. Why do the ſprings come from the ſea to us, through the earth?

Prud. To ſhew, that the grace of God comes to us through the body of Chriſt.

Matt. Why do ſome of the ſprings riſe out of the top of high hills?

Prud. To ſhew, That the ſpirit of grace ſhall ſpring up in ſome that are great and mighty, as well as in many that are poor and low.

Matt. Why doth the fire faſten upon the candlewick?

Prud. To ſhew that unleſs grace doth kindle upon the heart, there will be no true light of life in us.

Matt. Why is the wick, and tallow, and all ſpent, to maintain the light of the candle?

Prud. To ſhew that body and ſoul, and all ſhould be at the ſervice of, and ſpend themſelves to maintain in good condition, that grace of God that is in us.

Matt. Why doth the pelican pierce her own breaſt with her bill?

Prud. To nouriſh her young ones with her blood, and thereby to ſhew that Chriſt the bleſſed ſo loveth his young, his people, as to ſave them from death by his blood.

Matt. What may one learn by hearing of the cock crow?

Prud. Learn to remember Peter's ſin, and Peter's repentance. The cock's crowing ſhews alſo, that day is coming on; let then the crowing of the cock put thee in mind of that laſt and terrible day of judgment.

Now about this time their month was out; wherefore they ſignified to thoſe of the houſe, that it was convenient for them to up and be going. Then ſaid Joſeph to his mother, it is convenient that you forget not to ſend to the houſe of Mr. Interpreter, to pray him to grant that Mr. Great-heart ſhould be ſent unto us, that he may be our conductor the reſt of our way. Good boy, ſaid ſhe, I had almoſt forgot. So ſhe drew up a petition, and prayed Mr. Watchful the porter, to ſend it by ſome fit man, to her good friend Mr. Interpreter; who when it was come, and he had ſeen the contents of the petition, ſaid to the meſſenger, Go tell them that I will ſend him.

The weak may call the ſtrong ſometimes to prayers.

When the family where Chriſtiana was, ſaw that they had a purpoſe to go forward, they called the whole houſe together, to give thanks to their king for ſending of them ſuch profitable gueſts as theſe. Which done, they ſaid unto Chriſtiana, And ſhall we not ſhew thee ſomething, according as our cuſtom is to pilgrims, on which thou may'ſt meditate, when thou art on the way? So they took Chriſtiana, her children, and Mercy into the cloſet, and ſhewed them one of the apples that Eve eat of, and that ſhe alſo did give to her huſband; and that for the eating of which, they were both turned out of paradiſe, and aſked her what ſhe thought that was? Then Chriſtiana ſaid, It is food or poiſon, I know not which. So they opened the matter to her, and ſhe held up her hands and wondered, Gen. 3. 6. Rom. 7. 24.

Jacob's ladder.

Then they had her to a place, and ſhewed her Jacob's ladder. Now at that time there were ſome angels aſcending upon it. So Chriſtiana looked and looked to ſee the angels go up, ſo did the reſt of the company. Then they were going into another place, to ſhew them ſomething elſe: But James ſaid to his mother, Pray bid them ſtay a little longer, for this is a curious ſight. So they turned again, and ſtood feeding their eyes with this ſo pleaſant a proſpect. After this they had them into a place where did hang up a golden anchor, ſo they bid Chriſtiana take it down; for, ſaid they, you ſhall have it with you, Gen. 28. 12. for it is of abſolute neceſſity that you ſhould, that you may lay hold of that within the veil, and ſtand ſtedfaſt in caſe you ſhould meet with turbulent weather: So they were glad thereof, John 1. 15. Heb. 6. 19. Gen. 28. 12. Then they took them, and had them to the mount upon which Abraham our father had offered up Iſaac his ſon, and ſhewed them the altar, the wood, the fire, and the knife, for they remain to be ſeen to this very day. When they had ſeen it, they held up their hands, and bleſt themſelves, and ſaid, Oh! what a man for love to his maſter, and for denial to himſelf was Abraham? After they had ſhewed them all theſe things, Prudence took them into a dining-room, where ſtood a pair of excellent virginals, ſo ſhe played upon them, and turned what ſhe had ſhewed them into this excellent ſong, ſaying,

A ſight of Chriſt is taking.

Eve's apple we have ſhew'd you;
Of that be you aware:
You have ſeen Jacob's ladder too,
Upon which angels are.
An anchor you received have,
But let not this ſuffice,
Until with Abra'm you have gave
Your beſt of ſacrifice.

Now about this time one knocked at the door: So the porter opened, and behold Mr. Great-heart was there; but when he was come in, what joy was there! For it came now freſh again into their minds, how but a while ago, he had ſlain old Grim Bloody-man, the giant, and had delivered them from the lions.

Mr. Great-heart comes again.

Then ſaid Mr. Great-heart to Chriſtiana, and to Mercy, My lord has ſent each of you a bottle of wine, and alſo ſome parched corn, together with a couple of pomgranates: He alſo ſent the boys ſome figs and raiſins, to refreſh you in your way.

He brings a token from his Lord with him.

Then they addreſſed themſelves to their journey; and Prudence and Piety went along with them. When they came at the gate, Chriſtiana aſked the porter, if any of late went by. He ſaid, No, only one ſome time ſince, who alſo told me, that of late there had been a great robbery committed on the king's highway as you go: But, ſaith he, the thieves are taken, and will ſhortly be tried for their lives. Then Chriſtiana and Mercy were afraid; but Matthew ſaid, Mother, Fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then ſaid Chriſtiana to the porter, Sir, I am much obliged to you for all the kindneſſes that you have ſhewed to me ſince I came hither; and alſo that you have been ſo loving and kind to my children; I know not how to gratify your kindneſs: Wherefore, pray, as a token of my reſpects to you, accept of this ſmall mite: So ſhe put a gold angel in his hand, and he made her a low obeiſance, and ſaid, Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he ſaid, Do you fly youthful luſts, and follow after godlineſs with them that are grave and wiſe; ſo ſhall you put gladneſs into your mother's heart, and obtain praiſe of all that are ſober-minded: So they thanked the porter, and departed.

Now I ſaw in my dream, that they went forward until they were come to the brow of the hill, where Piety bethinking herſelf, cried out, Alas! I have forgot what I intended to beſtow upon Chriſtiana and her companions? I will go back and fetch it; ſo ſhe ran and fetched it. When ſhe was gone, Chriſtiana thought ſhe heard in a grove a little way off on the right hand, a moſt curious melodious note, with words much like theſe:

Thro' all my whole life thy favour is
So frankly ſhew'd to me,
That in thy houſe for evermore
My dwelling place ſhall be.

And liſtening ſtill, ſhe thought ſhe heard another anſwer, ſaying,

For why? The Lord our God is good;
His mercy is for ever ſure:
His truth at all times firmly ſtood,
And ſhall from age to age endure.

So Chriſtiana aſked Prudence what it was that made thoſe curious notes, Song. 2. 11, 12. They are, ſaid ſhe, our country birds; They ſing theſe notes but ſeldom, except it be at the ſpring, when the flowers appear, and the ſun ſhines warm, and then you may hear them all the day long I often, ſaid ſhe, go to hear them; we alſo oftentimes keep them tame in our houſe. They are very fine company for us when we are melancholy; alſo they make the woods and groves and ſolitary places, places deſirous to be in.

By this time Piety was come again; ſo ſhe ſaid to Chriſtiana, Look here, I have brought thee a ſcheme of all thoſe things that thou haſt ſeen at our houſe, upon which thou may'ſt look when thou findeſt thyſelf forgetful, and call thoſe things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the valley of Humiliation. It was a ſteep hill, and the way was ſlippery; but they were very careful, ſo they got down pretty well. When they were down in the valley, Piety ſaid to Chriſtiana, this is the place where your huſband met with the foul fiend Apollyon, and where they had the great fight that they had: I know you cannot but have heard thereof. But be of good courage, as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when theſe two had committed the pilgrims unto the conduct of their guide, he went forward and they went after.

Great-heart. Then ſaid Mr. Great-heart, We need not be ſo afraid of this valley, for here is nothing to hurt us, unleſs we procure it ourſelves. It is true, Chriſtian did here meet with Apollyon, with whom alſo he had a ſore combat; but that fray was the fruit of thoſe ſlips that he got in his going down the hill: for they that get ſlips there, muſt look for combats here. And hence it is, that this valley has got ſo hard a name, For the common people, when they hear that ſome frightful thing has befallen ſuch a one in ſuch a place, are of opinion that that place is haunted with ſome foul fiend, or evil ſpirit; when, alas! it is for the fruit of their doing, that ſuch things do befal them there.

The reaſon why Chriſtian was ſo beſet here.

This valley of Humiliation is of itſelf as fruitful a place, as any the crow flies over; and I am perſuaded, if we could hit upon it, we might find ſomewhere hereabout ſomewhat that might give us an account why Chriſtian was ſo hardly beſet in this place.

Then James ſaid to his mother, Lo, yonder ſtands a pillar, and it looks as if ſomething was written thereon; let us go and ſee what it is. So they went and found there written, Let Chriſtian's ſlips, before he came hither, and the burden that he met with in this place, be a warning to thoſe that come after. Lo, ſaid their guide, Did I not tell you that there was ſomething hereabouts that would give intimation of the reaſon why Chriſtian was ſo hard beſet in this place. Then turning to Chriſtiana, he ſaid, No diſparagement to Chriſtian more than to many others, whoſe hap and lot it was. For it is eaſier going up than down this hill, and that can be ſaid but of few hills in all theſe parts of the world. But we will leave the good man, he is at reſt, he alſo had a brave victory over his enemy: Let him grant that dwelleth above, that we fare no worſe when we come to be tried than he.

But we will come again to this valley of Humiliation. It is the beſt and moſt uſeful piece of ground in all theſe parts, it is a fat ground, and, as you ſee, conſiſteth much in meadows; and if a man was to come here in the ſummer time, as we do now, if he knew not any thing before thereof, and if he alſo delighted himſelf in the ſight of his eyes, he might ſee that which would be delightful to him. Behold how green this valley is, alſo how beautified with lillies, *Song* 2. 1. *Jam.* 4. 6. 1 *Pet.* 5. 5. I have alſo known many labouring men that have got good eſtates in this valley of Humiliation. (For God reſiſteth the proud, but gives more grace to the humble;) for indeed it is a very fruitful ſoil, and doth bring forth by handfuls. Some alſo have wiſhed, that the next way to their father's houſe were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end.

Now as they were going along, and talking, they eſpied a boy feeding his father's ſheep. The boy was in very mean cloaths, but of a freſh and well-favoured countenance; and as he ſat by himſelf, he ſung. Hark, ſaid Mr. Great-heart, to what the ſhepherd's boy ſaith; ſo they hearkened, and he ſaid,

He that is down, needs fear no fall;
He that is low, no pride:
He that is humble, ever ſhall
Have God to be his guide.

I am content with what I have,
Little be it or much:

And, Lord, contentment ſtill I crave,
Becauſe thou ſaveſt ſuch.

Fulneſs to ſuch a burden is,
That go on pilgrimage:
Here little, and hereafter bliſs,
Is beſt from age to age.

Then ſaid the guide, Do you hear him? I will dare to ſay, this boy lives a merrier life, and wears more of the herb called Heart's-eaſe in his boſom, than he that is clad in ſilk and velvet; but we will proceed in our diſcourſe.

In this valley our Lord formerly had his country houſe, he loved much to be here: he loved alſo to walk in theſe meadows, and he found the air was pleaſant: Beſides, here a man ſhall be free from the noiſe, and from the hurryings of this life; all ſtates are full of noiſe and confuſion, only the valley of Humiliation is that empty and ſolitary place. Here a man ſhall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that no body walks in, but thoſe that love a pilgrim's life. And tho' Chriſtian had the hard hap to meet with Apollyon, and to endure with him a briſk encounter, yet I muſt tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life. *Hoſ.* 12. 4, 5.

Did I ſay our Lord had here in former days his country-houſe, and that he loved here to walk? I will add, in this place, and to the people that live and trace theſe grounds, he has left a yearly revenue, to be faithfully paid them at certain ſeaſons, for their maintainance by the way, and for their farther encouragement to go on their pilgrimage, *Matt.* 11. 19.

Samuel. Now as they went on, Samuel ſaid to Mr. Great-heart: Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabout was the fight, for I perceive this valley is large?

Great-heart. Your father had the battle with Apollyon, at a place yonder before us, in a narrow paſſage, juſt beyond Forgetful-green. And indeed that place is the moſt dangerous place in all theſe parts. For if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them: This is the place alſo where others have been hard put to it: But more of the place when we come to it; for I perſuade myſelf, that to this day there remains either ſome ſign of the battle, or ſome monument to teſtify that ſuch a battle there was fought.

Humility a ſweet grace.

Mercy. Then ſaid Mercy, I think I am as well in this valley as I have been any where elſe in all our journey: The place, methinks, ſuits with my ſpirit. I love to be in ſuch places where there is no rattling with coaches, nor rumbling with wheels: Methinks here one may, without much moleſtation, be thinking what he is, whence he came, what he has done, and to what the king has called him: Here one may think and break at heart, and melt in one's ſpirit, until one's eyes become as the *fiſh-pools of Heſhbon,* Song 7. 5. Pſal. 84. 5, 6, 7. Hoſ. 2. 15. They that go rightly through this valley of Bacha, make it a well, the rain that God ſends down from heaven upon them that are here, alſo filleth the pools. This valley is that from whence alſo the king will give to them vineyards, and they that go through it, ſhall ſing, as Chriſtian did, for all he met with Apollyon.

Great-heart. It is true, ſaid their guide, I have gone through this valley many a time, and never was better than when here.

I have alſo been a conductor to ſeveral pilgrims, and they have confeſſed the ſame: To this man will I look, ſaith the king, even to him that is poor, and of a contrite ſpirit, and that trembles at my word.

The place where Chriſtian and the fiend did fight.

Now they were come to the place where the afore-mentioned battle was fought. Then ſaid the guide to Chriſtiana, her children and Mercy, This is the place, on this ground Chriſtian ſtood, and up there came Apollyon againſt him: And look, did not I tell you, Here is ſome of your huſband's blood upon theſe ſtones to this day: Behold, alſo, how here and there are yet to be ſeen upon the place, ſome of the ſhivers of Apollyon's broken darts: See alſo how they did beat the ground with their feet as they fought, to make good their places againſt each other; how alſo with their by-blows they did ſplit the very ſtones in pieces, verily Chriſtian did here play the man, and ſhewed himſelf as ſtout as Hercules could, had he been there, even he himſelf. When Apollyon was beat, he made his retreat to the next valley, that is called The valley of the ſhadow of death, unto which we ſhall come anon.

Lo, yonder alſo ſtands a monument, on which is engraven this battle, and Chriſtian's victory, to his fame, throughout all ages: So, becauſe it ſtood juſt on the way-ſide before them, they ſtept to it, and read the writing, which word for word was this:

Hard-by here was a battle fought,
Moſt ſtrange, and yet moſt true;
Chriſtian and Apollyon ſought
Each other to ſubdue.

The man ſo bravely play'd the man,
He made the fiend to fly:
Of which a monument I ſtand,
The ſame to teſtify.

When they had paſſed by this place, they came upon the borders of the ſhadow of death, and this valley was longer than the other, a place alſo moſt ſtrangely haunted with evil things, as many are able to teſtify: But theſe women and children went the better through it, becauſe they had day-light, and becauſe Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought that they heard a groaning, as of dead men; a very great groaning. They thought alſo they did hear words of lamentation, ſpoken as of ſome in extreme torment. Theſe things made the boys to quake, the women alſo looked pale and wan; but their guide bid them be of good comfort.

So they went on a little farther, and they thought that they felt the ground begin to ſhake under them, as if ſome hollow place was there; they heard alſo a kind of hiſſing, as of ſerpents, but nothing as yet appeared. Then ſaid the boys, are we not yet at the end of this doleful place? But the guide alſo bid them be of good courage, and look well to their feet, leſt haply, ſaid he, you be taken in ſome ſnare.

Now James began to be ſick, but I think the cauſe thereof was fear; ſo his mother gave him ſome of that glaſs of ſpirits that ſhe had given her at the Interpreter's houſe, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Chriſtiana ſaid, Methinks, I ſee ſomething yonder upon the road before us, a thing of ſuch a ſhape as I have not ſeen. Then ſaid Joſeph, mother, What is it? An ugly thing, child; an ugly thing ſaid ſhe. But mother, What is it like? ſaid he. It is like I cannot tell what, ſaid ſhe. And now it is but a little way off: Then, ſaid ſhe, it is nigh.

A fiend appears.

Well, ſaid Mr. Great-heart, Let them that are moſt afraid, keep cloſe to me: So the fiend came on, and the conductor met it; but when it was juſt come to him, it vaniſhed to all their ſights: Then remembered they what had been ſaid ſome time ago; *Reſiſt the devil, and he will flee from you.*

Great-heart encourages them.

They went therefore on, as being a little refreſhed; but they had not gone far, before Mercy, looking behind her, ſaw, as ſhe thought, ſomething almoſt like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made the valley eccho, and all their hearts to ake, ſave the heart of him that was their guide. So it came up, and Mr. Great-Heart went behind, and put the pilgrims all before him. The lion alſo came on apace, and Mr. Great-heart addreſſed himſelf to give him battle, 1 *Pet.* 5. 8. But when he ſaw that it was determined, that reſiſtance ſhould be made, he alſo drew back, and came no farther.

Then they went on again, and their conductor did go before them, till they came to a place where was caſt up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great miſt and a darkneſs fell upon them, ſo that they could not ſee. Then ſaid the pilgrims, alas! Now what ſhall we do? But their guide made anſwer, Fear not, ſtand ſtill, and ſee what an end will be put to this alſo; ſo they ſtaid there, becauſe their path was marred. They then alſo thought that they did hear more apparently the noiſe and ruſhing of the enemies; the fire alſo, and ſmoak of the pit, was much eaſier to be diſcerned. Then ſaid Chriſtiana to Mercy, Now I ſee what my poor huſband went through; I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almoſt quite through the way; alſo theſe fiends were buſy about him, as if they would have torn him in pieces. Many have ſpoke of it, but none can tell what the valley of *The ſhadow of death* ſhould mean, until they come in themſelves. *The heart knows its own bitterneſs, a ſtranger intermeddleth not with its joy.* To be here, is a fearful thing.

Chriſtiana now knows what her huſband felt.

Great-heart. This is like doing buſineſs in great waters, or like going down into the deep; this is like being in the heart of the ſea, and like going down to the bottoms of the mountains: Now it ſeems as if the earth, with its bars, were about us for ever. *But let them that walk in darkneſs, and have no light, truſt in the name of the Lord, and ſtay upon their God.* For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you ſee I am alive. I would not boaſt, for that I am not my own Saviour. But I truſt we ſhall have a good deliverance. Come, pray for light to him than can lighten our darkneſs, and that can rebuke, not only theſe, but all the ſatan's in hell.

They pray.

So they cried and prayed, and God ſent light and deliverance, for there was now no lett in their way; no not there, where but now they were ſtopt with a pit. Yet they were not got through the valley; ſo they went on ſtill, and behold great ſtinks and loathſome ſmells, to the great annoyance of them. Then ſaid Mercy to Chriſtiana, There is not ſuch pleaſant being here as at the gate, or at the Interpreter's, or at the houſe where we lay laſt.

One of the boy's reply.

O but, ſaid one of the boys, it is not ſo bad to go through here, as it is to abide here always; and for ought I know, one reaſon why we muſt go this way to the houſe prepared for us, is, That our home might be made the ſweeter to us.

Well ſaid, Samuel, quoth the guide, thou haſt now ſpoke like a man. Why, if ever I get out here again, ſaid the boy, I think I ſhall prize light and good way, better than ever I did in all my life. Then ſaid the guide, We ſhall be out by and by.

Maul a giant, quarrels with Great-heart.

So on they went, and Joſeph ſaid, Cannot we ſee to the end of this valley as yet? Then ſaid the guide, Look to your feet, for we ſhall preſently be among ſnares: So they looked to their feet, and went on; but they were troubled much with the ſnares. Now when they were come among the ſnares, they eſpied a man caſt into the ditch on the left-hand, with his fleſh all rent and torn. Then ſaid the guide, That is one Heedleſs, that was going this way; he has lain there a great while: There was one Takeheed with him, when he was taken and ſlain; but he eſcaped their hands. You cannot imagine how many are killed hereabouts, and yet men are ſo fooliſhly venturous, as to ſet out lightly on pilgrimage, and to come without a guide. Poor Chriſtian! it was a wonder that he here eſcaped; but he was beloved of his God: Alſo he had a good heart of his own, or elſe he could never have done it. Now they drew towards the end of the way, and juſt there where Chriſtian had ſeen the cave when he went by, out thence came forth Maul a giant. This Maul did uſe to ſpoil young pilgrims with ſophiſtry, and he called Great-heart by his name, and ſaid unto him, How many times have you been forbidden to do theſe things? Then ſaid Mr. Great-heart, What things? What things? quoth the giant; You know what things; but I will put an end to your trade. But, pray, ſaid Mr. Great-heart, before we fall to it, let us underſtand wherefore we muſt fight. (Now the women and children ſtood trembling, and knew not what to do.) Quoth the giant, you rob the country, and rob it with the worſt of thieves. Theſe are but generals, ſaid Mr. Great-heart; come to particulars, man.

The giant and Mr. Great-heart muſt fight.

Then ſaid the giant, Thou practiſeſt the craft of a kidnapper, thou gathereſt up women and children, and carrieſt them into a ſtrange country, to the weakening of my maſter's kingdom. But now Great-heart replied, I am a ſervant of the God of heaven; my buſineſs is to perſuade ſinners to repentance: I am commanded to do my endeavour to turn men, women, and children, from darkneſs to light, and from the power of ſatan unto God; and if this be indeed the ground of thy quarrel, let us fall to it as ſoon as thou wilt.

Weak folks prayers at ſome times help ſtrong folks cries.

Then the giant came up, and Mr. Great-heart went to meet him; and as he went, he drew his ſword, but the giant had a club. So without more ado they fell to it, and at the firſt blow the giant ſtruck Mr. Great-heart down upon one of his knees; with that the women and children cried: So Mr. Great-heart recovering himſelf laid about him in full luſty manner, and gave the giant a wound in his arm; thus he fought for the ſpace of an hour, to that height of heat, that the breath came out of the giant's noſtrils, as the heat doth out of a boiling cauldron.

Then they ſat down to reſt them, but Mr. Great-heart betook himſelf to prayer; alſo the women and children did nothing but ſigh and cry all the time that the battle did laſt.

When they had reſted them, and taken breath, they both fell to it again, and Mr. Great-heart with a full blow fetched the giant down to the ground: Nay, hold, let me recover, quoth he. So Mr. Great-heart let him fairly get up: So to it they went again, and the giant miſſed but little of breaking Mr. Great-heart's ſkull with his club.

Mr. Great-heart ſeeing that, runs to him in the full heat of his ſpirit, and pierced him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart ſeconded his blow, and ſmit the head of the giant from his ſhoulders. Then the women and children rejoiced, and Mr. Great-heart alſo praiſed God, for the deliverance he had wrought.

When this was done, they among themſelves erected a pillar, and faſtened the giant's head thereon, and wrote under it in letters that paſſengers might read:

He that did wear this head, was one
That pilgrims did miſuſe;
He ſtopt their way, he ſpared none,
But did them all abuſe:

Until that I Great-heart aroſe,
The pilgrims guide to be;
Until that I did him oppoſe,
That was their enemy.

Now I ſaw that they went to the aſcent that was a little way off caſt up to be a proſpect for pilgrims, (that was the place from whence Chriſtian had the firſt ſight of Faithful his brother.) Wherefore here they ſat down, and reſted, they alſo here did eat and drink, and make merry; for that they had gotten deliverance from this ſo dangerous an enemy. As they ſat thus and did eat, Chriſtiana aſked the guide, If he had caught no hurt in the battle? Then ſaid Mr Great-heart, No, ſave a little on my fleſh; yet that alſo ſhall be ſo far from being to my detriment, that it is at preſent a proof of my love to my maſter and you, and ſhall be a means, by grace, to increaſe my reward at laſt.

But was you not afraid, good ſir, when you ſaw him come with his club?

It is my duty, ſaid he, to miſtruſt mine own ability, that I may have reliance on him that is ſtronger than all. But what did you think, when he fetched you down to the ground at the firſt blow? Why, I thought, quoth he, that ſo my maſter himſelf was ſerved, and yet he it was that conquered at laſt.

Diſcourſe of the fight.

Matt. When you all have thought what you pleaſe, I think God has been wonderful good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part, I ſee no reaſon why we ſhould diſtruſt our God any more, ſince he has now, and in ſuch a place as this, given us ſuch teſtimony of his love as this.

Matthew admires God's goodneſs.

Then they got up, and went forward: Now a little before them ſtood an oak, and under it when they came to it, they found an old pilgrim faſt aſleep, they knew that he was a pilgrim by his cloaths, and his ſtaff, and his girdle.

Old Honeſt aſleep under the oak.

So the guide, Mr. Great-heart, awaked him, and the old gentleman, as he lift up his eyes, cried out, What is the matter? Who are you? And what is your buſineſs here?

Great-heart. Come man, be not ſo hot, here is none but friends: Yet the old man gets up, and ſtands upon his guard, and will know of them what they were. Then ſaid the guide, my name is Great-heart, I am the guide of theſe pilgrims, which are going to the cœleſtial country.

One ſaint ſometimes takes another for his enemy.

Honeſt. Then ſaid Mr. Honeſt, I cry you mercy; I feared that you had been of the company of thoſe that ſome time ago did rob Little-Faith of his money: but now I look better about me, I perceive you are honeſter people.

Great-heart. Why what would, or could you have done, or have helped yourſelf, if we indeed had been of that company?

Hon. Done! Why, I would have fought as long as breath had been in me; and had I ſo done, I am ſure you could never have given me the worſt on it; for a chriſtian can never be overcome, unleſs he ſhould yield of himſelf.

Great-heart. Well ſaid, Father Honeſt, quoth the guide; for by this I know thou art a cock of the right kind, for thou haſt ſaid the truth.

Hon. And by this alſo I know that thou knoweſt what true pilgrimage is; for all others do think, that we are the ſooneſt overcome of any.

Great-heart. Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

Hon. My name I cannot, but I came from the town of Stupidity; it lieth about four degrees beyond the city of Deſtruction.

Great-heart. Oh! Are you that countryman? Then I deem I have half a gueſs of you, your name is old Honeſty, is it not? So the old gentleman bluſh'd, and ſaid, Not Honeſty in the abſtract, but Honeſt is my name, and I wiſh that my nature may agree to what I am called.

Hon. But, ſir, ſaid the old gentleman, how could you gueſs that I am ſuch a man, ſince I came from ſuch a place?

Great-heart. I had heard of you before, by my maſter; for he knows all things that are done on the earth: but I have often wondered that any ſhould come from your place, for your town is worſe than is the city of Deſtruction itſelf.

Stupified ones are worſe than thoſe merely carnal.

Hon. Yes, we lie more off from the ſun, and ſo are more cold and ſenſeleſs; but was a man in a mountain of ice, yet if the ſon of righteouſneſs will ariſe upon him, his frozen heart ſhall feel a thaw; and thus it has been with me.

Great-heart. I believe it, Father Honeſty, I believe it; for I know the thing is true.

Then the old gentleman ſaluted all the Pilgrims with a holy kiſs of Charity, and aſked them of their names, and how they had fared ſince they ſet out on their pilgrimage.

Chr. Then ſaid Chriſtiana, My name I ſuppoſe you have heard of; good Chriſtian was my huſband, and theſe four were his children. But can you think how the old gentleman was taken, when ſhe told him who ſhe was! He ſkipped, he ſmiled, and bleſſed them with a thouſand good wiſhes, ſaying:

Hon. I have heard much of your huſband, and of his travels and wars, which he underwent in his days. Be it ſpoken to your comfort, the name of your huſband

He alſo talks with the boys; old Mr. Honeſt's bleſſing on them.

He bleſſeth Mercy.

band rings all over theſe parts of the world; his faith, his courage, his enduring, and his ſincerity under all, has made his name famous. Then he turned to the boys, and aſked them of their names, which they told him: And then ſaid he unto them, Matthew, be thou like Matthew the publican, not in vice but in vertue. Samuel, ſaid he, be thou like Samuel the prophet, a man of faith and prayer. Joſeph, ſaith he, be thou like Joſeph in Potiphar's houſe, chaſte, and one that flies from temptation. And James, be thou like James the Juſt, and like James the brother of our Lord. Then they told him of Mercy, and how ſhe had left her town and her kindred to come along with Chriſtiana, and with her ſons. At that the old honeſt man ſaid, Mercy is thy name; by Mercy ſhalt thou be ſuſtain'd, and carried through all thoſe difficulties that ſhall aſſault thee in thy way, till thou ſhalt come thither, where thou ſhalt look the *fountain of Mercy in the face with comfort*.

All this while the guide, Mr. Great-heart, was very well pleaſed, and ſmiled upon his companion.

Now, as they walked together, the guide aſked the old gentleman, If he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

Hon. Yes, very well, ſaid he? He was a man that had the root of the matter in him, but he was one of the moſt troubleſome pilgrims that I ever met with in all my days.

Great-heart. I perceive you knew him, for you have given a very right character of him.

Hon. Knew him! I was a great companion of his; I was with him moſt an end; when he firſt began to think of what would come upon us hereafter, I was with him.

Great-heart. I was his guide from my maſter's houſe to the gate of the cœleſtial city.

Hon. Then you knew him to be a troubleſome one.

Great-heart. I did ſo; but I could very well bear; for men of my calling are oftentimes intruſted with the conduct of ſuch as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himſelf under your conduct.

Mr. Fearing's troubleſome pilgrimage.

Great-heart. Why, he was always afraid that he ſhould come ſhort whither he had a deſire to go. Every thing frighted him that he heard any body ſpeak of, that had but the leaſt appearance of oppoſition in it. I hear that he lay roaring at the Slough of Deſpond, for above a month together; nor durſt he, for all he ſaw ſeveral go over before him, venture, tho' they many of them offered to lend him their hands. He would not go back neither. The cœleſtial city, he ſaid he ſhould die if he came not to it, and yet was dejected at every difficulty, and ſtumbled at every ſtraw that any body caſt in his way. Well, after he had lain at the Slough of Deſpond a great while, as I have told you, one ſun-ſhine morning, I do not know how, he ventured, and ſo got over: but when he was over, he would ſcarce believe it. He had, I think, a Slough of Deſpond in his mind, a Slough that he carried every where with him, or elſe he could never have been as he was. So he came up to the gate, you know what I mean, that ſtands at the head of this way, and there alſo he ſtood a good while before he would venture to knock. When the gate was opened, he would give back and give place to others, and ſay, that he was not worthy: for all he got before ſome to the gate, yet many of them went in before him. There the poor man would ſtand ſhaking and ſhrinking; I dare ſay, it would have pitied one's heart to have ſeen him; nor would he go back again. At laſt he took the hammer that hang'd at the gate in his hand, and gave a ſmall rap or two; then one opened to him, but he ſhrunk back as before. He that opened, ſtept out after him, and ſaid, Thou trembling one, what wanteſt thou? With that he fell down to the ground. He that ſpoke to him wondered to ſee him ſo faint. He ſaid to him, Peace to thee, up, for I have ſet open the door to thee, come in, for thou art bleſt. With that he got up, and went in trembling; and when that he was in, he was aſhamed to ſhew his face. Well, after he had been entertained there awhile, as you know how the manner is, he was bid go on his way, and alſo told the way he ſhould take. So he came till he came to our houſe, but as he behaved himſelf at the gate, ſo he did at my maſter the Interpreter's door. He lay thereabouts in the cold a good while, before he would adventure to call, yet he would not go back. And the nights were long and cold then. Nay, he had a note of neceſſity in his boſom to my maſter to receive him, and grant him the comfort of his houſe, and alſo to allow him a ſtout and valiant conductor, becauſe he was himſelf ſo chicken-hearted a man; and yet for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almoſt ſtarved; yea, ſo great was his dejection, that though he ſaw ſeveral others for knocking got in, yet he was afraid to venture. At laſt I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and aſked what he was; but poor man the water ſtood in his eyes: ſo I perceived what he wanted. I went therefore in, and told it in the houſe, and we ſhewed the things to our Lord: So he ſent me out again, to entreat him to come in; but I dare ſay, I had hard work to do it. At laſt he came in, and I will ſay that for my Lord, he carried it wonderful loving to him. There were but a few good bits at the table, but ſome of it was laid upon his trencher. Then he preſented the Note, and my Lord looked thereon, and ſaid, his deſire ſhould be granted. So when he had been there a good while, he ſeemed to get ſome heart, and to be a little more comforted. For my maſter, you muſt know, is one of very tender bowels, eſpecially to them that are afraid; wherefore he carried it ſo towards him, as might tend moſt to his encouragement. Well, when he had a ſight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Chriſtian before, gave him a bottle of ſpirits, and ſome comfortable things to eat. Thus we ſet forward, and I went before him, but the man was but of few words, only he would ſigh aloud.

He is a little encouraged at the Interpreter's houſe.

When we were come to where the three fellows were hanged, he ſaid, That he doubted that that would be his end alſo. Only he ſeemed glad when he ſaw the Croſs and the Sepulchre. There I confeſs he deſired to ſtay a little to look; and he ſeemed for a-while after to be a little comforted. When we came at the hill Difficulty he made no ſtick at that, nor did he much fear the lions: For you muſt know, That his troubles were not about ſuch things as theſe, his fear was about his acceptance at laſt.

I got him in at the houſe Beautiful, I think before he was willing; alſo when he was in, I brought him acquainted with the damſels that were of the place, but he was aſhamed to make himſelf much known in company; he deſired much to be alone, yet he always loved good talk, and often would get behind the ſkreen to hear it: He alſo loved much to ſee ancient things, and to be pondering them in his mind. He told me afterward, That he loved to be in thoſe two houſes from which he came laſt, to wit, at the gate, and that of the Interpreter, but that he durſt not be ſo bold as to aſk.

When we went alſo from the houſe Beautiful, down the hill, into the valley of Humiliation, he went down as well as ever I ſaw a man in my life, for he cared not how mean he was, ſo he might be happy at laſt. Yea, I think there was a kind of ſympathy betwixt that valley and him: for I never ſaw him better in all his pilgrimage, than he was in that valley.

He was very pleaſant in the valley of Humiliation.

Here he would lie down, embrace the ground, and kiſs the very flowers that grew in this valley, Lam. 3. 27, 28, 29. He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the valley of the Shadow of Death, I thought I ſhould have loſt my man; not for that he had any inclination to go back, that he always abhorred, but he was ready to die for fear. O, the Hobgoblins will have me, the Hobgoblins will have me, cried he; and I could not beat him out of it. He made ſuch a noiſe, and ſuch an out-cry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, That this valley was as quiet when we went through it, as ever I knew it before or ſince. I ſuppoſe thoſe enemies here had now a ſpecial check from our Lord, and a command not to meddle until Mr. Fearing was paſſed over it.

It would be too tedious to tell you of all; we will therefore only mention a paſſage or two more. When he came to Vanity-Fair, I thought he would have fought with all the men in the fair; I feared there we ſhould both have been knocked on the head, ſo hot was he againſt their fooleries: upon the inchanted ground he was alſo very wakeful. But when he was come at the river, where was no bridge, there again he was in a heavy caſe: Now, now, he ſaid, he ſhould be drowned for ever, and ſo never ſee that face with comfort, that he had come ſo many miles to behold.

And here alſo I took notice of what was very remarkable: The water of that river was lower at this time, than ever I ſaw it in all my life; ſo he went over at laſt, not much above wet-ſhod. When he was going up to the gate, Mr. Great-heart began to take his leave of him, and to wiſh him a good reception above, ſo he ſaid, I ſhall, I ſhall. Then parted we aſunder, and I ſaw him no more.

His boldneſs at laſt.

Honeſt. Then it ſeems he was well at laſt.

Great-heart. Yes, yes, I never had doubt about him, he was a man of a choice ſpirit, only he was always kept very low, and that made his life ſo burdenſome to himſelf, and ſo very troubleſome to others. Pſal. 83. Rom. 14. 21. 1 Cor. 8. 13. He was above many, tender of ſin; he was ſo afraid of doing injuries to others, that he often would deny himſelf of that which was lawful, becauſe he would not offend.

Hon. But what ſhould be the reaſon

that ſuch a good man ſhould be all his days ſo much in the dark?

Reaſon good men are ſo in the dark.

Great-Heart. There are two ſorts of reaſons for it; one is, The wiſe God will have it ſo, ſome muſt pipe, and ſome muſt weep: Now Mr. Fearing was one that play'd upon the baſs. He and his fellows ſound the ſackbut, whoſe notes are more doleful than the notes of other muſick are: though indeed ſome ſay, The baſs is the ground of muſick. And for my part, I care not at all for that profeſſion, that begins not in heavineſs of mind. The firſt ſtring that the muſician uſually touches, is the baſs, when he intends to put all in tune; God alſo plays upon this ſtring firſt, when he ſets the ſoul in tune for himſelf. Only there was the imperfection of Mr. Fearing, he could play upon no other muſick but this, till towards his latter end.

I make bold to talk thus metaphorically, for the ripening of the wits of young readers, and becauſe in the book of the Revelations, the ſaved are compared to a company of muſicians that play upon their trumpets and harps, and ſing their ſongs before the throne, Rev. 8. chap. 14, 2. 3.

Honeſt. He was a very zealous man, as one may ſee by what relation you have given of him; difficulties, lions, or Vanity-Fair, he feared not at all; it was only ſin, death, and hell, that was to him a terror; becauſe he had ſome doubts about his intereſt in that cœleſtial country.

Great-heart. You ſay right: Thoſe were the things that were his troubles, and they as you have well obſerved, aroſe from the weakneſs of his mind thereabout, not from weakneſs of ſpirit as to the practical part of a pilgrim's life. I dare believe, that as the proverb is, He could have bit a firebrand, had it ſtood in his way. But thoſe things with which he was oppreſs'd, no man ever yet could ſhake off with eaſe.

Chr. Then ſaid Chriſtiana, This relation of Mr. Fearing has done me good: I thought no body had been like me: but I ſee there was ſome ſemblance betwixt this good man, and I, only we differ in two things. His troubles were ſo great, that they brake out, but mine I kept within. His alſo lay hard upon him, they made him that he could not knock at the houſes provided for entertainment; but my troubles were always ſuch, as made me knock the louder.

Mercy. If I might alſo ſpeak my mind, I muſt ſay, that ſomething of him has alſo dwelt in me. For I have ever been more afraid of the Lake, and the loſs of a place in Paradiſe, than I have been at the loſs of other things. O, thought I, may I have the happineſs to have a habitation there, it is enough, though I part with all the world to win it.

Matt. Then ſaid Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies ſalvation; but if it was ſo, with ſuch a good man as he, why may it not alſo go well with me?

James. No fears, no grace, ſaid James. Though there is not always grace where there is the fear of hell, yet to be ſure there is no grace where there is no fear of God.

Great-heart. Well ſaid, James, thou haſt hit the mark; for the fear of God is the beginning of wiſdom; and to be ſure they that want the beginning, have neither middle nor end. But we will here conclude our diſcourſe of Mr. Fearing, after we have ſent after him his farewell.

Whilſt, Maſter Fearing, thou didſt fear,
Thy God, and waſt afraid
Of doing any thing, while here,
That would have thee betray'd,
And didſt thou fear the lake and pit?
Would others do ſo to!
For, as for them that want thy wit,
They do themſelves undo.

Now I ſaw, That they all went on in their talk. For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honeſt began to tell them of another, but his name was Mr. Self-will. He pretended himſelf to be a pilgrim, ſaid Mr. Honeſt; but I perſuade myſelf, he never came in at the gate that ſtands at the head of the way.

Great-heart. Had you ever any talk with him about it?

Hon. Yes, more than once or twice; but he would always be like himſelf, Self-willed. He neither cared for man nor argument, nor example; what his mind prompted him to, that he would do, and nothing elſe could he be got to.

Great-heart. Pray what principles did he hold? For I ſuppoſe you can tell.

Self-will's Opinion.

Hon. He held, That a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he ſhould be certainly ſaved.

Great-heart. How! If he had ſaid, it is poſſible for the beſt to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed. For indeed we are exempted from no vice abſolutely, but on condition that we watch and ſtrive. But this I perceive is not the thing: But if I underſtand you right, your meaning is, That he was of that opinion, That it was allowable ſo to be.

Hon. Ay, ay, ſo I mean, and ſo he believed and practiſed.

Great-heart. But what grounds had he for his ſo ſaying?

Hon. Why, he ſaid he had the ſcripture for his warrant.

Great-heart. Prithee Mr. *Honeſt*, preſent us with a few particulars.

Honeſt. So I will. He ſaid, To have to do with other mens wives, had been practiſed by David, God's beloved, and therefore he could do it. He ſaid to have more women than one, was a thing that Solomon practiſed, and therefore he could do it. He ſaid, that Sarah and the godly midwives of Egypt lied, and ſo did Rahab, and therefore he could do it. He ſaid, That the diſciples went at the bidding of their maſter, and took away the owner's aſs, and therefore he could do ſo to. He ſaid, That Jacob got the inheritance of his father, in way of guile and diſſimulation, and therefore he could do ſo too.

Great-heart. High baſe! indeed. And are you ſure he was of this opinion?

Hon. I have heard him plead for it, bring ſcripture for it, bring arguments for it, *&c.*

Great-heart. An opinion that is not fit to be with any allowance in the world.

Hon. You muſt underſtand me rightly: He did not ſay that any man might do this; but, that thoſe that had the virtues of thoſe that did ſuch things, might alſo do the ſame.

Great-heart. But what more falſe than ſuch a concluſion? For this is as much as to ſay, That becauſe good men heretofore have ſinned of infirmity, therefore he had an allowance to do it of a preſumptuous mind: Or if becauſe a child, by the blaſt of the wind, or for that it ſtumbled at a ſtone, fell down and defiled itſelf in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could ſo far have been blinded by the power of luſt? But what is written muſt be true: They *ſtumble at the word, being diſobedient, whereunto alſo they were appointed*, 1 Peter 2. 8.

His ſuppoſing that ſuch may have the godly mens virtues, who addict themſelves to their vices, is alſo a deluſion as ſtrong as the other. It is juſt as if the dog ſhould ſay, I have, or may have the qualities of the child, becauſe I lick up its ſtinking excrements To eat up the ſin of God's people, *Hoſ.* 4. 8. is no ſign of one that is poſſeſſed with their virtues. Nor can I believe, that one that is of this opinion, can at preſent have faith or love in him. But I know you have made ſome ſtrong objections againſt him, Prithee what can he ſay for himſelf?

Hon. Why, he ſays, To do this by way of opinion, ſeems abundant more honeſt than to do it, and yet hold contra r [illegible] it in opinion.

Great-heart. A very wicked anſwer; for though to looſe the bridle to luſts, while our opinions are againſt ſuch things, is bad; yet, to ſin, and plead a toleration ſo to do, is worſe; the one ſtumbles beholders accidentally, the other pleads them into the ſnare.

Hon. There are many of this man's mind, that have not this man's mouth, and that makes going on pilgrimage of ſo little eſteem as it is.

Great-heart. You have ſaid the truth, and it is to be lamented: But he that feareth the king of Paradiſe, ſhall come out of them all.

Chr. There are ſtrange opinions in the world. I know one that ſaid, It was time enough to repent when they came to die.

Great-heart. Such are not over wiſe: That man would have been loth, might he have had a week to run twenty miles in his life, to have deferred that journey to the laſt hour of that week.

Hon. You ſay right, and yet the generality of them that count themſelves pilgrims, do indeed do thus. I am, as you ſee, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have ſeen ſome that have ſet out as if they would drive all the world afore them, who yet have in a few days died as they in the wilderneſs, and ſo never got ſight of the promiſed land.

I have ſeen ſome that have promiſed nothing at firſt ſetting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.

I have ſeen ſome who have run haſtily forward, that again have, after a little time, run as faſt juſt back again.

I have ſeen ſome who have ſpoke very well of a pilgrim's life at firſt, that after a while have ſpoken as much againſt it.

I have heard ſome, when they firſt ſet out for Paradiſe, ſay poſitively, There is ſuch a place, who when they have been almoſt there, have come back again, and ſaid there was none.

I have heard ſome vaunt what they would do in caſe they ſhould be oppoſed; that have even at a falſe alarm fled faith, the pilgrim's way, and all.

Freſh news of trouble.

Now as they were thus in their way, there came one running to meet them, and ſaid, Gentlemen, and you of the weaker ſort, if you love life, ſhift for yourſelves, for the robbers are before you.

Great-heart. Then ſaid Mr. Great-heart, they be the three that ſet upon Little-faith heretofore. Well, ſaid he, we are ready for them; ſo they went on their way: Now they looked at every turning when they ſhould have met with the villains: But whether they heard of Mr. Great-heart, or

Great-heart's reſolution.

or whether they had ſome other game, they came not up to the pilgrims.

Chr. Chriſtiana then wiſhed for an inn for herſelf and her children, becauſe they were weary. Then ſaid Mr. Honeſt, There is one a little before us, where a very honourable diſciple, one Gaius, dwells. So they all concluded to turn in thither, Rom. 16. 23. and the rather, becauſe the old gentlemen gave him ſo good a report. So when they came to the door, they went in, not knocking, for folks uſe not to knock at the door of an inn. Then they called for the maſter of the houſe, and he came to them: So they aſked if they might lie there that night?

Gaius entertains them, and how.

Gaius. Yes, gentlemen, if you be true men, for my houſe is for none but pilgrims. Then was Chriſtiana, Mercy, and the boys, the more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he ſhewed them one for Chriſtiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Great-heart. Then ſaid Mr. Great-heart, good Gaius, What haſt thou for ſupper? for theſe pilgrims are come far to day, and are weary.

Gaius. It is late ſaid Gaius, ſo we cannot conveniently go out to ſeek food; but ſuch as we have you ſhall be welcome to, if that will content you.

Great-heart. We will be content with what thou haſt in the houſe; foraſmuch as I have proved thee, thou are never deſtitute of that which is convenient.

Then he went down and ſpake to the cook, whoſe name was, Taſte-that-which-is-good, to get ready ſupper for ſo many pilgrims. This done, he comes up again, ſaying, Come, my good friends, you are welcome to me, and I am glad that I have a houſe to entertain you; and while ſupper is making ready, if you pleaſe, let us entertain one another with ſome good diſcourſe: So they all ſaid, Content.

Gaius. Then ſaid Gaius, Whoſe wife is this aged matron? and whoſe daughter is this young damſel?

Great-heart. The woman is the wife of one Chriſtian, a pilgrim of former times; and theſe are his four children. The maid is one of her acquaintance; one that ſhe hath perſuadeth to come with her on pilgrimage. The boys take all after their father, and covet to tread in his ſteps: Yea, if they do but ſee any place where the old pilgrim hath lain, or any print of his foot, it miniſtreth joy to their hearts, and they covet to lie or tread in the ſame.

Gaius. Then ſaid Gaius, Is this Chriſtian's wife, and are theſe Chriſtian's children? I knew your huſband's father, yea, alſo his father's father. Many have been good of this ſtock, their anceſtors dwelt firſt at Antioch. Chriſtian's progenitors (I ſuppoſe you have heard your huſband talk of them) were very worthy men. They have, above any that I know, ſhewed themſelves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your huſband's relations that have ſtood all trials for the ſake of the truth. Stephen, that was one of the firſt of the family from whence your huſband ſprang, was knocked on the head with ſtones, *Acts* 7. 59, 60. *Chap.* 12. 8. James, another of this generation, was ſlain with the edge of the ſword. To ſay nothing of Paul and Peter, men anciently of the family from whence your huſband came: There was Ignatius, who was caſt to the lions: Romanus, whoſe fleſh was cut to pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a baſket in the ſun, for the waſps to eat; and he who they put into a ſack, and caſt him into the ſea to be drowned. It would be impoſſible, utterly to count up all that family that have ſuffered injuries and death, for the love of a pilgrim's life. Nor can I but be glad to ſee that thy huſband has left behind him four ſuch boys as theſe. I hope they will bear up their father's name, and tread in their father's ſteps, and come to their father's end.

Great-heart. Indeed, ſir, they are likely lads; they ſeem to chooſe heartily their father's ways.

Advice to Chriſtiana about her boys.

Gaius. That is it that I ſaid, wherefore Chriſtian's family is like ſtill to ſpread abroad upon the face of the ground, and yet to be numerous upon the face of the earth: Wherefore, let Chriſtiana look out ſome damſels for her ſons, to whom they may be betrothed, &c. that the name of their father, and the houſe of his progenitors may never be forgotten in the world.

Hon. It is pity his family ſhould fall and be extinct.

Gaius. Fall it cannot, but be diminiſhed it may; but let Chriſtiana take my advice, and that's the way to uphold it.

And Chriſtiana, ſaid this inn-keeper, I am glad to ſee thee and thy friend Mercy together here, a lovely couple. And may I adviſe, Take Mercy into a nearer relation to thee: If ſhe will, let her be given to Matthew thy eldeſt ſon: It is the way to preſerve a poſterity in the earth. So this match was concluded, and in proceſs of time they were married: But more of that hereafter.

Gaius alſo proceeded, and ſaid, I will now ſpeak on the behalf of women, to take away their reproach. For as death and the curſe came into the world by a woman, *Gen.* 3. ſo alſo did life and health. *God ſent forth his Son, made of a woman*, Gal. 4. Yea, to ſhew how much thoſe that came after did abhor the act of the mother, this ſex in the Old Teſtament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will ſay again, That when the Saviour was come, women rejoyced in him, before either man or angel, *Luke* 2. *Chap.* 8. 2, 3. *Chap.* 7. 37, 50. *John* 11. 2. *Chap.* 2. 3. *Luke* 23. 27. *Mat.* 27. 55, 56, 60 *Luke* 24. 22, 23. I read not, ever man did give unto Chriſt ſo much as one groat, but the women followed him, and miniſtred to him of their ſubſtance. It was a woman that waſhed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the croſs; and women that followed him from the croſs, and that ſat by his ſepulchre when he was buried: They were women that were firſt with him at his reſurrection-morn; and women that brought tidings firſt to his diſciples, that he was riſen from the dead: Women therefore are highly favoured, and ſhew by theſe things, that they are ſharers with us in the grace of life.

Why women of old ſo much deſired Children.

Now the cook ſent up to ſignify that ſupper was almoſt ready, and ſent one to lay the cloth, and the trenchers, and to ſet the ſalt and bread in order.

Then ſaid Matthew, the ſight of this cloth, and of this forerunner of the ſupper, begetteth in me a greater appetite to my food than I had before.

What is to be gathered from laying of the bread, with the cloth and the trenchers.

Gaius. So let all miniſtring doctrines to thee in this life, beget in thee a greater deſire to ſit at the ſupper of the great king in his kingdom; for all preaching, books and ordinances here, are but as the laying of the trenchers, and as ſetting of ſalt upon the board, when compared with the feaſt that our Lord will make for us when we come to his houſe.

So ſupper came up, and firſt a heave-ſhoulder, and a wave-breaſt were ſet on the table before them: to ſhew that they muſt begin the meal with prayer and praiſe to God. The heave-ſhoulder David lifted his heart up to God with, and with the wave-breaſt, where his heart lay, with that he uſed to lean upon his harp, when he played. Theſe two diſhes were very freſh and good, and they all eat heartily thereof.

The next they brought up, was a bottle of wine, as red as blood. So Gaius ſaid to them, Drink freely, this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.

The next was a diſh of milk well crumbed: But Gaius ſaid, *Let the boys have that, that they may grow thereby*, 1 Pet. 2. 1, 2.

Then they brought up in courſe a diſh of butter and honey. Then ſaid Gaius, Eat freely of this, for this is good to cheer up, and ſtrengthen your judgments and underſtandings: This was our Lord's diſh when he was a child: *Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.*

Then they brought him up a diſh of apples, and they were very good taſted fruit. Then ſaid Matthew, may we eat apples, ſince they were ſuch, by and with which the ſerpent beguiled our firſt mother?

Then ſaid Gaius.

Apples were they with which we were beguil'd,
Yet ſin, not apples, hath our ſouls defil'd;
Apples forbid, if eat, corrupt the blood:
To eat ſuch, when commanded, does us good;
Drink of his flaggons then, thou church, his dove,
And eat his apples, who are ſick of love.

Then ſaid Matthew, I made the ſcruple, becauſe I a while ſince was ſick with eating fruit.

Gaius. Forbidden fruit will make you ſick, but not what our Lord has tolerated.

While they were thus talking, they were preſented with another diſh, and it was a diſh of nuts. Then ſaid ſome at the table, nuts ſpoil tender teeth, eſpecially the teeth of the children: Which when Gaius heard, he ſaid:

Hard texts are nuts, (I will not call them cheaters)
Whoſe ſhells do keep their kernels from the eaters.
Open then the ſhells, and you ſhall have the meat.
They here are brought, for you to crack and eat.

Then were they very merry, and ſat at the table a long time, talking of many things: Then ſaid the old gentleman, My good landlord, while ye are here cracking your nuts, if you pleaſe, do you open this riddle.

[A riddle put forth by old Honeſt]

A man there was, though ſome did count him mad,
The more he caſt away, the more he had.

Then they all gave good heed, wondering what good Gaius would ſay; ſo he ſat ſtill a while, and then thus replied:

[Gaius opens it.]

He who thus beſtows his goods upon the poor,
Shall have as much again, and ten times
more.

Then ſaid Joſeph, I dare ſay, Sir, I did not think you could have found it out.

Oh! ſaid Gaius, I have been trained up in this way, a great while: Nothing teaches like experience; I have learned of my Lord to be kind, and have found by experience, that I have gained thereby. *There is that ſcattereth, yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himſelf rich, yet hath nothing; there is that maketh himſelf poor, yet hath great riches.*

Then Samuel whiſpered to Chriſtiana his mother, and ſaid, mother, This is a very good man's houſe, let us ſtay here a good while, and let my brother Matthew be married here to Mercy, before we go any farther.

The which Gaius the hoſt over-hearing, ſaid, With a very good will, my child.

Matthew and Mercy are married.

So they ſtayed here more than a month, and Mercy was given to Matthew to wife.

While they ſtayed here, Mercy, as her cuſtom was, would be making coats and garments to give to the poor, by which ſhe brought a very good report upon pilgrims.

But to return again to our ſtory: After ſupper, the lads deſired a bed, for they were weary with travelling: Then Gaius called to ſhew them their chamber; but ſaid Mercy, I will have them to bed. So ſhe had them to bed, and they ſlept well, but the reſt ſat up all night: For Gaius and they were ſuch ſuitable company, that they could not tell how to part. Then after much talk of their Lord, themſelves, and their journey, old Mr. Honeſt, he that put forth the riddle to Gaius, began to nod. Then ſaid Great-heart, What, Sir, you begin to be drowſy; come, rub up, now here is a riddle for you. Then ſaid Mr. Honeſt, Let us hear it.

Then ſaid Mr. Great-heart.

[A Riddle]

He that will kill, muſt firſt be overcome:
Who live abroad would, firſt muſt die at
home.

Ha! ſaid Mr. Honeſt, it is a hard one, hard to expound, and harder to practiſe. But, come, landlord, ſaid he, I will if you pleaſe, leave my part to you, do you expound it, and I will hear what you ſay.

No, ſaid Gaius, in was put to you, and it is expected you ſhould anſwer it.

Then ſaid the old gentleman,

[The riddle opened.]

He firſt by grace muſt conquer'd be,
That ſin would mortify:
Who, that he lives, would convince me,
Unto himſelf muſt die.

It is right, ſaid Gaius, good doctrine and experience teach this. For firſt, until grace diſplays itſelf, and overcomes the ſoul with its glory, it is altogether without heart to oppoſe ſin; beſides if ſin is Satan's cords, by which the ſoul lies bound, how ſhould it make reſiſtance, before it is looſed from that infirmity?

Secondly, Nor will any, that knows either reaſon or grace, believe that ſuch a man can be a living monument of grace, that is a ſlave to his own corruption.

A queſtion worth the minding.

And now it comes in my mind, I will tell you a ſtory worth the hearing. There were two men that went on pilgrimage, the one began when he was young, the other when he was old: The young man had ſtrong corruptions to grapple with, the old man's were weak with the decays of nature: The young man trod his ſteps as even as did the old one, and was every way as light as he: Who now, or which of them had their graces ſhining cleareſt, ſince both ſeemed to be alike?

Hon. The young man's, doubtleſs. For that which heads it againſt the greateſt oppoſition, gives beſt demonſtration that it is ſtrongeſt; eſpecially when it alſo holdeth pace with that which meets not with half ſo much; as to be ſure old age does not.

Beſides, I have obſerved, That old men have bleſſed themſelves with this miſtake; namely, taking the decays of nature for a gracious conqueſt over corruptions, and ſo have been apt to beguile themſelves. Indeed old men that are gracious, are beſt able to give advice to them that are young, becauſe they have ſeen moſt of the emptineſs of things: But yet, for an old and a young man to ſet out both together, the young one has the advantage of the faireſt diſcovery of a work of grace within him, though the old man's corruptions are naturally the weakeſt.

Thus they ſat talking till break of day. Now when the family was up, Chriſtiana bid her ſon James that he ſhould read a chapter, ſo he read the 53d of Iſaiah: When he had done, Mr. Honeſt aſked why

Another queſtion.

why it was ſaid, *That the Saviour is ſaid to come out of a dry ground; and alſo that he had no form or comelineſs in him?*

Great-heart. Then ſaid Mr. Great-heart, To the firſt I anſwer; Becauſe the church of the Jews, of which Chriſt came, had then almoſt loſt the ſap, and ſpirit of religion. To the ſecond I ſay, the words are ſpoken in the perſon of unbelievers, who becauſe they want the eye that can ſee into our prince's heart, therefore they judge of him by the meanneſs of his outſide.

Juſt like thoſe, that know not that precious ſtones are covered over with a homely cruſt; who when they have found one, becauſe they know not what they have found, caſt it away again, as men do a common ſtone.

Well, ſaid Gaius, now you are here, and ſince, as I know, Mr Great-heart is good at his weapons, if you pleaſe, after we have refreſhed ourſelves, we will walk into the fields, to ſee if we can do any good. About a mile from hence, there is one Slay-good, a giant, that does much annoy the King's high-way in theſe parts: And I know whereabout his haunt is, he is maſter of a number of thieves; it would be well if we could clear theſe parts of him.

So they conſented and went, Mr. Great-heart with his ſword, helmet, and ſhield; and the reſt with ſpears and ſtaves.

Giant Slay-good found with one Feeble-mind in his hand.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his ſervants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpoſe, after that, to pick his bones; for he was of the nature of fleſh-eaters.

Well, ſo ſoon as he ſaw Mr. Great-heart and his friends at the mouth of his cave, with their weapons he demanded what they wanted.

Great. We want thee; for we are come to revenge the quarrels of the many that thou haſt ſlain of the pilgrims, when thou haſt dragged them out of the king's high-way; wherefore come out of thy cave. So he armed himſelf and came out, and to battle they went, and fought for above an hour, and then ſtood ſtill to take wind.

Slay. Then ſaid the giant, Why are you here on my ground?

Great-heart. To revenge the blood of pilgrims, as I alſo told thee before; ſo they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and in the greatneſs of his mind he let fly with ſuch ſtoutneſs at the giant's head and ſides, that he made him let his weapon fall out of his hand; ſo he ſmote him, and ſlew him, and cut off his head, and brought it away to the inn. He alſo took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they ſhewed his head to the family, and ſet it up as they had done others before, for a terror to thoſe that ſhall attempt to do as he, hereafter.

Then they aſked Mr. Feeble-mind, how he fell into his hands?

How Feeble-mind came to be a pilgrim.

Feeble-mind. Then ſaid the poor man, I am a ſickly man, as you ſee, and becauſe Death did uſually once a day knock at my door, I thought I ſhould never be well at home: So I betook myſelf to a pilgrim's life; and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no ſtrength at all of body, nor yet of mind, but would, if I could, though I can but crawl, ſpend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the lord of that place did entertain me freely; neither objected he againſt my weakly looks, nor againſt my Feeble-mind; but gave me ſuch things that were neceſſary for my journey, and bide me hope to the end. When I came to the houſe of the Interpreter, I received much kindneſs there; and becauſe the hill of Difficulty was judged too hard for me, I was carried up by one of his ſervants. Indeed I have found much relief from pilgrims, though none was willing to go ſo ſoftly as I am forced to do: Yet ſtill as they came on, they bid me be of good chear, and ſaid, That it was the will of their lord, that comfort ſhould be given to the Feeble-minded, and ſo went on their own pace. When I was come Aſſault-Lane, then this giant met with me, and bid me prepare for an encounter: But alas! feeble one that I was, I had more need of a cordial: So he came up and took me: I conceited he ſhould not kill me: Alſo when he had got me into his den, ſince I went not with him willingly, I believed I ſhould come out alive again: For I have heard, That not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his maſter, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be ſure I am; but I am as you ſee eſcaped with life, for the which I thank my king as author, and you as the means. Other brunts I alſo look for, but this I have reſolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you ſee, but of a Feeble-mind.

Hon. Then ſaid old Mr. Honeſt, Have not you ſome time ago, been acquainted with one Mr. Fearing a pilgrim.

Mr. Fearing, Mr. Feeble's-mind's uncle.

Feebl. Acquainted with him, Yes; he came from the town of Stupidity, which lieth four degrees northward of the city of Deſtruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper, he was a little ſhorter than I, but yet we were much of a complexion.

Hon. I perceive you know him, and I am apt to believe alſo, That you were related one to another; for you have his whitely look, a caſt like his with your eye, and your ſpeech is much alike.

Feebl. Moſt have ſaid ſo, that have known us both; and beſides, what I have read in him, I have for the moſt part found in myſelf.

Gaius comforts him.

Gaius. Come, ſir, ſaid good Gaius, be of good chear, you are welcome to me, and to my houſe, and what thou haſt a mind to, call for freely; and what thou wouldeſt have my ſervants do for thee, they will do it with a ready mind.

Notice to be taken of Providence.

Then ſaid Mr. Feeble-mind, This is an unexpected favour, and as the ſun ſhining out of a very dark cloud: Did giant Slay-good intend me this favour when he ſtopped me, and reſolved to let me go no farther? Did he intend, that after he had rifled my pocket, I ſhould go to Gaius mine hoſt? Yet ſo it is.

Now, juſt as Mr. Feeble-mind and Gaius were thus in talk, there comes one running and called at the door, and told, That about a mile and a half off, there was one Mr. Not-right a pilgrim ſtruck dead upon the place where he was, with a thunder-bolt.

Feeb. Alas! ſaid Mr. Feeble-mind, is he ſlain? He overtook me ſome days before I came ſo far as hither, and would be my company-keeper: He alſo was with me when Slay-good the giant took me, but he was nimble of his heels, and eſcaped: But it ſeems, he eſcaped to die, and I was took to live.

What, one would think, doth ſeek to ſlay outright,
Oft-times delivers from the ſaddeſt plight.
That very providence, whoſe face is death,
Doth oft-times to the lowly, life bequeath:
I taken was, he did eſcape and flee;
Hands croſt, give death to him, and life to me.

Now about this time, Matthew and Mercy were married; alſo Gaius gave his daughter Phebe to James, Matthew's brother, to wife; after which time, they yet ſtaid about ten days at Gaius's houſe; ſpending their time, and the ſeaſons, like as pilgrims uſed to do,

The pilgrims prepare to go forward.

When they were to depart, Gaius made them a feaſt, and they did eat and drink, and were merry. Now the hour was come that they muſt be gone; wherefore Mr. Great-heart called for a reckoning. But Gaius told him, That at his houſe it was not the cuſtom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promiſed him, at his return, whatſoever charge he was at with them, faithfully to repay him. Then ſaid Mr. Great-heart to him.

Great-heart. Beloved, thou doſt faithfully whatſoever thou doſt, to the brethren and to ſtrangers, which have born witneſs of thy charity before the church, whom if thou (yet) bring forward on their journey, after a godly ſort, thou ſhalt do well.

Then Gaius took his leave of them all, and of his children, and particularly of Mr. Feeble-mind. He alſo gave him ſomething to drink by the way.

Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger. The which when Mr. Great-heart eſpied, he ſaid, Come, Mr. Feeble-mind, pray do you go along with us, I will be your conductor, and you ſhall fare as the reſt.

Feeble mind for going behind.

Feeb. Alas! I want a ſuitable companion; you are all luſty and ſtrong, but I, as you ſee, am weak; I chooſe therefore rather to come behind, leſt by reaſon of my many infirmities, I ſhould be both a burden to myſelf and to you. I am as I ſaid, a man of a weak and a feeble mind, and ſhall be offended and made weak at that which others can bear. I ſhall like no laughing; I ſhall like no gay attire; I ſhall like no unprofitable queſtions. Nay, I am ſo weak a man, as to be offended with that which others have a liberty to do. I do not yet know all the truth; I am a very ignorant chriſtian man: Sometimes, if I hear any rejoice in the Lord, it troubles me, becauſe I cannot do ſo too. It is with me, as it is with a weak man among the ſtrong, or as a lamp deſpiſed, (he that is ready to ſlip with his feet, is as a lamp deſpiſed in the thought of him that is at eaſe;) ſo that I know not what to do.

Great-heart's commiſſion.

Great-heart. But brother, ſaid Mr. Great-heart, I have it in commiſſion to comfort the Feeble-minded, and to ſupport the weak. You muſt needs go along with us; we will wait for you, we will lend you our help; we will deny ourſelves of ſome things both opiniative and practical, for your ſake: We will not enter into doubtful diſputations before you; we will be made all things to you, rather than you ſhall be left behind.

Now all this while they were at Gaius's door; and behold as they were thus in the heat of their diſcourſe, Mr. Ready-to-halt came by, with his crutches in his hand, and he alſo was going on pilgrimage.

Feeb. Then ſaid Mr. Feeble-mind to him, How cameſt thou hither? I was but now complaining that I had not a ſuitable companion, but thou art according to my wiſh. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be ſome help.

Ready-to-halt. I ſhall be glad of thy company, ſaid the other; and good Mr. Feeble-mind, rather than we will part, ſince we are thus happily met, I will lend thee one of my crutches.

Feeb. Nay, ſaid he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occaſion is, it may help me againſt a dog.

Ready-to-halt. If either myſelf, or my crutches can do thee a pleaſure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on, Mr. Great-heart and Mr. Honeſt went before, Chriſtiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind with his crutches. Then ſaid Mr. Honeſt:

Hon. Pray, ſir, now we are upon the road, tell us ſome profitable things of ſome that have gone on pilgrimage before us.

Great-heart. With a good will; I ſuppoſe you have heard how Chriſtian of old meet with Appollyon in the valley of Humiliation, and alſo what hard work he had to go thorough the valley of the Shadow of Death. Alſo I think you cannot but have heard how Faithful was put to it by madam Wanton, with Adam the firſt, with one Diſcontent and Shame: four as deceit villains, as a man can meet with upon the road.

Hon. Yes, I believe I heard of all this; but indeed good Faithful was hardeſt put to it with Shame; he was an unwearied one.

Great-heart. Ay, for as the pilgrim well ſaid, He of all men had the wrong name.

Hon. But pray, ſir, where was it that Chriſtian and Faithful met Talkative? That ſame was alſo a notable one.

Great-heart. He was a confident fool, yet many follow his ways.

Hon. He had like to have beguiled Faithful.

Great-heart. Ay, but Chriſtian put him into a way quickly to find him out. Thus they went on till they came at the place where the Evangeliſt met with Chriſtian and Faithful, and propheſied to them what ſhould befal them at Vanity-Fair.

Great-heart. Then ſaid their guide, Hereabouts did Chriſtian and Faithful meet with Evangeliſt, who propheſied to them what troubles they ſhould meet with at Vanity-Fair.

Hon. Say you ſo! I dare ſay it was a hard chapter that then he did read unto them.

Great-heart. It was ſo, but he gave them encouragement withal. But what do we talk of them, they were a couple of lion-like men; they had ſet their faces like flints. Do not you remember how undaunted they were when they ſtood before the judge?

Hon. Well, Faithful bravely ſuffered.

Great-heart. So he did, and as brave things came on it: for Hopeful and ſome others, as the ſtory relates it, were converted by his death.

Hon. Well, but pray go on; for you are well acquainted with things.

Great-heart. Above all that Chriſtian met with after he had paſſed through Vanity-Fair, one Bye-ends was the arch one.

Hon. Bye-ends, what was he?

Great-heart. A very arch fellow, a downright hypocrite; one that would he religious which way ever the world went; but ſo cunning, that he would be ſure never to loſe or ſuffer for it.

He had his mode of religion for every freſh occaſion, and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for ſo doing too. But as far as I could learn, he came to an ill end with his Bye-ends; nor did I ever hear that any of his children were ever of any eſteem with any that truly feared God.

They come within ſight of Vanity-Fair.

Now by this time they were come within ſight of the town of Vanity, where Vanity-Fair is kept. So when they ſaw that they were ſo near the town, they conſulted with one another how they ſhould paſs through the town, and ſome ſaid one thing, and ſome another. At laſt Mr. Great-heart ſaid, I have, as you may underſtand, often been a conductor of pilgrims through this town; now I am acquainted with one Mr. Mnaſon, a Cypruſian by nation, an old diſciple, at whoſe houſe we may lodge. If you think good, ſaid he, we will turn in there.

They enter into Mr. Mnaſon's to lodge.

Content, ſaid old Honeſt; Content, ſaid, Chriſtiana; Content, ſaid Mr. Feeblemind; and ſo they ſaid all. Now, you muſt think, it was even-tide by that they got to the out-ſide of the town; but Mr. Great-heart knew the way to the old man's houſe. So thither they came; and he called at the door, and the old man within knew his tongue ſo ſoon as ever he heard it; ſo he opened, and they all came in. Then ſaid Mnaſon, their hoſt, How far have ye come to day? So they ſaid, from the houſe of Gaius our friend. I promiſe you, ſaid he, you have gone a good ſtitch; you may well be weary; ſit down. So they ſat down.

Great-heart. Then ſaid their guide, Come, What chear, good ſirs, I dare ſay you are welcome to my friend.

Mnaſon. I alſo, ſaid Mr. Mnaſon, do bid you welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

Honeſt. Our great want, a while ſince, was harbour and good company, and now I hope we have both.

Mnaſon. For harbour, you ſee what it is; but for good company, that will appear in the trial.

Great-heart. Well, ſaid Mr. Great-heart, will you have the pilgrims into their lodging?

Mnaſon. I will, ſaid Mr. Mnaſon. So he had them to their reſpective places; and alſo ſhewed them a very fair dining-room, where they might be, and ſup together until time was come to go to reſt.

Now when they were ſet in their places, and were a little cheary after their journey, Mr. Honeſt aſked his landlord, if there were any ſtore of good people in the town.

Mnaſon. We have a few, for indeed they are but a few, when compared with them on the other ſide.

They deſire to ſee ſome of the good people in the town.

Honeſt. But how ſhould we do to ſee ſome of them? For the ſight of good men to them that are going on pilgrimage, is like to the appearing of the moon and ſtars to them that are going a journey.

Mnaſon. Then Mr. Mnaſon ſtamped with his foot, and his daughter Grace came up: So he ſaid unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-ſaints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my houſe that have a mind this evening to ſee them.

So Grace went to call them, and they came; and after ſalutation made, they ſat down together at the table.

Then ſaid Mr. Mnaſon, their landlord, My neighbours, I have, as you ſee, a company of ſtrangers come to my houſe; they are pilgrims: they come from a-far, and are going to mount Sion. But who, quoth he, do you think this is? pointing his finger at Chriſtiana: It is Chriſtiana, the wife of Chriſtian, that famous pilgrim, who with Faithful his brother, were ſo ſhamefully handled in our town. At that they ſtood amazed, ſaying, We little thought to ſee Chriſtiana, when Grace came to call us, wherefore this is a very comfortable ſurprize. Then they aſked her about her welfare, and if theſe young men were her huſband's ſons. And when ſhe had told them they were, they ſaid, The king whom you love and ſerve, make you as your father, and bring you where he is in peace.

Hon. Then Mr. Honeſt (when they were all ſat down) aſked Mr. Contrite and the reſt, in what poſture their town was at preſent.

Contrite. You may be ſure we are full of hurry in fair-time. It is hard keeping our hearts and ſpirits in good order, when we are in a cumber'd condition. He that lives in ſuch a place as this, and that has to do with ſuch as we have, has need of an item to caution him to take heed every moment of the day.

The fruit of watchfulneſs.

Honeſt. But how are your neighbours now for quietneſs?

Persecution not ſo hot at Vanity-Fair as formerly.

Contrite. They are much more moderate now than formerly. You know how Chriſtian and Faithful were uſed at our town: but of late, I ſay, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now; for ſince they burned him, they have been aſhamed to burn any more; in thoſe days we were afraid to walk the ſtreets, but now we can ſhew our heads. Then the name of a profeſſor was odious; now, eſpecially in ſome parts of our town, (for you know our town is large) religion is counted honourable.

Then ſaid Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How ſtands the country affected towards you?

Hon. It happens to us, as it happeneth to way-faring men; ſometimes our way is clean, ſometimes foul; ſometimes up hill, ſometimes down hill; we are ſeldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with ſome notable rubs already; and what are yet behind we know not; but for the moſt part we find it true, that has been talked of old: A good man muſt ſuffer trouble.

Contrite. You talk of rubs, What rubs have you met withal?

Hon. Nay, aſk Mr. Great-heart, our guide, for he can give the beſt account of that.

Great-heart. We have been beſet three or four times already. Firſt, Chriſtiana and her children were beſet with two ruffians, that they feared would take away their lives. We were beſet with giant Bloody-man, giant Maul, and giant Slay-good. Indeed we did rather beſet the laſt, than were beſet of him. And thus it was: After we had been ſome time at the houſe of Gaius, mine hoſt, and of the whole church, we were minded upon a time to take our weapons with us, and ſo go ſee if we could light upon any of thoſe that were enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now Gaius knew his haunt better than I, becauſe he dwelt thereabout; ſo we looked and looked, till at laſt we diſcerned the mouth of his cave; then were we glad, and plucked up our ſpirits. So we approached up to his den, and lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he ſaw us, ſuppoſing, as we thought, he had another prey; he left the poor man in his houſe, and came out. So we fell to it full ſore, and he luſtily laid about him; but, in concluſion, he was brought down to the ground, and his head cut off, and ſet up by the way-ſide, for a terror to ſuch as ſhould after practiſe ſuch ungodlineſs. That I tell you the truth, here is the man himſelf to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble-mind. Then ſaid Mr. Feeble-mind, I found this true, to my coſt and comfort; to my coſt, when he threatened to pick my bones every moment; and to my comfort, when I ſaw Mr. Great-heart and his friends, with their weapons, approach ſo near for my deliverance.

Holy-man. Then ſaid Mr. Holy-man, there are two things that they have need to be poſſeſſed with that go on pilgrimage, Courage and an Unſpotted Life. If they have not Courage, they can never hold on their way: and if their lives be looſe, they will make the very name of a Pilgrim ſtink.

Love-ſaint. Then ſaid Mr. Love-ſaint, I hope this caution is not needful among you. But truly there any many that go upon the road, that rather declare themſelves ſtrangers to pilgrimage, than ſtrangers and pilgrims in the earth.

Dare-not-lie. Then ſaid Mr. Dare-not-lie, It it true, they neither have the pilprim's weed, nor the pilgrim's courage; they go not uprightly, but all a-wry with their feet; one ſhoe going inward, another outward, and their hoſen out behind; here a rag, and there a rent, to the diſparagement of their Lord.

Penitent. Theſe things, ſaid Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their Pilgrim's Progreſs, as they deſire, until the way is cleared of ſuch ſpots and blemiſhes.

Thus they ſat talking and ſpending the time, until ſupper was ſet upon the table. Unto which they went, and refreſhed their weary bodies; ſo they went to reſt. Now they ſtaid in the fair a great while, at the houſe of Mr. Mnaſon, who, in proceſs of time, gave his daughter Grace unto Samuel, Chriſtian's ſon, to wife, and his daughter Martha to Joſeph.

The time, as I ſaid, that they lay here, was long, (for it was not now as in former times.) Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what ſervice they could. Mercy, as ſhe was, laboured much for the poor, wherefore their bellies and backs bleſſed her, and ſhe was there an ornament to her profeſſion. And, to ſay the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were alſo all of them very fruitful; ſo that Chriſtian's name, as was ſaid before, was like to live in the world.

While they lay here, there came a Monſter out of the woods, and ſlew many of the people of the town. It would alſo carry away their children, and teach them to ſucks its whelps. Now no man in the down durſt ſo much as face this Monſter; but all men fled when they heard of the noiſe of his coming.

The Monſter was like unto no one beaſt upon the earth: Its body was like a dragon, and it had ſeven heads and ten horns. It made great havock of children, and yet it was governed by a woman. This Monſter propounded conditions to men; and ſuch men as loved their lives more than their ſouls, accepted of thoſe conditions.

Now this Mr. Great-heart, together with theſe that came to viſit the pilgrims at Mr. Mnaſon's houſe, enter'd into a covenant to go and engage this beaſt, if perhaps they might deliver the people of this town from the paws and mouth of this ſo devouring a ſerpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lye, and Mr. Penitent, with their weapons, go forth to meet him. Now the monſter at firſt was very rampant, and looked upon theſe enemies with great diſdain; but they ſo belaboured him, being ſturdy men at arms, that they made him make a retreat: So they came home to Mr. Mnaſon's houſe again.

The monſter, you muſt know, had his certain ſeaſons to come out in, and to make his attempts upon the children of the people of the town: Alſo theſe ſeaſons did theſe valiant worthies watch him in, and did continually aſſault him; inſomuch, that in proceſs of time he became not only wounded, but lame; alſo he did not make the havock of the towns-men's children, as formerly he had done. And it is verily believed by ſome, that this beaſt will certainly die of his wounds.

This therefore made Mr. Great-heart and his fellows of great fame in this town; ſo that many of the people that wanted their taſte of things, yet had a reverend eſteem and reſpect for them. Upon this account therefore it was, that theſe pilgrims got not much hurt here. True, there were ſome of the baſer ſort, that could ſee no more than a mole, nor underſtand no more than a beaſt; theſe had no reverence for theſe men, nor took they notice of their valour and adventures.

Well, the time grew on that the pilgrims muſt go on their way, wherefore they prepared for their journey. They ſent for their friends, they conferred with them, they had ſome time ſet apart therein to commit each other to the protection of their prince. There were again, that brought them of ſuch things as they had, that were fit for the weak and the ſtrong, for the women and the men, and ſo laded them with ſuch things as were neceſſary, *Acts* 18. 10.

Then they ſet forwards on their way, and their friends accompanying them ſo far as was convenient, they again committed each other to the protection of their king, and departed.

They therefore that were of the pilgrims company, went on, and Mr. Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt, and Mr. Feeble-mind had more to ſympathize with their condition.

When they were gone from the townſmen, and when their friends had bid them farewel, they quickly came to the place where Faithful was put to death: Therefore they made a ſtand, and thanked him that enabled him to bear his croſs ſo well; and the rather, becauſe they now found that they had a benefit by ſuch a man's ſufferings as his was.

They went on therefore after this, a good way further talking of Chriſtian and Faithful, and how Hopeful joined himſelf to Chriſtian, after that Faithful was dead.

Now, they were come up with the hill Lucre, where the ſilver-mine was, which took Demas off from his pilgrimage, and into which, as ſome think, By-ends fell and periſhed; wherefore they conſidered that. But when they were come to the old monument that ſtood over-againſt the hill Lucre, to wit, to the pillar of ſalt that ſtood alſo within view of Sodom, and its ſtinking lake; they marvelled, as did Chriſtian before, that men of that knowledge and ripeneſs of wit as they were, ſhould be ſo blind as to turn aſide here. Only they conſidered again, that nature is not affected with the harms that others have met with, eſpecially if that thing, upon which they look, has an attracting virtue upon the fooliſh eye.

I ſaw now that they went on till they came to the river that was on this ſide of the delectable mountains.

To the river where the fine trees grow on both ſides; and whoſe leaves, if taken inwardly, are good againſt ſurfeits, *Pſal.* 23. where the meadows are green all the year long, and where they might lie down ſafely.

By this river ſide, in the meadows, there were cotes and folds for ſheep, a houſe built for the nouriſhing and bringing up of thoſe lambs, the babes of thoſe women that go on pilgrimage, *Heb.* 5. 2. *Iſa.* 40. 11. Alſo there was here one that was entruſted with them, who could have compaſſion, and that could gather theſe lambs with his arm, and carry them in his boſom, and that could gently lead thoſe that were with young. Now to the care of this man, Chriſtiana admoniſhed her four daughters to commit their little ones, that by theſe waters they might be houſed, harboured, ſuccoured, and nouriſhed, and that none of them might be lacking in time to come. This man, if any of them go aſtray, or be loſt, he will bring them again; he will alſo bind up that which was broken, and will ſtrengthen them that are ſick. Here they will never want meat, drink and cloathing: here they will be kept from thieves and robbers; for this man will die before one of thoſe committed to his truſt ſhall be loſt. Beſides, here they ſhall be ſure to have good nurture and admonition, and ſhall be taught to walk in right paths, and that you know is a favour of no ſmall account. Alſo here, as you ſee, are delicate waters, pleaſant meadows, dainty flowers, variety of trees, and ſuch as bear wholeſome fruit: Fruit not like that which Matthew eat of, that fell over the wall, out of beelzebub's garden: But fruit that procureth health where there is none, and that continueth and increaſeth, where it is.

So they were content to commit their little ones to him; and that which was alſo an encouragement to them ſo to do, was, for that all this was to be at the charge of the king, and ſo was an hoſpital to young children and orphans.

They have a mind to have a pluck with giant Deſpair.

Now they went on; and when they were come to By-bath meadow, to the ſtile over which Chriſtian went with his fellow Hopeful, when they were taken by giant Deſpair, and put into Doubting-caſtle; they ſat down, and conſulted what was beſt to be done; to wit, now they were ſo ſtrong, and had got ſuch a man as Mr. Great-heart for their conductor, whether they had not beſt to make an attempt upon the giant, demoliſh his caſtle, and if there were any pilgrims in it, to ſet them at liberty, before they went any farther. So one ſaid one thing, another ſaid to the contrary. One queſtioned, if it was lawful to go upon unconſecrated ground; another ſaid they might, provided their end was good: But Mr. Great-heart ſaid, though that aſſertion offered laſt, cannot be univerſally true, yet I have a commandment to reſiſt ſin, to overcome evil, to fight the good fight of faith: And I pray, with whom ſhould I fight this good fight, if not with giant Deſpair? I will therefore attempt the taking away of his life, and the demoliſhing of Doubting-caſtle. Then, ſaid he, who will go with me? Then ſaid old Honeſt, I will; and ſo will we too, ſaid Chriſtiana's four ſons Matthew, Samuel, James, and Joſeph, for they were young men and ſtrong.

So they left the women in the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt, with his crutches, to be their guard, until they came back; for in that place the giant Deſpair dwelt ſo near, they keeping in the road, *a little child might lead them.*

So Mr. Great-heart, old Honeſt, and the four young men, went to go up to Doubting-caſtle, to look for giant Deſpair. When they came at the caſtle-gate, they knocked for entrance with an unuſual noiſe. With that the old giant comes to the gate, and Diffidence his wife follows: Then ſaid he, who and what is he, that is ſo hardy, as after this manner to moleſt the giant Deſpair? Mr. Great-heart replied, It is I, Great-heart, one of the king of the cœleſtial country's conductors of pilgrims to their place: And I demand of thee, that thou open thy gates for my entrance; prepare thyſelf alſo to fight, for I am come to take away thy head, and to demoliſh Doubting-caſtle.

Now giant Deſpair, becauſe he was a giant, thought no man could overcome him; and again, thought he, ſince heretofore I have made a conqueſt of angels, ſhall Great-heart make me afraid? So he harneſſed himſelf, and went out: He had a cap of ſteel upon his head, a breaſt-plate of fire girded to him, and he came out in iron-ſhoes, with a great club in his hand. Then theſe ſix men made up to him, and beſet him behind and before: Alſo when Diffidence the gianteſs came up to help him, old Mr. Honeſt cut her down at one blow. Then they fought for their lives, and giant Deſpair was brought down to the ground, but was very loth to die: He ſtruggled hard, and had, as they ſay, as many lives as a cat; but Great-heart was his death, for he left him not till he had ſevered his head from his ſhoulders.

Then they fell to demoliſhing Doubting-caſtle, and that you know might with eaſe be done, ſince giant Deſpair was dead. They were ſeven days in deſtroying of that, and in it of pilgrims they found one Mr. Deſpondency, almoſt ſtarved to death, and one Much-afraid his daughter; theſe two they ſaved alive. But it would have made you have wondered, to have ſeen the dead bodies that lay here and there in the Caſtle-yard, and how full of dead men's bones the dungeon was.

Doubting-caſtle demoliſhed.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Deſpondency, and his daughter Much-afraid into their protection, for they were honeſt people, though they were priſoners in Doubting-caſtle to that giant Deſpair. They therefore, I ſay, took with them the head of the giant, (for his body they had buried under a heap of ſtones) and down to the road, and to their companions they came, and ſhewed them what they had done. Now when Feeble-mind and Ready-to-halt ſaw that it was the head of the giant Deſpair indeed, they were very jocund and merry. Now Chriſtiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: So ſince they were ſo merry diſpoſed, ſhe played them a leſſon, and Ready-to halt would dance. So he took Deſpondency's daughter Much-afraid by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promiſe you he footed it well; alſo the girl was to be commended, for ſhe anſwered the muſick handſomely.

As for Mr. Deſpondency, the muſick was not much to him, he was for feeding rather than dancing, for that he was almoſt ſtarved. So Chriſtiana gave him ſome of her bottle of ſpirits, for preſent relief, and then prepared him ſomething to eat, and in little time the old gentleman came to himſelf, and began to be finely revived.

Now I ſaw in my dream, when all theſe things were finiſhed, Mr. Great-heart took the head of giant Deſpair, and ſet it upon a pole by the highway-ſide, right over againſt the pillar that Chriſtian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

[A monument of deliverance.]

Then he writ under it upon a marble-ſtone, theſe verſes following:

This is the head of him, whoſe name only
In former times did pilgrims terrify.
His caſtle's down, and Diffidence his wife
Brave maſter Great-heart has bereft of life.

Deſpondency, his daughter Much-afraid,
Great-heart for them alſo the man has play'd.
Who hereof doubts, if he'll but caſt his eye,
Up hither, may his ſcruples ſatisfy.
This head alſo, when doubting cripples dance,
Doth ſhew from fears they have deliverance.

When thoſe men had thus bravely ſhewed themſelves againſt Doubting-caſtle, and had ſlain giant Deſpair, they went forward, and went on till they came to the Delectable mountains, where Chriſtian and Hopeful refreſhed themſelves with the varieties of the place. They alſo acquainted themſelves with the ſhepherds there, who welcomed them, as they had done Chriſtian before, unto the Delectable mountains.

Now the ſhepherds ſeeing ſo great a train follow Mr. Great-heart, (for with him they were well acquainted) they ſaid unto him, Good ſir, you have got a goodly company here; pray where did you find all theſe?

[The guide's ſpeech to the ſhepherds.]

Firſt, here is Chriſtiana and her train,
Her ſons, and her ſons wives, who, like the wain,
Keep by the pole, and do by compaſs ſteer,
From ſin to grace, elſe they had not been here:
Next here's old Honeſt come on pilgrimage,
Ready-to-halt too, who I dare engage,
True hearted is, and ſo is Feeble-mind,
Who willing was not to be left behind.
Deſpondency, good man, is coming after,
And ſo alſo is Much-afraid his daughter,
May we have entertainment here, or muſt
We farther go? Let's know whereon to truſt.

Then ſaid the ſhepherds, this is a comfortable company; you are welcome to us, for we have for the feeble, as for the ſtrong; our prince has an eye to what is done to the leaſt of theſe. Therefore infirmity muſt not be a block to our entertainment. So they had them to the palace doors, and then ſaid unto them, Come in Mr. Feeble-mind, come in Mr. Ready-to-halt, come in Mr. Deſpondency, and Mrs. Much-afraid his daughter. Theſe, Mr. Great-heart, ſaid the ſhepherds to the guide, we call in by name, for that they are moſt ſubject to draw back; but as for you, and the reſt that are ſtrong, we leave you to your wonted liberty. Then ſaid Mr. Great-heart, This day I ſee that grace doth ſhine in your faces, and that you are my Lord's ſhepherds indeed; for that you have not puſhed theſe diſeaſed neither with ſide nor ſhoulder but have rather ſtrewed their way into the palace with flowers, as you ſhould.

A deſcription of falſe ſhepherds.

So the feeble and weak went in, and Mr. Great-heart and the reſt did follow. When they were alſo ſet down, the ſhepherds ſaid to thoſe of the weaker ſort, What is that you would have? For, ſaid they, all things muſt be managed here to the ſupporting of the weak, as well as the warning of the unruly.

So they made them a feaſt of things eaſy of digeſtion, and that were pleaſant to the palate, and nouriſhing: The which when they had received, they went to their reſt, each one reſpectively unto his proper place. When morning was come, becauſe the mountains were high, and the day clear; and becauſe it was the cuſtom of the ſhepherds to ſhew the pilgrims, before their departure, ſome rarities; therefore, after they were ready, and had refreſhed themſelves, the ſhepherds took them out into the fields, and ſhewed them firſt what they had ſhewed to Chriſtian before.

Then they had them to ſome new places. The firſt was Mount Marvel, where they looked, and behold a man at a diſtance, that tumbled the hills about with words. Then they aſked the ſhepherds what that ſhould mean? So they told them, that that man was the ſon of one Mr. Great-grace, of whom you read in the firſt part of the records of the Pilgrim's Progreſs. And he is ſet there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they ſhould meet with by faith. Then ſaid Mr. Great-heart, I know him, he is a man above many.

Then they had them to another place, called Mount Innocence; and there they ſaw a man cloathed all in white; and two men, Prejudice and Ill-will, continually caſting dirt upon him. Now behold the dirt, whatſoever they caſt at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been caſt thereat.

Then ſaid the pilgrims, what means this? The ſhepherds anſwered; this man is named Godly-man, and the garment is to ſhew the innocency of his life. Now thoſe that throw dirt at him, are ſuch as hate his well-doing; but, as you ſee, the dirt will not ſtick upon his cloaths, ſo it ſhall be with him that lives innocently in the world. Whoever they be that would make ſuch men dirty, they labour all in vain; for God, by that a little time is ſpent, will cauſe that their innocence ſhall break forth as the light, and their righteouſneſs as the noon-day.

Then they took them, and had them to Mount Charity, where they ſhewed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that ſtood about him; yet his bundle, or roll of cloth was never the leſs.

Then ſaid they, What ſhould this be? This is, ſaid the ſhepherds, to ſhew you, That he that has a heart to give of his labour to the poor, ſhall never want wherewithal. He that watereth, ſhall be watered himſelf. And the cake that the widow gave to the prophet, did not cauſe that ſhe had ever the leſs in her barrel.

They had them alſo to the place, where they ſaw one Fool, and one Want-wit, waſhing of an Ethiopian, with an intention to make him white; but the more they waſhed him, the blacker he was. Then they aſked the ſhepherds what that ſhould mean? So they told them, ſaying, Thus it was with the vile perſon; all means uſed to get ſuch a one a good name, ſhall in concluſion tend but to make him more abominable. Thus it was with the Phariſees, and ſo it ſhall be with all hypocrites.

Then ſaid Mercy, the wife of Matthew, to Chriſtiana her mother, I would, if it might be, ſee the hole in the hill; or that commonly called the By-way to hell. So her mother brake her mind to the ſhepherds. Then they went to the door, it was on the ſide of an hill, and they opened it, and bid Mercy hearken a while. So ſhe hearkened, and heard one ſaying, Curſed be my father for holding of my feet back from the way of peace and life; and another ſaid, O that I had been torn in pieces, before I had, to ſave my life, loſt my ſoul; and another ſaid, If I were to live again, how would I deny myſelf, rather than come to this place. Then there was, as if the very earth groaned and quaked under the feet of this young woman for fear; ſo ſhe looked white, and came trembling away, ſaying, Bleſſed be he, and ſhe that is delivered from this place.

Now when the ſhepherds had ſhewn them all theſe things, then they had them back to the palace, and entertained them with what the houſe would afford: But Mercy being a young and breeding woman, longed for ſomething that ſhe ſaw there, but was aſhamed to aſk. Her mother-in-law then aſked her what ſhe ailed, for ſhe looked as one not well. Then ſaid Mercy, There is a looking glaſs hangs up in the dining-room, off which I cannot take my mind; if therefore I have it not, I think I ſhall miſcarry. Then ſaid her mother, I will mention thy wants to the ſhepherds, and they will not deny it thee. But ſhe ſaid, I am aſhamed that theſe men ſhould know that I longed. Nay, my daughter, ſaid ſhe, it is no ſhame, but a virtue, to long for ſuch a thing as that; ſo Mercy ſaid, then mother if you pleaſe, aſk the ſhepherds, if they are willing to ſell it.

Mercy longeth, and for what.

Now the glaſs was one of a thouſand. It would preſent a man, one way with his own features exactly; and turn it but another way, and it would ſhew one the very face and ſimilitude of the prince of pilgrims himſelf. Yes, I have talked with them that can tell, and they have ſaid, that they have ſeen the very crown of thorns upon his head, by looking in that glaſs: They have therein alſo ſeen the holes in his hands, in his feet, and his ſide. Yea, ſuch an excellency is there in that glaſs, that it will ſhew him to one, where they have a mind to ſee him; whether living or dead, whether in earth or heaven; whether in a ſtate of humiliation, or in his exaltation; whether coming to ſuffer, or coming to reign.

It was the word of God.

Chriſtiana therefore went to the ſhepherds apart, (Now the names of the ſhepherds were Knowledge, Experience, Watchful, and Sincere) and ſaid unto them, there is one of my daughters a breeding woman; that, I think, doth long for ſomething that ſhe hath ſeen in this houſe, and ſhe thinks ſhe ſhall miſcarry, if ſhe ſhould by you be denied.

Experience. Call her, call her, ſhe ſhall aſſuredly have what we can help her to. So they called her, and ſaid to her, Mercy, What is that thing thou wouldſt have? Then ſhe bluſhed and ſaid, The great glaſs that hangs up in the dining-room: So Sincere ran and fetched it, and, with a joyful conſent, it was given her. Then ſhe bowed her head and gave thanks, and ſaid, by this, I know that I have obtained favour in your eyes.

They alſo gave to the other young women ſuch things as they deſired, and to their huſband's great commendations, for that they had joined with Mr. Great-heart, to the ſlaying of giant Deſpair, and the demoliſhing of Doubting-Caſtle.

About Chriſtiana's neck the ſhepherds put a bracelet, and ſo they did about the necks of her four daughters; alſo they put ear-rings in their ears, and jewels on their foreheads.

How the ſhepherds adorned the pilgrims.

When they were minded to go hence, they let them go in peace, but gave not to them thoſe certain cautions which before were given to Chriſtian and his companion. The reaſon was, for that theſe had Great-heart to be their guide, who was one that was well acquainted with things, and ſo could give them their cautions more ſeaſonable; to wit, even then when the danger was nigh the approaching.

What cautions Chriſtian and his companion had received of the ſhepherds, they had alſo loſt by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on ſinging, and they ſaid,

Behold how fitly are the ſtages ſet!
For their relief, that pilgrims are become;
And how they receive us without one let,
That make the other life our mark and home.
What novelties they have, to us they give,
That we though pilgrims, joyful lives may live.
They do upon us too, ſuch things beſtow,
That ſhew we pilgrims are, where-e'er we go.

When they were gone from the ſhepherds, they quickly came to the place where Chriſtian met with one Turn-away, that dwelt in the town of Apoſtacy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, ſaying, This is the place where Chriſtian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to ſay concerning this man, he would hearken to no counſel, but once a falling, perſuaſion could not ſtop him.

When he came to the place where the croſs and ſepulchre was, he did meet with one that did bid him look there, but he gnaſhed with his teeth, and ſtamped, and ſaid, He was reſolved to go back to his own town. Before he came to the gate, he met with Evangeliſt, who offered to lay hands on him, to turn him into the way again. But this Turn-away reſiſted him, and having done much deſpite unto him, he got away over the wall, and ſo eſcaped his hand.

One Valiant-for-truth beſet with thieves.

Then they went on, and juſt at the place where Little-Faith formerly was robbed, there ſtood a man with his ſword drawn, and his face all bloody. Then ſaid Mr. Great-heart, What art thou? The man made anſwer, ſaying, I am one whoſe name is Valiant-for-truth. I am a pilgrim, and am going to the cœleſtial city. Now, as I was in my way, there were three men that did beſet me, and propounded unto me theſe three things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the firſt I anſwered, I had been a true man a long ſeaſon, and therefore it could not be expected that I now ſhould caſt in my lot with thieves. Then they demanded what I would ſay to the ſecond. So I told them the place from whence I came, had I not found incommodity there, I had not forſaken it at all; but finding it altogether unſuitable to me, and very unprofitable for me, I forſook it for this way. Then they aſked me what I ſaid to the third. And I told them, my life coſt more dear far, than that I ſhould lightly give it away. Beſides, you have nothing to do thus to put things to my choice; Wherefore at your peril be it, if you meddle. Then theſe three, to wit, Wild-head, Inconſiderate and Pragmatick, drew upon me, and I alſo drew upon them.

So we fell to it, one againſt three, for the ſpace of three hours. They have left upon me, as you ſee, ſome of the marks of their valour, and have alſo carried away with them ſome of mine. They are but juſt now gone: I ſuppoſe they might, as the ſaying is, hear your horſe daſh, and ſo they betook themſelves to flight.

Great-heart. But here was great odds, three againſt one.

Valiant. It is true; but little or more are nothing to him that has the truth on his ſide: *Though an hoſt ſhould encamp againſt me*, ſaid one, *my heart ſhall not fear: Though war ſhould riſe againſt me, in this will I be confident*, &c. Beſides, ſaid he, I have read in ſome records, that one man has fought an army: And how many did Samſon ſlay with the jaw-bone of an aſs?

Great-heart. Then ſaid the guide, Why did not you cry out, that ſome might have come in for your ſuccour?

Valiant. So I did to my king, who I knew could hear me, and afford inviſible help, and that was enough for me.

Great-heart. Then ſaid Mr. Great-heart to Mr. Valiant-for-truth, thou haſt worthily behaved thyſelf; let me ſee thy ſword, ſo he ſhewed it him.

When he had taken it in his hand, and looked thereon a while, he ſaid, ha! It is aright Jeruſalem blade.

Valiant. It is ſo. Let a man have one of theſe blades, with a hand to weild it, and ſkill to uſe it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut fleſh and bones, and ſoul, and ſpirit and all.

Great-heart. But you fought a great while I wonder you was not weary.

Valiant. I fought till my ſword did cleave to my hand, and then they were joined together, as if a ſword grew out of my arm, and when the blood run through my fingers, then I fought with moſt courage.

Great-heart. Thou haſt done well, thou haſt reſiſted unto blood, ſtriving againſt ſin; thou ſhalt abide by us, come in, and go out with us, for we are thy companions.

Then they took him and waſhed his wounds, and gave him of what they had to refreſh him; and ſo they went together. Now as they went on, becauſe Mr. Great-heart was delighted in him (for he loved one greatly, that he found to be a man of his hands) and becauſe there were in company them that were feeble and weak: Therefore he queſtioned with him about many things; as firſt, What country-man he was?

Valiant. I am of Darkland, for there I was born, and there my father and mother are ſtill.

Great-heart. Dark-land, ſaid the guide, Doth not that lie on the ſame coaſt with the city of Deſtruction?

Valiant. Yes, it doth. Now that which cauſed me to come on pilgrimage was this; we had Mr. Tell-true came in our parts, and he told it about what Chriſtian had done, that went from the city of Deſtruction. Namely, how he had forſaken his wife and children, and had betaken himſelf to a pilgrim's life. It was alſo confidently reported, How he had killed a ſerpent, that did come out to reſiſt him in his journey; and how he got through to whither he intended. It was alſo told, what welcome he had to all his Lord's lodgings, eſpecially when he came to the gates of the cœleſtial city: For there, ſaid the man, he was received with ſound of trumpet, by a company of ſhining ones. He told it alſo, How all the bells in the city did ring for joy at his reception, and what golden garments he was cloathed with; with many other things that now I ſhall forbear to relate. In a word, That man ſo told the ſtory of Chriſtian and his travels, that my heart fell into a burning heat, to be gone after him; nor could father or mother ſtay me! So I got from them, and am come thus far on my way.

Great-heart. You came in at the gate, did you not?

Valiant. Yes, yes, for the ſame man alſo told us, that all would be nothing, if we did not begin to enter this way at the gate.

Great-heart. Look you, ſaid the guide to Chriſtiana, the pilgrimage of your huſband, and what he has gotten thereby, is ſpread abroad far and near.

Valiant. Why, is this Chriſtian's wife?

Great-heart. Yes, that it is; and theſe alſo are his four children.

Valiant. What! and going on pilgrimage too?

Great-heart. Yes verily, they are following after.

Valiant. It glads me at heart! good man. How joyful will he be, when he ſhall ſee them that would not go with him, yet to enter after him, in at the gates into the cœleſtial city?

Great-heart. Without doubt it will be a comfort to him; for next to the joy of ſeeing himſelf there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray, let me hear your opinon about it. Some make a queſtion, Whether we ſhall know one another when we are there?

Great-heart. Do they think they ſhall know themſelves then, or that they ſhall rejoice to ſee themſelves in that bliſs? And if they think they ſhall know and do this, why not know others, and rejoice in their welfare alſo?

Again, ſince relations are our ſecond ſelf, though that ſtate will be diſſolved, yet why may it not be rationally concluded, that we ſhall be more glad to ſee them there, than to ſee they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to aſk me about my beginning to come on pilgrimage?

Great-heart. Yes; Was your father and mother willing that you ſhould become a pilgrim?

Valiant. Oh! no, they uſed all means imaginable to perſuade me to ſtay at home.

Great-heart. What could they ſay againſt it?

Valiant. They ſaid, it was an idle life; and if I myſelf were not inclined to ſloth and lazineſs, I would never countenance a pilgrim's condition.

Great-heart. And what did they ſay elſe?

Valiant. Why, they told me that it was a dangerous way, yea, the moſt dangerous way in the world, ſaid they, is that which the pilgrims go.

Great-heart. Did they ſhew you wherein this way is dangerous?

Valiant. Yes; and that in many particulars.

Great-heart. Name ſome of them.

Valiant. They told me of the ſlough of Deſpond, where Chriſtian was well nigh ſmothered. They told me, That there were archers ſtanding ready in Beelzebub's caſtle, to ſhoot them who ſhould knock at the Wicket-gate for entrance. They told me alſo of the wood, and dark mountains, of the hill Difficulty; of the lions, and alſo of the three giants, Bloody-man, Maul, and Slay-good: They ſaid moreover, that there was a foul fiend haunted the valley of Humiliation: and that Chriſtian was by him almoſt bereft of life. Beſides, ſaid they, you muſt go over the valley of the ſhadow of death, where the hobgoblins are, where the light is darkneſs, where the way is full of ſnares, pits, traps, and gins. They told me alſo of giant Deſpair, of Doubting-caſtle, and of the ruin that the pilgrims met with there. Farther, they ſaid, I muſt go over the enchanted ground, which was dangerous. And that, after all this, I ſhould find a river, over which I ſhould find no bridge; and that that river did lie betwixt me and the cœleſtial country.

Great-heart. And was this all?

Valiant. No. They alſo told me, that this way was full of deceivers, and of perſons that lay in wait there to turn good men out of their path.

Great-heart. But how did they make that out?

Valiant. They told me, that Mr. Worldly-wiſe-man did lie there in wait to deceive.

They alſo ſaid, that there was Formality and Hypocriſy continually on the road. They ſaid alſo, that By-ends, Talkative, or Demas, would go near to gather me up: That the Flatterer would catch me in his net; or that, with Green-headed Ignorance, I would preſume to go on to the gate, from whence he was always ſent back to the hole that was in the ſide of the hill, and made to go the by-way to hell.

Great-heart. I promiſe you, This was enough to diſcourge thee; but did they make an end here?

Valiant. No, ſtay. They told me alſo of many that tried that way of old, and that had gone a great way therein, to ſee if they could find ſomething of the glory then, that ſo many had ſo much talked of from time to time; and how they came back again, and befooled themſelves for ſetting a foot out of doors in that path, to the ſatisfaction of the country. And they named ſeveral that did ſo, as Obſtinate and Pliable, Miſtruſt and Timorous, Turnaway and old Atheiſt, with ſeveral more; who they ſaid, had ſome of them gone far to ſee what they could find, but not one of them found ſo much advantage by going, as amounted to the weight of a feather.

Great-heart. Said they any thing more to diſcourage you?

Valiant. Yes, they told me of one Mr. Fearing, who was a pilgrim; and how he found his way ſo ſolitary, that he never had a comfortable hour therein: Alſo that Mr. Deſpondency had like to have been ſtarved therein: Yea, and alſo (which I had almoſt forgot) Chriſtian himſelf, about whom there has been ſuch a noiſe, after all his ventures for a cœleſtial crown, was certainly drowned in the Black River, and never went a foot farther; however, it was ſmothered up.

Great-heart. And did none of theſe things diſcourage you?

Valiant. No, they ſeemed as ſo many nothings to me.

Great-heart. How came that about?

Valiant. Why, I ſtill believed what Mr. Tell-true had ſaid, and that carried me beyond them all.

Great-heart. Then this was your victory, even your faith?

Valiant. It was ſo, I believed, and therefore came out, got into the way, fought all that ſet themſelves againſt me, and by believing, am come to this place:

Who would true valour ſee,
Let him come hither;
One here will conſtant be,
Come wind, come weather:

There's no diſcouragement
Shall make him once relent,
His firſt avow'd Intent,
To be a pilgrim

Whoſo beſet him round
With diſmal ſtories,
Do but themſelves confound;
His ſtrength the more is.

No lion can him fright;
He'll with a giant fight,
But he will have a right,
To be a pilgrim.

Hobgoblin, nor fond fiend
Can daunt his ſpirit;
He knows, he at the end
Shall life inherit.

Then fancies fly away,
He'll not fear what men ſay,
He'll labour night and day
To be a pilgrim.

By this time they were got to the Inchanted Ground, where the air naturally tended to make one drowſy: And that place was all grown over with briars and thorns, excepting here and there, where was an Inchanted Arbour, upon which if a man ſits, or in which if a man ſleeps, it is a queſtion, ſay ſome, Whether ever he ſhall riſe or wake again in this world? Over this foreſt therefore they went, both one and another, and Mr. Great-heart went before, for that he was the guide, and Mr. Valiant-for-truth, he came behind, being rear-guard, for fear, leſt peradventure ſome fiends, or dragon, or giant, or thief, ſhould fall upon their rear, and ſo do miſchief. They went on here, each man with his ſword drawn in his hand, for they knew it was a dangerous place. Alſo they cheared up one another, as well as they could; Feeble-mind, Mr. Great-heart commanded ſhould come up after him, and Mr. Deſpondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great miſt and darkneſs fell upon them all; ſo that they could ſcarce, for a great while, one ſee the other. Wherefore they were forced, for ſome time, to feel for one another, by words; for they walked not by ſight.

But any one muſt think, that here was but ſorry going for the beſt of them all; but how much worſe for the women and children, who both of feet and heart were but tender. Yet ſo it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good ſhift to wag along.

The way was alſo here very weariſome, through dirt and ſlabbineſs. Nor was there on all this ground, ſo much as one inn or victualling-houſe, wherein to refreſh the feebler ſort. Here therefore was grunting, and puffing, and ſighing: While one tumbleth over a buſh, another ſticks faſt in the dirt; and the children, ſome of them, loſt their ſhoes in the mire: While one cries out, I am down; and another, Ho, where are you? And a third, The buſhes have got ſuch faſt hold on me, I think I cannot get away from them.

An arbour on the Inchanted Ground.

Then they came at an arbour, warm, and promiſing much refreſhing to the pilgrims: For it was finely wrought above-head, beautified with greens, furniſhed with benches and ſettles. It had in it a ſoft couch, where the weary might lean. This, you muſt think, all things conſidered, was tempting; for the pilgrims already began to be foiled with the badneſs of the way; but there was not one of them that made ſo much as a motion to ſtop there. Yea, for ought I could perceive, they continually gave ſo good heed to the advice of their guide, and he did ſo faithfully tell them of dangers, and of the nature of dangers when they were at them, that uſually when they were neareſt to them, they did moſt pluck up their ſpirits, and hearten one another to deny the fleſh. This arbour was called, The Slothful's Friend, on purpoſe to allure, if it might be ſome of the pilgrims there, to take up their reſt, when weary.

The guide has a map of all ways leading to or from the city.

I ſaw then in my dream, that they went on in this their ſolitary ground, till they came to a place at which a man is apt to loſe his way. Now though, when it was light, their guide could well enough tell how to miſs thoſe ways that led wrong, yet in the dark he was put to a ſtand: But he had in his pocket a map of all ways leading to or from the cœleſtial city; wherefore he ſtruck a light, (for he never goes alſo without his tinder-box) and takes a view of his book or map, which bids him be careful in that place, to turn to the right-hand. And had he not here been careful to look in his map, they had in all probability been ſmothered in the mud; for juſt a little before them, and that at the end of the cleaneſt way too, was a pit none knows how deep, full of nothing but mud; there made on purpoſe to deſtroy the pilgrims in.

Then thought I with myſelf, who, that goeth on pilgrimage, but would have one of theſe maps about him, that he may look when he is at a ſtand, which is the way he muſt take.

God's book.

They went on then in this Inchanted ground, till they came to where there was another arbour, and it was built by the highway-ſide. And in that arbour there lay two men, whoſe names were Heedleſs and Too-Bold. Theſe two went thus far on pilgrimage; but here, being wearied with their journey, ſat down to reſt themſelves, and ſo fell faſt aſleep. When the pilgrims ſaw them, they ſtood ſtill, and ſhook their heads; for they knew that the ſleepers were in a pitiful caſe. Then they conſulted what to do, whether to go on, and leave them in their ſleep, or ſtep to them, and try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this caution, namely to take heed that themſelves did not ſit down nor embrace the offered benefit of that arbour.

So they went in, and ſpake to the men, and called each by his name, (for the guide it ſeems did know them) but there was no voice, nor anſwer. Then the guide did ſhake them, and do what he could to diſturb them. Then ſaid one of them, I will pay you when I take my money. At which the guide ſhook his head. I will fight ſo long as I can hold my ſword in my hand, ſaid the other. At that, one of the children laughed.

Then ſaid Chriſtiana, What is the meaning of this? The guide ſaid, They talk in their ſleep; if you ſtrike them, beat them, or whatever elſe you do to them, they will anſwer you, after this faſhion; or as one of them ſaid in old time, when the waves of the ſea did beat upon him, and he ſlept as one upon the maſt of a ſhip; When I awake, I will ſeek it again. You know, when men talk in their ſleep, they ſay any thing, but their words are not governed either by faith or reaſon. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage, and ſitting down here. This then is the miſchief on it, when heedleſs ones go on pilgrimage, twenty to one but they are ſerved thus. For this Inchanted ground is one of the laſt refuges that the enemy to pilgrims has; wherefore it is, as you ſee, placed almoſt at the end of the way, and ſo it ſtandeth againſt us with the more advantage. For when, thinks the enemy, will theſe fools be ſo deſirous to ſit down, as when they are weary? and when ſo like to be weary, as when almoſt at their journey's end? Therefore it is, I ſay, that the Inchanted ground is placed ſo nigh to the land Beulah, and ſo near the end of their race. Wherefore, let pilgrims look to themſelves, leſt it happen to them, as it has done to theſe, that, as you ſee, are fallen aſleep, and none can awake them.

The light of the world.

Then the pilgrims deſired with trembling to go forward, only they prayed their guide to ſtrike a light, that they might go the reſt of their way by the help of the light of a lantern. So he ſtruck a light, and they went by the help of that through the reſt of this way, though the darkneſs was very great.

But the children began to be ſorely weary, and they cried out unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little farther, a wind aroſe, that drove away the fog, ſo the air became more clear.

Yet they were not off (by much) of the Inchanted ground, only now they could ſee one another, and the way wherein they ſhould walk.

Stand-faſt upon his knees on the inchanted ground.

Now, when they were almoſt at the end of this ground, they perceived that a little before them was a ſolemn noiſe, of one that was much concerned. So they went on, and looked before them: And behold they ſaw, as they thought, a man upon his knees, with hands and eyes lift up, and ſpeaking, as they thought, earneſtly to one that was above; they drew nigh, but could not tell what he ſaid; ſo they went ſoftly till he had done. When he had done, he got up, and began to run towards the cœleſtial city. Then Mr. Great-heart called after him, ſaying, Soho, friend, let us have your company, if you go, as I ſuppoſe you do, to the cœleſtial city. So the man ſtopped, and they came up to him. But ſo ſoon as Mr. Honeſt ſaw him, he ſaid I know this man. Then ſaid Mr. Valiant-for-truth, Prithee, who is it? It is one, ſaid he, that comes from whereabouts I dwelt, his name is Standfaſt; he is certainly a right good Pilgrim.

So they came up to one another, and preſently Standfaſt ſaid to old Honeſt, Ho, Father Honeſt, are you there? Ay, ſaid he, that I am as ſure, as you are there. Right glad I am, ſaid Mr. Standfaſt, that I have found you on this road. And as glad am I, ſaid the other, that I eſpied you upon your knees. Then Mr. Standfaſt bluſhed, and ſaid, But why, did you ſee me? Yes, that I did, quoth the other, and with my heart was glad at the ſight. Why, what did you think, ſaid Standfaſt? Think, ſaid old Honeſt, What ſhould I think? I thought we had an honeſt man upon the road, therefore ſhould have his company by and by. If you thought not amiſs, how happy am I? But if I be not as I ſhould, it is I alone muſt bear it. That is true, ſaid the other; but your fear doth farther confirm me, That things are right betwixt the prince of pilgrims and your ſoul: For he ſaith, *Bleſſed is the man that feareth always.*

Valiant. Well, but brother, I pray thee tell us. What was it that was the cauſe of thy being upon thy knees even now? Was it for ſome obligations laid by ſpecial mercies upon thee, or how?

What it was that fetched him upon his knees.

Standfaſt. Why, we are, as you ſee, upon the Inchanted ground; and as I was coming along, I was muſing with myſelf of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage, had here been ſtopt, and been deſtroyed. I thought alſo of the manner of death, with which this place deſtroyeth men. Thoſe that die here, die of no violent diſtemper: The death which ſuch die, is not grievous to them. For he that goeth away in a ſleep, begins that journey with deſire and pleaſure. Yea, ſuch acquieſce in the will of that diſeaſe.

Hon. Then Mr. Honeſt interrupting of him, ſaid, Did you ſee the two men aſleep in the arbour?

Standfaſt. Ay, ay, I ſaw Heedleſs and Too-bold there; and for ought I know, there they will lie till they rot: But let me go on with my tale: As I was thus muſing, as I ſaid, there was one in very pleaſant attire, but old, who preſented herſelf unto me, and offered me three things, to wit, Her body, her purſe, and her bed. Now the truth is, I was both weary and ſleepy: I am alſo as poor as a howlet, and that perhaps the witch knew. Well, I repulſed her once and twice, but ſhe put by my repulſes, and ſmiled. Then I began to be angry, but ſhe mattered that nothing at all. Then ſhe made offers again, and ſaid, If I would be ruled by her, ſhe would make me great and happy. For, ſaid ſhe, I am the miſtreſs of the world, and men are made happy by me. Then I aſked her name, and ſhe told me it was madam Bubble. This ſet me farther from her; but ſhe ſtill followed me with inticements. Then I betook me, as you ſee, to my knees, and with hands lifted up, and cries, I prayed to him that had ſaid he would help. So juſt as you came up, the gentlewoman went her way. Then I continued to give thanks for this great deliverance;

verance; for I verily believe ſhe intended no good, ~~but rather~~ ſought to make a ſtop of me in my journey.

Hon. Without doubt her deſigns were bad. But ſtay, now you talk of her, methink I either have ſeen her, or have read ſome ſtory of her.

Standfaſt. Perhaps you have done both.

Hon. Madam Bubble! is ſhe not a tall, comely dame, ſomething of a ſwarthy complexion?

Standfaſt. Right, you hit it, ſhe is juſt ſuch a one.

Hon. Doth ſhe not ſpeak very ſmoothly, and give you a ſmile at the end of every ſentence?

Standfaſt. You fall right upon it again, for theſe are her very actions.

Hon. Doth ſhe not wear a great purſe by her ſide, and is not her hand often in it, fingering her money, as if that was her heart's delight?

Standfaſt. 'Tis juſt ſo; had ſhe ſtood by all this while, you could not more amply have ſet her forth before me, and have better deſcribed her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her ſaid true.

The world.

Great-heart. This woman is a witch, and it is by virtue of her ſorceries, that this ground is inchanted: Whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lays their eyes upon her beauty, are counted the enemies of God. This is ſhe that maintaineth in their ſplendor, all thoſe that are the enemies of pilgrims. Yea, this is ſhe that hath brought off many a man from a pilgrim's life. She is a great goſſipper; ſhe is always, both ſhe and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent ſlut; ſhe will talk with any man. She always laugheth poor pilgrims to ſcorn, but highly commends the rich. If there be one cunning to get money in a place, ſhe will ſpeak well of him from houſe to houſe; ſhe loveth banqueting and feaſting mainly well: She is always at one full table or another; ſhe has given it out at ſome places, That ſhe is a goddeſs, and therefore ſome do worſhip her. She has her time, and open places of cheating; and ſhe will ſay, and avow it, That none can ſhew a good comparable to hers. She promiſeth to dwell with children's children, if they would but love and make much of her. She will caſt out of her purſe gold, like duſt, in ſome places, and to ſome perſons. She loves to be ſought after, ſpoken well of, and to lie in the boſoms of men. She is never weary of commending her commodities, and ſhe loves them moſt that think beſt of her. She will promiſe crowns and kingdoms, if they will but take her advice; yet many hath ſhe brought to the halter, and ten thouſand times more to hell.

Standfaſt. Oh! ſaid Standfaſt, What a mercy is it that I did reſiſt her; for whither might ſhe have drawn me?

Great-heart. Whither! nay, none but God knows. But in general, to be ſure ſhe would have drawn thee into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

It was ſhe that ſet Abſalom againſt his father, and Jeroboam againſt his maſter. It was ſhe that perſuaded Judas to ſell his Lord; and that prevailed with Demas to forſake the godly pilgrim's life; none can tell of the miſchief that ſhe doth. She makes variance betwixt rulers and ſubjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, between a man and himſelf, betwixt fleſh and the ſpirit.

Wherefore, good maſter Standfaſt, be as your name is, and when you have done all, Stand.

At this diſcourſe there was, among the pilgrims, a mixture of joy and trembling; but at length they brake out and ſang:

What danger is the Pilgrim in!
How many are his foes!
How many ways there are to ſin,
No living mortal knows!
Some in the ditch ſpoil'd are, yea can
Lie tumbling on the mire.
Some, though they ſhun the frying-pan,
Do leap into the fire.

After this, I beheld until they were come unto the land of Beulah, where the ſun ſhineth night and day. Here, becauſe they were weary, they betook themſelves a-while to reſt. And becauſe this country was common for pilgrims, and becauſe the orchards and vineyards that were here, belonged to the king of the cœleſtial country, therefore they were licenſed to make bold with any of his things. But a little while ſoon refreſhed them here; for the bells did ſo ring, and the trumpets continually ſounding ſo melodiouſly, that they could not ſleep, and yet they received as much refreſhing, as if they ſlept their ſleep never ſo ſoundly. Here alſo all the noiſe of them that walked in the ſtreet, was, More pilgrims are come to town. And another would anſwer, ſaying, And ſo many went over the water, and were let in at the golden gates to day. They would cry again, There is now a legion of ſhining ones juſt come to town: By which, we know, that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after their ſorrow. Then the pilgrims got up, and walked to and fro: But how were their eyes now filled with cœleſtial viſions? In this land they heard nothing, ſaw nothing, felt nothing, ſmelt nothing, taſted nothing, that was offenſive to their ſtomach or mind; only when they taſted of the water of the river, over which they were to go, they thought that taſted a little bitteriſh to the palate, but it proved *ſweet* when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a hiſtory of all the famous acts that they had done. It was here alſo much diſcourſed, How the river to ſome has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for ſome, while it has overflowed its banks for others.

In this place the children of the town would go into the king's gardens, and gather noſegays for the pilgrims, and bring them to them with affection, here alſo grew Camphire, and Spikenard, Saffron, Calumus, and Cinnamon, with all its trees of Frankincenſe, Myrrh, and Aloes, with all chief Spices. With theſe the pilgrim's chambers were perfumed while they ſtaid here; and with theſe were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

A meſſenger of death ſent to Chriſtiana.

Now while they lay here, and waited for the good hour, there was a noiſe in the town, That there was a poſt come from the cœleſtial city, with matters of great importance to one Chriſtiana, the wife of Chriſtian the Pilgrim. So enquiry was made for her, and the houſe was found out where ſhe was, ſo the poſt preſented her with a letter: The contents were, "Hail good woman! I bring thee tidings That the maſter calleth for thee, and expecteth that thou ſhouldeſt ſtand in his preſence, in cloaths of immortality, within theſe ten days."

When he had read this letter to her, he gave therewith a true token that he was a true meſſenger, and was come to bid her make haſte to be gone. The token was, An arrow ſharpened with love, let eaſily into her heart, which by degrees wrought ſo effectually with her, that at the time appointed ſhe muſt be gone.

Her ſpeech to her companions.

When Chriſtiana ſaw that her time was come, and that ſhe was the firſt of this company that was to go over, ſhe called for Mr. Great-heart her guide, and told him how matters were. So he told her, he was heartily glad of the news, and could have been glad, had the poſt come for him. Then he bid that he ſhould give advice how all things ſhould be prepared for her journey.

So he told her, ſaying, Thus and thus it muſt be, and we that ſurvive, will accompany you to the river ſide.

Then ſhe called for her children, and gave them her bleſſing, and told them, that ſhe had read with comfort, the mark that was ſet in their foreheads, and was glad to ſee them with her there, and that they had kept their garments ſo white. Laſtly, ſhe bequeathed to the poor, that little ſhe had, and commanded her ſons and daughters to be ready againſt the meſſenger ſhould come for them.

When ſhe had ſpoken theſe words to her guide, and to her children, ſhe called for Mr. Valiant-for-Truth, and ſaid unto him, Sir, you have in all places ſhewed yourſelf true-hearted, *be faithful unto death*, and my king will give you a *crown of glory*. I would alſo intreat you to have an eye to my children; and if at any time you ſee them faint, ſpeak comfortable to them. For my daughters, my ſon's wives, they have been faithful, and a fulfilling of the promiſe upon them will be their end. But ſhe gave Mr. Standfaſt a ring.

Then ſhe called for old Mr. Honeſt, and ſaid of him, *Behold an Iſraelite indeed, in whom is no guile.* Then ſaid he, I wiſh you a fair day, when you ſet out for mount Sion, and ſhall be glad to ſee that you go over the river dry-ſhod. But ſhe anſwered, come wet, come dry, I long to be gone, for however the weather is in my journey, I ſhall have time enough when I come there, to ſit down and reſt me, and dry me.

Then came in that good man Mr. Ready-to-halt, to ſee her. So ſhe ſaid to him, thy travel hitherto has been with difficulty; but that will make thy reſt the ſweeter. But watch and be ready; for at an hour when you think not, the meſſenger may come.

After him came in Mr. Deſpondency, and his daughter Much-afraid; to whom ſhe ſaid, You ought with thankfulneſs, for ever to remember your deliverance from the hand of giant Deſpair, and out of Doubting-Caſtle. The effect of that mercy, that you are brought with ſafety hither. Be ye watchful, and caſt away fear; be ſober, and hope to the end.

Then ſhe ſaid to Mr. Feeble-mind, Thou waſt delivered from the mouth of giant Slay-good, that thou mighteſt live in the light of the living for ever, and ſee the king with comfort: Only I adviſe thee to repent thee of thine aptneſs to fear and doubt of his goodneſs, before he ſends for thee; leſt thou ſhouldeſt, when he comes, be forced to ſtand before him for that fault with bluſhing.

Her laſt day, and manner of departure.

Now the day drew on, that Chriſtiana muſt be gone. So the road was full of people, to ſee her take her journey. But behold! all the banks beyond the river were full of horſes and chariots, which were come down from above, to accompany her to the city gate. So ſhe came forth and entered the river, with a beckon of farewell, to thoſe that followed her to the river-ſide. The laſt words that ſhe was heard to ſay, were, *I come, Lord, to be with thee, and bleſs thee.*

So her children and friends returned to their place, for thoſe that waited for Chriſtiana had carried her out of their ſight. So ſhe went and called, and entered in at the gate with all the ceremonies of joy, that her huſband Chriſtian had entered with before her.

At her departure the children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their reſpective places.

In proceſs of time, there came a poſt to the town again, and his buſineſs was with Mr. Ready-to-halt. So he enquired him out, and ſaid, I am come to thee in the name of him whom thou haſt loved and followed, though upon crutches: And my meſſage is to tell thee, That he expects thee at his table to ſup with him in his kingdom, the next day after Eaſter: Wherefore prepare thyſelf for thy journey.

Mr. Ready-to-halt ſummoned.

Then he alſo gave him a token that he was a true meſſenger, ſaying, *I have broken the golden bowl, and looſed the ſilver cord.*

After this Mr. Ready-to-halt called for his fellow pilgrims, and told them ſaying, I am ſent for, and God ſhall ſurely viſit you alſo. So he deſired Mr. Valiant to make his will. And becauſe he had nothing to bequeath to them that ſhould ſurvive him, but his crutches, and his good wiſhes, therefore thus he ſaid: Theſe crutches I bequeath to my ſon, that ſhall tread in my ſteps, with an hundred warm wiſhes, that he may prove better than I have been.

Than he thanked Mr. Great-heart for his conduct and kindneſs, and ſo addreſſed himſelf to his journey. When he came to the brink of the river, he ſaid, Now I ſhall have no more need of theſe crutches, ſince yonder are chariots and horſes for me to ride on: The laſt words he was heard to ſay, was, Welcome life. So he went his way.

After this, Mr. Feeble-mind had tidings brought him, that the poſt ſounded his horn at his chamber-door. Then he came in, and told him, ſaying, I am come to tell thee that thy maſter hath need of thee: and that in a very little time thou muſt behold his face in brightneſs: And take this as a token of the truth of my meſſage: *Thoſe that looked out at the windows, ſhall be darkned.*

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the meſſage. Then he ſaid, ſince I have nothing to bequeath to any, to what purpoſe ſhould I make a will? As for my feeble-mind, that I will leave behind, for that I ſhall have no need of in the place whither I go; nor is it worth beſtowing upon the pooreſt pilgrims: Wherefore, when I am gone, I deſire, that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the reſt: His laſt words were, Hold out faith and Patience. So he went over to the other ſide.

When days had many of them paſſed away, Mr. Deſpondency was ſent for; for a poſt was come, and brought this meſſage to him: Trembling man, theſe are to ſummon thee to be ready with the king by the next Lord's day, to ſhout for joy, for thy deliverance from all thy doubtings.

Mr. Deſpondency's ſummons.

And, ſaid the meſſenger, that my meſſage is true, take this for a proof. So he gave him a graſhopper to be a burthen unto him. Now Mr. Deſpondency's daughter, whoſe name was Much-afraid, ſaid, when ſhe heard what was done, that ſhe would go with her father. Then Mr. Deſpondency ſaid to his friends, myſelf and my daughter, you know what we have been, and how troubleſomely we have behaved ourſelves in every company. My will, and my daughter's is, That our Deſponds and ſlaviſh fears be by no man ever received, from the day of our departure, for ever: For I know, that after my death they will offer themſelves to others. For, to be plain with you, they are gueſts, which we entertained when we firſt began to be pilgrims, and could never ſhake them off after: and they will walk about, and ſeek entertainment of the pilgrims; but for our ſakes ſhut the doors upon them.

His daughter goes too.

When the time was come for them to depart, they went up to the brink of the river. The laſt words of Mr. Deſpondency were, Farewell night, welcome day. His daughter went through the river ſinging, but none could underſtand what ſhe ſaid.

Then it came to paſs a while after, that there was a poſt in the town that enquired for Mr. Honeſt. So he came to his houſe where he was, and delivered into his hands theſe lines: Thou art commanded to be ready againſt this day ſevennight, to preſent thyſelf before thy Lord, at his Father's houſe. And for a token that my meſſage is true, *All the daughters of muſick ſhall*

Mr. Honeſt ſummoned.

ſhall be brought low. Then Mr. Honeſt called for his friends, and ſaid unto them, I die, but ſhall make no will. As for my honeſty, it ſhall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addreſſed himſelf to go over the river. Now the river at that time overflowed the banks in ſome places; but Mr. Honeſt in his life-time had ſpoken to one Good-Conſcience to meet him there, the which he alſo did, and lent him his hand, and ſo helped him over. The laſt words of Mr. Honeſt were, Grace reigns: So he left the world.

Mr. Valiant-for-truth ſummoned.

After this, it was noiſed abroad, that Mr. Valiant-for-truth was taken with a ſummons by the ſame poſt as the other; and had this for a token that the ſummons was true, *That his pitcher was broken at the fountain.* When he underſtood it, he called for his friends, and told them of it. Then, ſaid he, I am going to my father's, and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My ſword I give to him that ſhall ſucceed me in my pilgrimage, and my courage and ſkill to him that can get it. My marks and ſcars I carry with me, to be a witneſs for me, that I have fought his battles, who now will be my rewarder. When the day that he muſt go hence was come, many accompanied him to the river-ſide, into which as he went, he ſaid, *Death, Where is thy ſting?* And as he went down deeper, he ſaid, *Grave, Where is thy victory?* So he paſſed over, and all the trumpets ſounded for him on the other ſide.

Mr. Standfaſt is ſummoned.

Then there came forth a ſummons for Mr. Standfaſt. This Mr. Standfaſt was he that the pilgrims found upon his knees in the inchanted ground. And the poſt brought it him open in his hands. The contents whereof were, That he muſt prepare for a change of life, for his maſter was not willing that he ſhould be ſo far from him any longer. At this Mr. Standfaſt was put into a muſe. Nay, ſaith the meſſenger, you need not doubt of the truth of my meſſage; for here is a token of the truth thereof: *Thy wheel is broken at the ciſtern.* Then he called to him Mr. Great-heart, who was their guide, and ſaid unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet, ſince the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five ſmall children; let me intreat you, at your return, (for I know that you go and return to your maſter's houſe, in hopes that you may be a conductor to more of the holy pilgrims) that you ſend to my family, and let them be acquainted with all that hath, and ſhall happen unto me. Tell them moreover of my happy arrival to this place, and of the preſent and late bleſſed condition that I am in. Tell them alſo of Chriſtian and Chriſtiana his wife, and how ſhe and her children came after her huſband. Tell them alſo, of what a happy end ſhe made, and whither ſhe is gone. I have little or nothing to ſend to my family, except it be my prayers and tears for them; of which it will ſuffice, if you acquaint them, if per-adventure they may prevail.

When Mr. Standfaſt had thus ſet things in order, and the time being come for him to haſte him away, he alſo went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfaſt, when he was about half way in, ſtood a-while, and talked to his companions that had waited upon him thither: and he ſaid,

This river has been a terror to many, yea, the thoughts of it alſo have often frighted me: now methinks I ſtand eaſy, my foot is fixed upon that on which the feet of the prieſts that bare the ark of the covenant ſtood, while Iſrael went over this Jordan. The waters indeed are to the palate bitter, and to the ſtomach cold; yet the thoughts of what I am going to, and the conduct that waits for me on the other ſide, doth lie as a glowing coal at my heart.

I ſee myſelf now at the end of my journey; my toilſome days are ended. I am going to ſee that head, that was crowned with thorns, and that face that was ſpit upon for me.

I have formerly lived by hear-ſay and faith; but now I ſhall go where I ſhall live by ſight, and ſhall be with him in whoſe company I delight myſelf.

I have loved to hear my Lord ſpoken of, and where-ever I have ſeen the print of his ſhoe in the earth, there I have coveted to ſet my foot too.

His name has been to me as a civet-box; yea, ſweeter than all perfumes. His voice to me has been moſt ſweet; and his countenance I have more deſired than they that have moſt deſired the light of the ſun. His words I did uſe to gather for my food, and for antidotes againſt my faintings. He has held me, and hath kept me from mine iniquities; yea, my ſteps have been ſtrengthened in his way.

Now, while he was thus in diſcourſe, his countenance changed, his ſtrong man bowed under him: And after he had ſaid, Take me, for I come unto thee, he ceaſed to be ſeen of them.

But glorious it was to ſee, how the open region was filled with horſes and chariots, with trumpeters and pipers, with ſingers and players on ſtringed inſtruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Chriſtiana's children, the four boys that Chriſtiana brought, with their wives and children, I did not ſtay where I was till they were gone over. Alſo ſince I came away, I heard one ſay, they were yet alive, and ſo would be for the increaſe of the church in that place where they were, for a time.

Shall it be my lot to go that way again, I may give thoſe that deſire it, an account of what I here am ſilent about; mean time I bid my Reader

FAREWELL.

THE
JERUSALEM Sinner Saved:
OR,
Good News for the Vileſt of Men,

BEING

An HELP for DESPAIRING SOULS:

SHEWING

That Jeſus Chriſt would have Mercy in the firſt Place offered to the BIGGEST SINNERS.

TO WHICH IS ADDED,

An ANSWER to thoſe GRAND OBJECTIONS that lie in the Way of them that would believe: For the Comfort of thoſe that fear they have ſinned againſt the HOLY GHOST.

To the READER.

COURTEOUS READER,

ONE reaſon which moved me to write and print this little book, was, becauſe, though there are many excellent heart-affecting diſcourſes in the world that tend to convert the ſinner; yet I had a deſire to try this ſimple method of mine; Wherefore I make bold thus to invite and encourage the worſt to come to Chriſt for life.

I have been vile myſelf, but have obtained mercy, and I would have my companions in ſin partake of mercy too, and therefore I have writ this little book.

The nation doth ſwarm with vile ones now, as ever it did ſince it was a nation. My little book in ſome places can ſcarce go from houſe to houſe, but it will find a ſuitable ſubject to ſpend itſelf upon. Now ſince Chriſt Jeſus is willing to ſave the vileſt, why ſhould they not by name be ſomewhat acquainted with it, and bid come to him under that name.

A great ſinner, when converted, ſeems a booty to Jeſus Chriſt: he gets by ſaving ſuch an one; why then ſhould both Jeſus loſe his glory, and the ſinner loſe his ſoul at once, and that for want of an invitation?

I have found through God's grace, good ſucceſs in preaching upon this ſubject, and perhaps ſo I may, by my writing upon it too, I have, as you ſee, let down this net for a draught, the Lord catch ſome great fiſhes by it, for the magnifying of his truth. There are ſome moſt vile in all men's eyes, and ſome are ſo in their own eyes too; but ſome have their paintings to ſhroud their vileneſs under, yet they are naked and open unto the eyes of him with whom we have to do: and for all theſe, God hath ſent a ſaviour Jeſus: and to all theſe the door is opened.

Wherefore prithee, profane man, give this little book the reading. Come; pardon, and a part in heaven and glory, cannot be hurtful to thee. Let not thy luſts and folly drive thee beyond the door of mercy, ſince it is not lockt nor bolted up againſt thee. Manaſſeh was a bad man, and Magdalen a bad woman: To ſay nothing of the thief upon the croſs, or of the murderers of Chriſt: yet they obtained mercy; Chriſt willingly received them.

And doſt thou think that thoſe once ſo bad, now they are in heaven, repent them there, becauſe they left their ſins for Chriſt when they were in the world? I cannot believe but that thou thinkeſt they have verily got the beſt on't. Why ſinner, do thou likewiſe: Chriſt at heaven gates, ſays to thee, come hither; and the devil at the gates of hell does call thee to come to him, ſinner, what ſayeſt thou? Whither wilt thou go? Don't go into the fire, there thou wilt be burned ! Do not let Jeſus loſe his longing, ſince it is for thy ſalvation; but come to him and live.

One word more and ſo I have done. Sinner, here thou doſt hear of love, prithee do not provoke it, by turning it into wantonneſs. He that dies for ſlighting love, ſinks deepeſt into hell, and will there be tormented by the remembrance of that evil, more than by the deepeſt cogitation of all his other ſins. Take heed therefore, do not make love thy tormentor, ſinner.

FAREWELL.

Good News for the Vileſt of Men,

OR,

A HELP for DESPAIRING SOULS.

LUKE XXIV. 47. ----- Beginning at Jeruſalem.

THE whole verſe runs thus: *And That repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem.*

The words were ſpoken by Chriſt, after he roſe from the dead, and they are here rehearſed after an hiſtorical manner, but do contain in them a formal commiſſion, with a ſpecial clauſe, therein. The commiſſion is, as you ſee, for the preaching of the goſpel, and is very diſtinctly inſerted in the holy record by Matthew and Mark. *Go teach all nations, &c. Go ye into all the world and preach the goſpel unto every creature,* Matt. 28. 19. Mark 16. 15. Only this clauſe is in ſpecial mentioned by Luke, who ſaith, That as Chriſt would have the doctrine of repentance and remiſſion of ſins preached in his name among all nations, ſo he would have the people of Jeruſalem to have the firſt proffer thereof. *Preach it,* ſaith Chriſt, *in all nations: but begin at Jeruſalem.*

The apoſtles then, though they had a commiſſion ſo large as to give them warrant to go and preach the goſpel in all the world, yet by this clauſe they were limited, as to the beginning of their miniſtry: They were to begin this work at Jeruſalem. *Beginning at Jeruſalem.*

Before I proceed to an obſervation upon the words I muſt (but briefly) touch upon two things: Namely,

1. Shew you what Jeruſalem now was.
2. Shew you what it was to preach the goſpel to them.

For the firſt, Jeruſalem is to be conſidered, either,

1. With reſpect to the deſcent of her people: Or,
2. With reſpect to her preference and exaltation: Or,
3. With reſpect to her preſent ſtate, as to her decays.

Firſt, As to her deſcent: She was from Abraham, the ſons of Jacob, a people that God ſingled out from the reſt of the nations to ſet his love upon them.

Secondly, As to her preference, or exaltation, ſhe was the place of God's worſhip, and that which had in, and with her, the ſpecial tokens and ſigns of God's favour and preſence, above any other people in the world. Hence the tribes went up to Jeruſalem to worſhip, there was God's houſe, God's high-prieſt, God's ſacrifices accepted, and God's eye, and God's heart perpetually, *Pſal.* 76. 1, 2. *Pſal.* 122. 1, to 9. 1 *Kings* 9. 3. But,

Thirdly, We are to conſider Jeruſalem alſo in her decays; for as ſhe is ſo conſidered, ſhe is the proper object of our text, as will be further ſhewed by and by.

Jeruſalem, as I told you, was the place and ſeat of God's worſhip, but now decayed, degenerated, and apoſtatized. The word, the rule of worſhip, was rejected of them, and in its place they had put and ſet up their own traditions: They had rejected alſo the moſt weighty ordinances, and put in the room thereof their own little things, (*Mat.* 15. *Mark* 7.) Jeruſalem was therefore now greatly backſlidden, and become the place where truth and true religion was much defaced.

It was alſo now become the very ſink of ſin, and ſeat of hypocriſy, and gulf where true religion was drowned. Here alſo now reigned preſumption, and groundleſs confidence in God, which is the bane of ſouls. Amongſt its rulers, doctors, and leaders, envy, malice and blaſphemy vented itſelf againſt the power of godlineſs, in all places where it was eſpied: As alſo againſt the promoters of it; yea, their Lord and maker could not eſcape them.

In a word, Jeruſalem was now become the ſhambles, the very ſlaughter-ſhop for ſaints. This was the place wherein the prophets, Chriſt, and his people, were moſt horribly perſecuted and murdered. Yea, ſo hardened at this time was this Jeruſalem in her ſins, that ſhe feared not to commit the biggeſt, and to bind herſelf by wiſh under the guilt and damning evil of it; ſaying, when ſhe had murdered the Son of God, *His blood be upon us and our children.*

And through Jeſus Chriſt did both by doctrine, miracles, and holineſs of life, ſeek to put a ſtop to their villanies; yet they ſhut their eyes, ſtopt their ears, and reſted not, till, as was hinted before, they had driven him out of the world. Yea, that they might, if poſſible, have extinguiſhed his name, and exploded his doctrine out of the world; they againſt all argument, and in deſpite of heaven, its mighty hand, and undeniable proof of his reſurrection, did hire ſoldiers to invent a lye, ſaying, *His diſciples ſtole him away from the grave*; on purpoſe that men might not count him the Saviour of the world, nor truſt in him for the remiſſion of ſins.

They were, ſaith Paul, contrary to all men: For they did not only ſhut up the door of life againſt themſelves, but forbad that it ſhould be opened to any elſe. *Forbidding us*, ſaith he, *to preach to the Gentiles, that they might be ſaved, to fill up their ſin alway*, Mat. 23. 35. chap. 15. 7, 8, 9. Mark 7. 6, 7, 8. Mat. 3. 7, 8, 9. John 8. 33, 41. Mat. 27. 18. Mark 3. 30. Luke 2. 6, 5. Mat. 23. 37. Luke 13. 33, 34. Pſal. 2. 22, 23. chap. 4. 10. Mat. 27. 25. chap. 20. 11, to 16. 1 Theſ. 2. 14, 15, 16.

This is the city and theſe are the people: This is their character, and theſe are their ſins. Nor can there be produced their parallel in all this world. Nay, what world! what people! what nation, for ſin, and tranſgreſſion, could, or can be compared to Jeruſalem! Eſpecially if you join to the matter of fact, the light they ſinned againſt, and the patience which they abuſed. Infinite was the wickedneſs upon this account which they committed.

After all their abuſings of wiſe men, and prophets, God ſent unto them John Baptiſt, to reduce them, and then his Son to redeem them; but they would be neither reduced nor redeemed, but perſecuted both to the death. Nor did they, as I ſaid, ſtop here; the holy apoſtles they afterwards perſecuted alſo to death, even ſo many as they could, the reſt they drove from them unto the utmoſt corners.

Secondly, I come now to ſhew you what it was to preach the goſpel to them. It was, ſaith Luke, to preach to them *Repentance and remiſſion of ſins in Chriſt's name.* Or as Mark has it, *to bid them repent and believe the goſpel*, Mar. 1. 15. Not that repentance is a cauſe of remiſſion, but a ſign of our hearty reception thereof. Repentance is therefore here put to intimate, that no pretended faith of the goſpel is good, that is not accompanied with it. And this he doth on purpoſe, becauſe he would not have them deceive themſelves: For with what faith can he expect remiſſion of ſins in the name of Chriſt, that is not heartily ſorry for them? Or how ſhall a man be able to give to others a ſatisfactory account of his unfeigned ſubjection to the goſpel, that yet abides in his impenitency?

Wherefore repentance is here joined with faith in the way of receiving the goſpel. Faith is that without which it cannot be received at all: And repentance that without which it cannot be received unfeignedly. When therefore Chriſt ſays, he would have repentance and remiſſion of ſins preached in his name among all nations; it is as much as to ſay, *I will that all men every where be ſorry for their ſins, and accept of mercy at God's hand thorow me, leaſt they fall under his wrath in the judgment.* For as I had ſaid, without repentance, what pretence ſoever men have of faith, they cannot eſcape the wrath to come. Wherefore Paul ſaith, *God commands all men every where to repent* (in order to their ſalvation) *becauſe he hath appointed a day in the which he will judge the world in righteouſneſs by that man whom he hath ordained*, Acts 17. 30.

And now we come to this clauſe, *Beginning at Jeruſalem.* That is, that Chriſt would have Jeruſalem have the firſt offer of the goſpel.

1. This cannot be ſo commanded, becauſe they had now any more right of themſelves thereto than had any of the nations of the world; for their ſins had diveſted them of all ſelf-deſervings.

2. Nor yet, becauſe they ſtood upon the advance ground with the worſt of the ſinners of the nations. Nay, rather the ſinners of the nations had the advanced ground of them. For Jeruſalem was long, before ſhe had added this iniquity to her ſin, worſe than the very nations that God caſt out before the children of Iſrael, 2 *Chron.* 33.

3. It muſt therefore follow that this clauſe, *Begin at Jeruſalem*, was put into this commiſſion of meer grace and compaſſion; even from the overflowings of the bowels of mercy. For indeed they were the worſt, and ſo in the moſt deplorable condition of any people under the heavens.

Whatever therefore their relation was to Abraham, Iſaac, or Jacob, however they formerly had been the people among whom God had placed his name and worſhip, they were now degenerated from God, more than the nations were from their idols, and were become guilty of the higheſt ſins which the people of the world were capable of committing. Nay, none can be capable of committing of ſuch pardonable ſins as they committed againſt their God, when they ſlew his Son, and perſecuted his name and word.

From theſe words therefore thus explained, we gain this obſervation;

That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners.

That theſe Jeruſalem ſinners were the biggeſt ſinners that ever were in the world, I think none will deny, that believes that Chriſt was the beſt man that ever was in the world, and alſo was their Lord God. And that they were to have the firſt offer of his grace, the text is as clear as the ſun: for it ſaith, *Begin at Jeruſalem. Preach*, ſaith he, *repentance and remiſſion of ſins to the Jeruſalem-ſinners*; to the Jeruſalem-ſinners in the firſt place.

One would a-thought, ſince the Jeruſalem-ſinners were the worſt, and greateſt ſinners, Chriſt's greateſt enemies, and thoſe that not only deſpiſed his perſon, doctrine, and miracles, but that a little before had had their hands up to the elbows in his heart-blood, That he ſhould rather have ſaid, Go into all the world, and preach repentance and remiſſion of ſins among all nations; and after that offer the ſame to Jeruſalem. Yea, it had been infinite grace, if he had ſaid ſo. But what grace is this? Or what name ſhall we give it, when he commands that this repentance and remiſſion of ſins, which is deſigned to be preached in all nations, ſhould firſt be offered to Jeruſalem, in the firſt place to the worſt of ſinners.

Nor was this the firſt time that the grace which was in the heart of Chriſt, thus ſhewed itſelf to the world. For while he was yet alive, even while he was yet in Jeruſalem, and perceived even among theſe Jeruſalem-ſinners, which was the moſt vile amongſt them, he ſtill in his preaching did ſignify that he had a deſire that the worſt of theſe worſt ſhould in the firſt place come unto him. The which he ſheweth where he ſaith to the better ſort of them, *The publicans and harlots enter into the kingdom of God before you*, Matt. 21. 31. Alſo when he compared Jeruſalem with the ſinners of the nations, then he commands that the Jeruſalem-ſinners ſhould have the goſpel at preſent confined to them. *Go not*, ſaith he, *into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not: but go rather to the loſt ſheep of the houſe of Iſrael*, Matt. 10. 5, 6. chap. 23. 37. But go rather to them, for they were in the moſt fearful plight.

Theſe thereſore muſt have the cream of the goſpel, namely, the firſt offer thereof in his life-time: Yea, when he departed out of the world, he left this as part of his laſt will with his preachers, that they alſo ſhould offer it firſt to Jeruſalem. He had a mind, a careful mind, as it ſeems, to privilege the worſt of ſinners with the firſt offer of mercy, and to take from among them a people to be the firſt fruits unto God and to the Lamb.

The fifteenth of Luke alſo is famous for this, where the Lord Jeſus takes more care, as appears there by three parables, for the loſt ſheep, loſt groat, and the prodigal ſon, than for the other ſheep, the other pence, or for the ſon that ſaid he had never tranſgreſſed. Yea, he ſhews that there is joy in heaven, among the angels of God, at the repentance of one ſinner, more than over ninety and nine juſt perſons, which need no repentance, Luke 15.

After this manner therefore the mind of Chriſt was ſet on the ſalvation of the biggeſt ſinners in his life-time. But join to this, this clauſe, which he carefully put into the apoſtles commiſſion to preach, when he departed hence to the father; and then you ſhall ſee that his heart was vehemently ſet upon it, for theſe were part of his laſt words with them, *Preach my goſpel to all nations, but ſee that you begin at Jeruſalem.*

Nor did the apoſtles overlook this clauſe when their Lord was gone into heaven: They went firſt to them of Jeruſalem, and preached Chriſt's goſpel to them. They abode alſo there for a ſeaſon and time, and preached it to no body elſe, for they had regard to the commandment of their Lord.

And it is to be obſerved, namely, that the firſt ſermon which they preached after the aſcenſion of Chriſt, it was preached to the very worſt of theſe Jeruſalem ſinners; even to thoſe that were the murderers of Jeſus Chriſt, Acts 2. 23. For theſe are part of the ſermon: *Ye took him, and by wicked hands have crucified and ſlain him.* Yea, the next ſermon, and the next, and alſo the next to that, was preached to the ſelf-ſame murderers, to the end they might be ſaved, Acts 3. 14, 15, 16. chap. 4. 10, 11. chap. 5. 30. chap. 7. 52.

But we will return to the firſt ſermon that was preached to theſe Jeruſalem-ſinners, by which will be manifeſt more than great grace, if it be duly conſidered.

For after that Peter and the reſt of the apoſtles, had in their exhortation perſuaded theſe wretches to believe that they had killed the prince of life, and after they had duly fallen under the guilt of their murder, ſaying, *Men and brethren, what ſhall we do?* He replies by an univerſal tender to them all in general, conſidering them as Chriſt's killers. That if they were ſorry for what they had done, and would be baptized for the remiſſion of their ſins in his name, they ſhould receive the gift of the Holy Ghoſt, Acts 2. 37, 38.

This he ſaid to them all, though he knew that they were ſuch ſinners. Yea, he ſaid it without the leaſt ſtick, or ſtop, or pauſe of ſpirit, as to whether he haſt beſt to ſay ſo or no. Nay, ſo far off was Peter from making an objection againſt one of them, that by a particular clauſe in his exhortation, he endeavours, that not one of them may eſcape the ſalvation offered. *Repent*, ſaith he, *and be baptized every one of you.* I ſhut out never a-one of you. For I am commanded by my Lord, to deal with you, as it were, one by one, by the word of his ſalvation. But why ſpeaks he ſo particularly? Oh! there was reaſons for it. The people with whom the apoſtles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, ſo they had their various and particular acts of villainy in the guilt thereof, now lying upon their conſciences. And the guilt of theſe their various and particular acts of wickedneſs, could not perhaps, be reached to a removal thereof, but by this particular application. Repent every one of you; be baptized every one of you, in his name, for the remiſſion of ſins, and you ſhall, every one of you, receive the gift of the Holy Ghoſt.

Object. But I was one of them that plotted to take away his life: May I be ſaved by him?

Peter. Every one of you.

Object. But I was one of them that bare falſe witneſs againſt him: Is there grace for me?

Peter. For every one of you.

Object. But I was one of them that cried out, Crucify, crucify him; and that deſired that Barabas the murderer might live, rather than him. What will become of me think you?

Peter. I am to preach repentance and remiſſion of ſins to every one of you, ſays Peter.

Object. But I was one of them that did ſpit in his face when he ſtood before his accuſers. I alſo was one that mocked him, when in anguiſh he hanged bleeding on the tree. Is there room for me?

Peter. For every one of you; ſays Peter.

Object. But I was one of them that in his extremity ſaid, Give him gall and vinegar to drink, why may not I expect the ſame when anguiſh and guilt is upon me?

Peter. Repent of theſe your wickedneſſes, and here is remiſſion of ſins for every one of you.

Object. But I railed on him, I reviled him, I hated him, I rejoiced to ſee him mocked at by others. Can there be hopes for me?

Peter. There is for every one of you. *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* Oh! what a bleſſed Every one of you, is here! How willing was Peter, and the Lord Jeſus, by his miniſtry, to catch theſe murderers with the word of the goſpel, that they might be made monuments of the grace of God! How unwilling, I ſay was he, that any of theſe ſhould eſcape the hand of mercy! Yea, what an amazing wonder is it, to think, that above all the world, and above every body in it, Theſe ſhould have the firſt offer of mercy! *Beginning at Jeruſalem.*

But was there not ſomething of moment in this clauſe of the commiſſion? Did not Peter, think you, ſee a great deal in it, that he ſhould thus begin with theſe men, and thus offer, ſo particularly, this grace to each particular man of them?

But, as I told you, This is not all. Theſe Jeruſalem-ſinners muſt have this offer again and again; Every one of them, muſt be offered it over and over. Chriſt would not take their firſt rejection for a denial; nor their ſecond repulſe for a denial: But he will have grace offered once, and twice, and thrice, to theſe Jeruſalem-ſinners. Is not this amazing grace! Chriſt will not be put off. Theſe are the ſinners, that are ſinners indeed. They are ſinners, of the biggeſt ſort, conſequently ſuch as Chriſt can, if they convert and be ſaved, beſt ſerve his ends and deſigns upon. Of which more anon.

But what a pitch of grace is this! Chriſt is minded to amaze the world, and to ſhew that he acteth not like the children of men. This is that which he ſaid of old, *I will not execute the fierceneſs of my wrath, I will not return to deſtroy Ephraim, for I am God and not man*, Hoſ. 11. 9. This is not the manner of men; men are ſhorter winded; men are ſoon moved to take vengeance, and to right themſelves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is ſeen in our text. The biggeſt ſinners muſt firſt be offered mercy. They muſt, I ſay, have the cream of the goſpel offered unto them.

But we will a little proceed. In the third chapter we find, that they who eſcaped converting by the firſt ſermon, are called upon again, to accept of grace and forgiveneſs, for their murder committed upon this Son of God. 'You have killed; yea, *you have denied the holy one and the juſt, and deſired a murderer to be granted unto you. And killed the prince of life.* Mark, He falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers, Acts. 3. 14, 15. As being loth that they ſhould eſcape the mercy of forgiveneſs. And exhorts them again to repent, *that their ſins might be blotted out*, ver. 19, 20.

Again, in the fourth chapter, he charges them afreſh with this murder, ver. 10. But withal tells them, *Salvation is in no* *other.* Then like a heavenly decoy, he puts himſelf alſo among them, to draw them the better under the net of the goſpel; ſaying, *There is none other name under heaven given among men, whereby we muſt be ſaved,* ver. 12.

In the fifth chapter you find them railing at him, becauſe he continued preaching among them ſalvation in the name of Jeſus. But he tells them, That that very Jeſus whom they had ſlain and hanged on a tree, him God had raiſed up, and exalted to be a Prince and a Saviour, to give repentance to Iſrael, and forgiveneſs of ſins, *ver.* 29, 30, 31. Still inſinuating, that tho' they had killed him, and to this day rejected him, yet his buſineſs was to beſtow upon them repentance and forgiveneſs of ſins.

It is true, after they began to kill again, and when nothing but killing would ſerve their turn; then they that were ſcattered abroad, went every where preaching the word. Yet, even ſome of them ſo hankered after the converſion of the Jews, that they preached the goſpel only to them. Alſo the apoſtles ſtill made their abode at Jeruſalem, in hopes that they might yet let down their net for another draught of theſe Jeruſalem ſinners. Neither did Paul and Barnabas, who were the miniſters of God to the Gentiles, but offer the goſpel in the firſt place to thoſe of them that for their wickedneſs were ſcattered like vagabonds among the nations. Yea, and when they rendered rebellion and blaſphemy for their ſervice and love; they replied, *It was neceſſary that the word of God ſhould firſt have been ſpoken to them,* Acts 1. 8. chap. 13. 46, 47.

Nor was this their preaching unſucceſsful among theſe people: But the Lord Jeſus ſo wrought with the word thus ſpoken, that thouſands of them came flocking to him for mercy. Three thouſand of them cloſed with him at the firſt; and afterwards two thouſand more; for now they were in number about five thouſand; whereas before ſermons was preached to theſe murderers, the number of the diſciples *were not above a hundred and twenty,* Acts 1. 15. chap. 2. 41. chap. 4. 4.

Alſo among theſe people that thus flocked to him for mercy, there was a *great company of the prieſts,* chap. 6. 7. Now the prieſts were they that were the *greateſt* of theſe biggeſt ſinners; they were the ringleaders, they were the inventors and ringleaders in the miſchief. It was they that ſet the people againſt the Lord Jeſus, and that was the cauſe why the uproar increaſed, until Pilate had given ſentence upon him. *The chief prieſts and elders,* ſays the text, *perſuaded* (the people) *the multitude, that they ſhould aſk Barabas, and deſtroy Jeſus,* Mat. 27. 20. And yet behold the prieſts, yea, a great company of the prieſts became obedient to the faith.

Oh the greatneſs of the grace of Chriſt! That he ſhould be thus in love with the ſouls of Jeruſalem ſinners! That he ſhould be thus delighted with the ſalvation of the Jeruſalem ſinners! That he ſhould not only will that his goſpel ſhould be offered them, but that it ſhould be offered unto them firſt, and before other ſinners were admitted to a hearing of it; *Begin at Jeruſalem.*

Was this doctrine well believed, where would there be a place for a doubt, or a fear of the damnation of the ſoul, if the ſinner be penitent; how bad a life ſoever he has lived, how many ſoever in number are his ſins!

But this grace is hid from the eyes of men, the devil hides it from them; for he knows it is alluring; he knows it has an attracting virtue in it. For this is it, that above all arguments can draw the ſoul to God.

I cannot help it, but muſt let drop another word: The firſt church, the Jeruſalem church, from whence the goſpel was to be ſent into all the world; was a church made up of Jeruſalem ſinners. Theſe great ſinners were here the moſt ſhining monuments of the exceeding grace of God.

Thus you ſee, I have proved the doctrine; and that, not only by ſhewing you, that this was the practice of the Lord Jeſus Chriſt in his life-time; but his laſt will, when he went up to God; ſaying, *Begin to preach at Jeruſalem.*

Yea, it is yet further manifeſted, in that when his miniſters firſt began to preach there, he joined his power to the word, to the converting of thouſands of his betrayers and murderers; and alſo many of the ringleading prieſts, to the faith.

I ſhall now proceed, and ſhall ſhew you,

1. The reaſons of the point.
2. And then make ſome application of the whole.

The obſervation you know, is this, Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, to the Jeruſalem ſinners; *preach repentance, and remiſſion of ſins, in my name, among all nations, Beginning at Jeruſalem.*

The reaſons of the points are.

Firſt, Becauſe the biggeſt ſinners have moſt need thereof. He that has moſt need, reaſon ſays, ſhould be helped firſt. I mean, when a helping hand is offered, and now it is. For the goſpel of the grace of God is ſent to help the world, *Acts* 16. 9. But the biggeſt ſinner has moſt need. Therefore in reaſon, when mercy is ſent down from heaven to men, the worſt of men ſhould have the firſt offer of it. *Begin at Jeruſalem.* This is the reaſon which the Lord Chriſt himſelf renders, why in his life-time he left the beſt, and turned him to the worſt; why he ſat ſo looſe from the righteous, and ſtuck ſo cloſe to the wicked. *The whole*, ſaith he, *have no need of the phyſician, but the ſick. I came not to call the righteous, but ſinners to repentance*, Mark 2. 15, 16, 17.

Above, you read, that the ſcribes and phariſees ſaid to his diſciples, *How is it that he eateth and drinketh with publicans and ſinners?* Alas, they did not know the reaſon. But the Lord renders them one, and ſuch an one as is both natural and cogent; Saying, Theſe have need, moſt need. Their great neceſſity requires that I ſhould be moſt friendly, and ſhew my grace firſt to them.

Not that the other were ſinleſs, and ſo had no need of a Saviour: But the publicans and their companions, were the biggeſt ſinners, they were, as to view, worſe than the ſcribes, and therefore in reaſon ſhould be helped firſt, becauſe they had moſt need of a Saviour.

Men that are at the point to die, have more need of the phyſician, than they that are but now and then troubled with an heart-fainting-qualm. The publicans and ſinners were as it were, in the mouth of death, death was ſwallowing of them down; and therefore the Lord Jeſus receives them firſt, offers them mercy firſt. *The whole have no need of the phyſician, but the ſick. I came not to call the righteous, but ſinners to repentance.* The ſick, as I ſaid, is the biggeſt ſinner, whether he ſees his diſeaſe or not. He is ſtained from head to foot, from heart to life and converſation. This man in every man's judgment, has the moſt need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the viſible characters, and obvious ſymptoms of eternal damnation. This therefore is the man that has need, moſt need, and therefore in reaſon ſhould be helped in the firſt place. Thus it was with the people concerned in the text, they were the worſt of ſinners, Jeruſalem ſinners, ſinners of the biggeſt ſize, and therefore ſuch as had the greateſt need: Wherefore they muſt have mercy offered to them, before it be offered any where elſe in the world. *Begin at Jeruſalem*, offer mercy firſt to a Jeruſalem ſinner: This man has moſt need, he is fartheſt from God, neareſt to hell, and ſo one that has moſt need. This man's ſins are in number the moſt, in cry the loudeſt, in weight the heavieſt, and conſequently will ſink him ſooneſt: Wherefore he has moſt need of mercy. This man is ſhut up in ſatan's hand, faſteſt bound in the cords of his ſins; one that juſtice is whetting his ſword to cut off, and therefore has moſt need, not only of mercy, but that it ſhould be extended to him in the firſt place.

But a little further to ſhew you the true nature of this reaſon, to wit, That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners.

Firſt, Mercy ariſeth from bowels and compaſſion, from pity, and from a feeling of the condition of thoſe in miſery. *In his love, and in his pity, he ſaveth us.* And again, *The Lord is pitiful, very pitiful, and of great mercy*, Iſa. 63. 9. Jam. 5. 11.

Now where pity and compaſſion is, there is yearning of the bowels; and where there is that, there is a readineſs to help. And, I ſay again, The more deplorable and dreadful the condition is, the more directly doth bowels and compaſſion turn themſelves to ſuch, and offer help and deliverance. All this flows from our firſt ſcripture proof, *I came to call them that have need*; to call them firſt, while the reſt look on, and murmur.

How ſhall I give thee up Ephraim? Ephraim was a revolter from God, a man that had given himſelf up to deviliſm: a company of men, the ten tribes, that worſhipped devils, while Judah kept with his God. But *how ſhall I give thee up, Ephraim? How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim?* (and yet thou art worſe *than they: nor has Samaria committed half thy ſins*, Ezek. 16. 46, 47, 48, 49, 50, 51.) *My heart is turned within me, and my repentings are kindled together*, Hoſ. 11. 8.

But where do you find that ever the Lord did thus rowl in his bowels for, and after any ſelf-righteous man? No, no, they are the publicans and harlots, idolaters, and Jeruſalem ſinners, for whom his bowels thus yearn and tumble about within him. For alas! poor worms, they have moſt need of mercy.

Had not the good Samaritan more compaſſion for that man that fell among thieves, (though that fall was occaſioned by his going from the place where they worſhipped God, to Jericho, the curſed city) than we read he had for any other beſides? His wine was for him, his oil was for him, his beaſt for him; his penny, his care, and his ſwadling-bands for him; for alas, wretch! he had moſt need, *Luke* 10. 30, 31, 32, 33, 34, 35.

Zacheus the publican, the chief of the publicans, one that had made himſelf the richer by wronging of others; the Lord at that time ſingleth him out from all the reſt of his brother publicans, and that in the face of many phariſees, and proclaimed in the audience of them all, that that day ſalvation was come to his houſe, *Luke* 19. 1, 2, 3, 4, 5, 6, 7, 8.

The woman alſo that had been bound down by ſatan for eighteen years together, his compaſſions putting him upon it, he looſed her, though thoſe that ſtood by ſnarled at him for ſo doing, *Luke* 13. 11, 12, 13.

And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers in Iſrael; but becauſe their conditions were more deplorable, (for that) they were moſt forlorn, and fartheſt from help, *Luke* 4. 25, 27.

But I ſay, why all theſe, thus named? why have we not a catalogue of ſome holy men that were ſo in their own eyes, and in the judgment of the world? Alas! if at any time any of them are mentioned, how ſeemingly coldly doth the record of ſcripture preſent them to us? Nicodemus a night profeſſor, and Simon the phariſee, with his fifty-pence; and their great ignorance of the methods of grace, we have now and then touched upon.

Mercy ſeems to be out of his proper channel, when it deals with ſelf-righteous men; but then it runs with a full ſtream when it extends itſelf to the biggeſt ſinners. As God's mercy is not regulated by man's goodneſs, nor obtained by man's worthineſs; ſo not much ſet out by ſaving of any ſuch. But more of this anon.

And here let me aſk my reader a queſtion: Suppoſe that as thou art walking by ſome pond-ſide, thou ſhouldeſt eſpy in it, four or five children all in danger of drowning, and one in more danger than all the reſt; judge which has moſt need to be helped out firſt? I know thou wilt ſay, he that is neareſt drowning. Why, this is the caſe; the bigger ſinner, the nearer drowning; therefore the bigger ſinner the more need of mercy; yea, of help by mercy in the firſt place. And to this our text agrees, when it ſaith, *Beginning at Jeruſalem.* Let the Jeruſalem ſinner, ſays Chriſt, have the firſt offer, the firſt invitation, the firſt tender of my grace and mercy, for he is the biggeſt ſinner, and ſo has moſt need thereof.

Secondly, Chriſt Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, becauſe when they, any of them, receive it, it redounds moſt to the fame of his name.

Chriſt Jeſus, as you may perceive, has put himſelf under the term of a phyſician, a doctor for curing of diſeaſes: And you know that applauſe, and a fame, is a thing that phyſicians much deſire. That is it that helps them to patients, and that alſo that will help their patients to commit themſelves to their ſkill for cure, with the more confidence and repoſe of ſpirit. And the beſt way for a doctor or phyſician to get themſelves a name, is in the firſt place to take in hand, and cure ſome ſuch as all others have given off for loſt and dead. Phyſicians get neither name nor fame by pricking of wheals, or picking out thiſtles, or by laying of plaiſters to the ſcratch of a pin. Every old woman can do this. But if they would have a name and a fame, if they will have it quickly, they muſt, as I ſaid, do ſome great and deſperate cures. Let them fetch one to life that was dead; let them recover one to his wits, that was mad; let them make one that was born blind, to ſee; or let them give ripe wits to a fool; theſe are notable cures, and he that can do thus, and if he doth thus firſt he ſhall have the name and fame he deſires, he may lay a bed till noon.

Why, Chriſt Jeſus forgiveth ſins for a name, and ſo begets of himſelf a good report in the hearts of the children of men. And therefore in reaſon, he muſt be willing, as alſo he did command, that his mercy ſhould be offered firſt to the biggeſt ſinners.

I will forgive their ſins, iniquities, and tranſgreſſions, ſays he, *and it ſhall turn to me for a name of joy, and a praiſe, and an honour, before all the nations of the earth*, Jer. 33. 8, 9.

And hence it is, that at his firſt appearing he took upon him to do ſuch mighty works. He got a fame thereby; he got a name thereby, *Mat.* 4. 23, 24.

When Chriſt had caſt the legion of devils out of the man of whom you read, *Mark* 5. He bid him go home to his friends and tell it. *Go home*, ſaith he, *to thy friends, and tell them how great things God has done for thee, and has had compaſſion on thee*, Mark 5. 19. Chriſt Jeſus ſeeks a name, and deſireth a fame in the world; and therefore, or the better to obtain that, he commands that mercy ſhould firſt be proffered to the biggeſt ſinners, becauſe by the ſaving of one of them, he makes all men marvel. As it is ſaid of the man laſt mentioned, whom Chriſt cured towards the beginning of his miniſtry: And *he departed*, ſays the text, *and began to publiſh in Decapolis, how great things Jeſus had done for him, and all men did marvel*, ver. 20.

When John told Chriſt, that they ſaw one caſting out devils in his name, and they forbad him becauſe he followed not with them: What is the anſwer of Chriſt? *Forbid him not, for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.* No, they will rather cauſe his praiſe to be heard, and his name to be magnified, and ſo put glory on the head of Chriſt.

But we will follow a little our metaphor: Chriſt, as I ſaid, has put himſelf under the term of a phyſician; conſequently he deſireth that his fame, as to the ſalvation of ſinners, may ſpread abroad, that the world may ſee what he can do. And to this end, has not only commanded that the biggeſt ſinners ſhould have the firſt offer of his mercy; but has, as phyſicians do, put out his bills, and publiſhed his doings, that things may be read and talked of. Yea, he has moreover in theſe his bleſſed bills, the holy ſcriptures, I mean, inſerted the very names of perſons, the places of their abode, and the great cures that by the means of his ſalvations he has wrought upon them to this very end. Here is, *Item*, Such a one by my grace, and redeeming blood, was made a monument of everlaſting life: And ſuch a one by my perfect obedience, became an heir of glory. And then he produceth their names.

Item, I ſaved Lot from the guilt and damnation that he had procured to himſelf by his inceſt.

Item, I ſaved David from the vengeance that belonged to him for committing of adultery and murder.

Here is alſo Solomon, Manaſſeh, Peter, Magdalen, and many others made mention of in this book. Yea, here, are their names, their ſins, and their ſalvations recorded together, that you may read, and know what a Saviour he is, and do him honour in the world. For why are theſe things thus recorded, but to ſhew to ſinners what he can do, to the praiſe and glory of his grace?

And it is obſervable, as I ſaid before, we have but very little of the ſalvation of little ſinners mentioned in God's book, becauſe that would not have anſwered the deſign, to wit, to bring glory and fame to the name of the Son of God?

What ſhould be the reaſon, think you, why Chriſt ſhould ſo eaſily take a denial of the great ones, that were the grandeur of the world, and ſtruggle ſo hard for hedge creepers and highwaymen, (as that parable, *Luke* 14. ſeems to import he doth) but to ſhew forth the riches of the glory of his grace to his praiſe. This, I ſay, is one reaſon to be ſure.

They that had their grounds, their yoke of oxen, and their marriage joys, were invited to come; but they made their excuſe, and that ſerved the turn. But when he comes to deal with the worſt, he ſaith to his ſervants, Go ye out and bring them in hither. *Go out quickly and bring in hither the poor, the maimed, the halt, and the blind. And they did ſo.* And he ſaid again, *Go out into the highways, and hedges, and compel them to come in, that my houſe may be filled*, Luke 14. 18, 19, 20. Theſe poor, lame, maimed, blind, hedge-creepers, and highwaymen, muſt come in, muſt be forced in. Theſe, if ſaved, will make his merits ſhine.

When Chriſt was crucified, and hanged up between the earth and heavens, there was two thieves crucified with him; and behold, he lays hold of one of them, and will have him away with him to glory. Was not this a ſtrange act, and a diſplay of unthought of grace? Were there none but thieves there, or were the reſt of that company out of his reach? Could he not, think you, have ſtooped from the croſs to the ground, and have laid hold on ſome honeſter man if he would? Yes, doubtleſs. Oh, but then he would not have diſplayed his grace, nor ſo have purſued his own deſigns; namely, to get to himſelf a praiſe and a name; but now he has done it to purpoſe. For who that ſhall read this ſtory, but muſt confeſs, that the Son of God is full of grace; for a proof of the riches thereof, he left behind him, when upon the croſs, he took the thief away with him to glory. Nor can this one act of his be buried: It will be talked of to the end of the world to his praiſe. *Men ſhall ſpeak of the might of thy terrible acts; and will declare thy greatneſs. They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs. They ſhall ſpeak of the glory of thy kingdom, and talk of thy power. To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom*, Pſal. 145. 6, 7, 8, 9, 10, 11, 12.

When the word of God came among the conjurers, and thoſe ſooth-ſayers, that you read of *Acts* 19. and had prevailed with ſome of them to accept of the grace of Chriſt, the Holy Ghoſt records it with a boaſt, for that it would redound to his praiſe; ſaying,

And many of them that uſed curious arts, brought their books together and burned them before all men, and counted the price of them, and found it fifty thouſand pieces of ſilver. So mightily grew the word of God and prevailed, Acts 19. 19, 20. It wrenched out of the clutches of ſatan, ſome of thoſe of whom he thought himſelf moſt ſure. *So mightily grew the word of God.* It grew mightily, it incroached upon the kingdom of the devil! It purſued him, and took the prey: It forced him to let go his hold! It brought away captive, as priſoners taken by force of arms, ſome of the moſt valiant of his army. It fetched back from, as it were, the confines of hell, ſome of thoſe that were his moſt truſty, and that with hell had been at an agreement. It made them come and confeſs their deeds, and burn their books before all men: *So mightily grew the word of God, and prevailed.*

Thus therefore you ſee why Chriſt will have mercy offered in the firſt place to the biggeſt ſinners. They have moſt need thereof; and this is the moſt ready way to extol his name that rideth upon the heavens to our help. But,

Thirdly, Chriſt Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, *Becauſe by their forgiveneſs and ſalvation, others hearing of it, will be encouraged the more to come to him for life.*

For the phyſician by curing the moſt deſperate at the firſt, doth not only get himſelf a name, but begets encouragement

ment in the minds of other diſeaſed folks to come to him for help. Hence you read of our Lord, that after, through his tender mercy, he had cured many of great diſeaſes, his fame was ſpread abroad: *They brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſie, and he healed them; and there followed him great multitudes of people from Galilee, and Decapolis, and Jeruſalem, and Judea, and from beyond Jordan*, Mat. 4. 24, 25.

See here, He firſt by working, gets himſelf a fame, a name, and renown, and now men take encouragement, and bring from all quarters their diſeaſed to him, being helped by what they had heard, to believe that their diſeaſed ſhould be healed.

Now, as he did with thoſe outward cures, ſo he does in the proffers of his grace and mercy; he proffers that in the firſt place to the biggeſt ſinners, that others may take heart to come to him to be ſaved. I will give you a ſcripture or two, I mean, to ſhew you that Chriſt by commanding that his mercy ſhould in the firſt place be offered to the biggeſt of ſinners, has a deſign, thereby to encourage and provoke others to come alſo to him for mercy.

God, ſaith Paul, *who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our ſins, hath quickened us together with Chriſt, (by grace ye are ſaved) and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* But why did he do all this? *That in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs towards us thorow Chriſt Jeſus*, Eph. 2. 4, 5, 6, 7.

See, here's a deſign, God lets out his mercy to Epheſus of deſign, even to ſhew to the ages to come, the exceeding riches of his grace in his kindneſs to them thorow Chriſt Jeſus. And why to ſhew by theſe, the exceeding riches of his grace to the ages to come thorow Chriſt Jeſus? But to allure them, and their children alſo to come to him, and to partake of the ſame grace thorow Chriſt Jeſus.

But what was Paul, and the Epheſian-ſinners? (of Paul we will ſpeak anon) Theſe Epheſian-ſinners, they were men dead in ſins, men that walked according to the dictates and motions of the devil, worſhippers of Diana, that effeminate goddeſs: Men far off from God, aliens and ſtrangers to all good things, ſuch as were far off from that, as I ſaid, and conſequently in a moſt deplorable condition. As the Jeruſalem-ſinners were of the higheſt ſort among the Jews, ſo theſe Epheſian ſinners were of the higheſt ſort among the Gentiles, (Epheſ. 2. 1, 2, 3. Acts 19. 35. Epheſ. 2. 11, 12.)

Wherefore as by the Jeruſalem-ſinners, in ſaving them firſt, he had a deſign to provoke others to come to him for mercy, ſo, the ſame deſign is here ſet on foot again, in his calling and converting the Epheſian-ſinners; that in the ages to come he might ſhew the exceeding riches of his grace, ſays he, *in his kindneſs towards us thorow Chriſt Jeſus.* There is yet one hint behind. It is ſaid that God ſaved theſe *For his love.* That is, as I think, for the ſetting forth, for the commendations of his love, for the advance of his love in the hearts and minds of them that ſhould come after. As who ſhould ſay, God has had mercy upon, and been gracious to you, that he might ſhew to others for their encouragement, that they have ground to come to him to be ſaved. When God ſaves one great ſinner, 'tis to encourage another great ſinner to come to him for mercy.

He ſaved the thief, to encourage thieves to come to him for mercy. He ſaved Magdalen, to encourage other Magdalens to come to him for mercy. He ſaved Saul, to encourage Sauls to come to him for mercy, and this Paul himſelf doth ſay, *For this cauſe*, ſaith he, *I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long ſuffering for a pattern to them which ſhould hereafter believe on him to life everlaſting*, 1. Tim. 1. 16.

How plain are the words! Chriſt in ſaving of me, has given to the world a pattern of his grace, that they might ſee, and believe, and come, and be ſaved. That they that are to be born hereafter, might believe on Jeſus Chriſt to life everlaſting.

But what was Paul? Why he tells you himſelf, *I am*, ſays he, *the chief of ſinners*; *I was*, ſays he, *a blaſphemer, a perſecutor, an injurious perſon; but I obtained mercy*, 1 Tim. 1. 14, 15. Ay, that's well for you Paul; but what advantage have we thereby? Oh very much, ſaith he; for, *for this cauſe I obtained mercy*, That in me firſt, Jeſus Chriſt might ſhew all long ſuffering for a pattern to them which ſhall believe on him to life everlaſting.

Thus therefore you ſee that this third reaſon is of ſtrength, namely, That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, becauſe, by their forgiveneſs and ſalvation, others, hearing of it, will be encouraged the more to come to him for mercy.

It may well therefore be ſaid to God, *Thou delighteſt in mercy, and mercy pleaſes thee*, Mich. 7. 18.

But who believes that this was God's deſign in ſhewing mercy of old? Namely, that we that come after might take courage to come to him for mercy? or that Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, to ſtir up others to come to him for life. This is not the manner of Men! O God.

But David ſaw this betimes, therefore he makes this one argument with God, that he would blot out his trangreſſions, that he would forgive his adultery, his murders, and horrible hypocriſy. *Do it, O Lord*, ſaith he, do it, And *then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee*, Pſal. 51. 7, 8, 9, 10, 11, 12, 13.

He knew that the converſion of ſinners would be a work highly pleaſing to God, as being that which he had deſigned before he made mountain or hill: Wherefore he comes, and he ſaith, Save me, O Lord, if thou wilt but ſave me, I will fall in with thy deſign. I will help to bring what ſinners to thee I can. And Lord, I am willing to be made a preacher myſelf, for that I have been a horrible ſinner; wherefore, if thou ſhalt forgive my great tranſgreſſions, I ſhall be a fit man to tell of thy wondrous grace to others. Yea, Lord, I dare promiſe, that if thou wilt have mercy upon me, it ſhall tend to the glory of thy grace, and alſo to the increaſe of thy kingdom; for I will tell it, and ſinners will hear on't. And there is nothing ſo ſuiteth with the hearing ſinner, as mercy: and to be informed, that God is willing to beſtow it upon him. *I will teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.*

Nor will Chriſt Jeſus miſs of his deſign in proffering of mercy in the firſt place to the biggeſt ſinners. You know what work the Lord, by laying hold of the woman of Samaria, made among the people there. They knew that ſhe was a town-ſinner, an adultereſs. Yea, one that after the moſt audacious manner lived in uncleanneſs with a man that was not her huſband. But when ſhe, from a turn upon her heart, went into the city, and ſaid to her neighbours, Come: Oh how they came! how they flocked out of the city to Jeſus Chriſt! *Then they went out of the city, and came to him, and many of the Samaritans* (People perhaps as bad as herſelf) *believed on him, for the ſaying of the woman, which teſtified, ſaying, He told me all that ever I did* (John 4. 39.)

That word, *He told me all that ever I did*, was a great argument with them; for by that they gathered, That tho' he knew her to be vile, yet he did not deſpiſe her, nor refuſe to ſhew how willing he was to communicate his grace unto her; And this fetched over, firſt her, then them.

This woman, as I ſaid, was a Samaritan-ſinner, a ſinner of the worſt complexion. For the Jews abhorred to have ought to do with them (ver. 9.) wherefore none more fit than ſhe to be made one of the decoys of heaven, to bring others of theſe Samaritan wild-fowls under the net of the grace of Chriſt. And ſhe did the work to purpoſe. Many, and many more of the Samaritans believed on him, ver. 40, 41, 42. The heart of man, tho' ſet on ſin, will, when it comes once to a perſuaſion that God is willing to have mercy upon us, incline to come to Jeſus Chriſt for life; Witneſs thoſe turn-a-ways from God, that you alſo read of in Jeremiah; for after they had heard three or four times over, that God had mercy for backſliders, they broke out and ſaid, *Behold, we come unto thee, for thou art the Lord our God.* Or as thoſe in Hoſea did, *For in thee the fatherleſs find mercy.* (Jer. 3. 22. Hoſ. 14. 1, 2, 3.)

Mercy, and the revelation thereof, is the only antidote againſt ſin. 'Tis of a thawing nature: 'twill loſe the heart that is frozen up in ſin: yea, 'twill make the unwilling willing to come to Jeſus Chriſt for life.

Wherefore do you think was it that Jeſus Chriſt told the adulterous woman, and that before ſo many ſinners, *That he had not condemned her*, but to allure her, with them there preſent, to hope to find favour at his hands. (As he alſo ſaith in another place, *I came not to judge, but to ſave the world*) for might they not thence moſt rationally conclude, That if Jeſus Chriſt had rather ſave, than damn an harlot, there was encouragement for them to come to him for mercy.

I heard once a ſtory from a ſoldier, who with his company had laid ſiege againſt a fort, that ſo long as the beſieged were perſuaded their foes would ſhew them no favour, they fought like madmen; but when they ſaw one of their fellows taken, and received to favour, they all came tumbling down from their fortreſs, and delivered themſelves into their enemies hands.

I am perſuaded, did men believe that there is that grace and willingneſs in the heart of Chriſt to ſave ſinners, as the word imports there is, they would come tumbling into his arms: But Satan has blinded their minds, that they cannot ſee this thing. Howbeit the Lord Jeſus has, as I ſaid, that others might take heart and come to him, given out a commandment that mercy ſhould in the firſt place be offered to the biggeſt ſinners. *Begin*, ſaith he, *at Jeruſalem*. And thus I end the third reaſon.

Fourthly, Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, Becauſe that is the way, if they receive it, moſt to weaken the kingdom of ſatan, and to keep it loweſt in every age of the world. The biggeſt ſinners, they are ſatans colonels, and captains, the leaders of his people, and they that moſt ſtoutly make head againſt the Son of God. Wherefore ſore let theſe firſt be conquered, and his kingdom will be weak When Iſhboſheth had loſt his Abner, his kingdom was made weak, nor did he ſit but tottering then upon his throne. So when ſatan loſeth his ſtrong men, them that are mighty to work iniquity, and dexterous to manage others in the ſame, then is his kingdom weak (2 Sam. 3.) Therefore I ſay, Chriſt doth offer mercy in the firſt place to ſuch, the more to weaken his kingdom. Chriſt Jeſus was glad to ſee ſatan fall like lightening from heaven, that is ſuddenly or headlong; and it was, ſurely, by caſting of him out of ſtrong poſſeſſions, and by recovering of ſome notorious ſinners out of his clutches, (Luke 10. 17, 18, 19.)

Samſon, when he would pull down the Philiſtines temple, took hold of the two main pillars of it, and breaking them, down came the houſe. Chriſt came to deſtroy the works of the devil, and to deſtroy by converting grace, as well as by redeeming blood. Now ſin ſwarms and lieth by legions, and whole armies, in the ſouls of the biggeſt ſinners, as in garriſons: wherefore the way, the moſt direct way to deſtroy it, is firſt to deal with ſuch ſinners, by the word of his goſpel, and by the merits of his paſſion.

For example, though I ſhall give you but a homely one: Suppoſe a family to be very louſy, and one or two of the family to be in chief the breeders; the way, the quickeſt way, to clear that family, or at leaſt to weaken the ſo ſwarming of thoſe vermin, is, in the firſt place, to ſweeten the ſkin, head, and cloaths of the chief breeders: and then, though all the family ſhould be apt to breed them, the number of them, and ſo the greatneſs of that plague there, will be the more impaired.

Why, there are ſome people that are in chief the devil's ſin-breeders in the towns and places where they live. The place, town, or family where they live, muſt needs be horribly louſy, and as it were, eaten up with vermin: Now let the Lord Jeſus in the firſt place cleanſe theſe great breeders, and there will be given a nip to thoſe ſwarms of ſins that uſe to be committed in ſuch places throughout the town, houſe, or family where ſuch ſin-breeding perſons uſed to be.

I ſpeak by experience; I was one of theſe louſy ones, one of theſe great ſin-breeders; I infected all the youth of the town where I was born, with all manner of youthful vanities. The neighbours counted me ſo, my practice proved me ſo: wherefore Chriſt Jeſus took me firſt; and taking me firſt, the contagion was much allayed all the town over. When God made me ſigh, they would hearken, and enquiringly ſay, What's the matter with John? They alſo gave their various opinions of me: but as I ſaid, ſin cooled, and failed, as to his full carrier. When I went out to ſeek the bread of life, ſome of them would follow, and the reſt be put into a muſe at home. Yea, almoſt the town, at firſt, at times would go out to hear at the place where I found good: yea, young and old for a while had ſome reformation on them; alſo ſome of them perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an inſtance of poor I; I will come to Manaſſeh the king: So long as he was a ringleading ſinner, the great idolater, and chief for deviliſm, the whole land flowed with wickedneſs: *For he made them to ſin*, and do worſe than the heathen that dwelt round about them, or that was caſt out from before them. But when God converted him, the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will ſay, The king reformed by power. I anſwer, doubtleſs, and by example too; for people obſerve their leaders; as their fathers did, ſo did they, 2 Chron. 33. 2 King. 17. 41.

This therefore is another reaſon, why Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, becauſe that is the beſt way, if they receive it, moſt to weaken the kingdom of ſatan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the hearts of ſome of the moſt notorious in your town, in your family, or country, that this thing would be verified before your faces? It would, it would, to the joy of you that are godly, to the making of hell to ſigh, to the great ſuppreſſing of ſin, the glory of Chriſt, and the joy of the angels of God. And miniſters ſhould therefore, that this work might go on, take advantages to perſwade with the biggeſt ſinners to come into Chriſt, according to my text, and their commiſſions: beginning at Jeruſalem.

Fifthly, Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners. Becauſe ſuch, when converted, are uſually the beſt helps in the church againſt temptations, and fitteſt for the ſupport of the feeble minded there. Hence, uſually, you have ſome ſuch in the firſt plantation of churches; or quickly upon it. Churches would do but ſorrily, if Chriſt Jeſus did not put ſuch converts among them; they are the monuments and mirrors of mercy. The very ſight of ſuch a ſinner in God's houſe, yea, the very thought of him, where the ſight of him cannot be had, is oft-times greatly for the help of the faith of the feeble.

When the churches (ſaid Paul) *that were in Judea, heard this concerning me, that he which*

which perſecuted them in time paſt, now preached the faith which once he deſtroyed. They glorified God in me, Gal. 1, 20, 21, 22, 23, 24.

Glorified God] How is that? Why, they praiſed him, and took courage to believe the more in the mercy of God: for that he had had mercy on ſuch a great ſinner as he. They glorified God [*in me.*] They wondered that grace ſhould be ſo rich, as to take hold of ſuch a wretch as I was; and for my ſake believed in Chriſt the more.

There are two things that great ſinners are acquainted with, when they come to divulge them to the ſaints, that are a great relief to their faith.

1. The conteſts that they uſually have with the devil at their parting with him.

2. Their knowledge of his ſecrets in his workings.

For the Firſt, The biggeſt ſinners have uſually great conteſts with the devil at their partings; and this is an help to ſaints. For ordinary ſaints find afterwards what the vile ones find at firſt; but when at the opening of hearts the one finds himſelf to be as the other, the one is a comfort to the other. The leſſer ſort of ſinners find but little of this, till after they have been ſome time in profeſſion; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the ſame before. For I ſay, he has had it before. Satan is loth to part with a great ſinner. What, my true ſervant (quoth he) my old ſervant, wilt thou forſake me now? Having ſo often ſold thyſelf to me to work wickedneſs, wilt thou forſake me now? Thou horrible wretch, doſt not know, that thou haſt ſinned thy ſelf beyond the reach of grace, and doſt think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a ſinner of the greateſt ſize, and doſt thou look for mercy now? Doſt thou think that Chriſt will foul his fingers with thee?

It is enough to make angels bluſh, ſaith ſatan, to ſee ſo vile a one knock at heaven gates for mercy, and wilt thou be ſo abominably bold to do it? Thus ſatan dealt with me, ſays the great ſinner, when at firſt I came to Jeſus Chriſt. And what did you reply, ſaith the tempted? Why, I granted the whole charge to be true, ſays the other. And what, did you deſpair, or how? No, (ſaith he) I ſaid, I am Magdalen, I am Zacheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Chriſt's murderers: yea, worſe than any of theſe, and yet God was ſo far off from rejecting of me (as I found afterwards) that there was muſick and dancing in his houſe for me, and for joy that I was come home unto him. O bleſſed be God for grace, (ſays the other) for then I hope there is favour for me. Yea, as I told you, ſuch a one is a continual ſpectacle in the church, for every one, to behold God's grace, and wonder by.

Secondly, And as for the ſecrets of ſatan, ſuch as are ſuggeſtions to queſtion the being of God, the truth of his word, and to be annoyed with deviliſh blaſphemies: None more acquainted with theſe than the biggeſt ſinners at their converſion; wherefore thus alſo they are prepared to be helps in the church to relieve and comfort the other.

I might alſo here tell you of the conteſts and battles that ſuch are engaged in, wherein they find the beſettings of ſatan, above any other of the ſaints. At which times ſatan aſſaults the ſoul with darkneſs, fears, frightful thoughts of apparitions; now they ſweat, pant, cry out, and ſtruggle for life.

The angels now come down to behold the fight, and rejoice to ſee a bit of duſt and aſhes to overcome principalities and powers, and might, and dominions. But, as I ſaid, when theſe come a little to be ſettled, they are prepared for helping others, and are great comforts unto them. Their great ſins give great encouragement to the devil to aſſault them, and by theſe temptations Chriſt takes advantage to make them the more helpful to the churches.

The biggeſt ſinner, when he is converted and comes into the church, ſays to them all, by his very coming in, Behold me, all you that are men and women of a low and timorous ſpirit, you whoſe hearts are narrow, for that you never had the advantage to know, becauſe your ſins are few, the largeneſs of the grace of God. Behold, I ſay, in me, the exceeding riches of his grace! I am a pattern ſet forth before your faces, on whom you may look and take heart. This, I ſay, the great ſinner can ſay, to the exceeding comfort of all the reſt.

Wherefore, as I have hinted before, when God intends to ſtock a place with ſaints, and to make that place excellently to flouriſh with the riches of his grace; he uſually begins with the converſion of ſome of the moſt notorious thereabouts, and lays them as an example to allure others, and to build up when they are converted.

It was Paul that muſt go to the Gentiles, becauſe Paul was the moſt outragious of all the apoſtles, in the time of his unregeneracy: Yea, Peter muſt be he that after his horrible fall, was thought fitteſt, when recovered again, to comfort and ſtrengthen his brethren. See Luke 22. 31, 32.

Some muſt be pillars in God's houſe, and if they be pillars of Cedar, they muſt ſtand while they are ſtout and ſturdy ſticks in the foreſt, before they are cut down, and planted or placed there.

No man, when he buildeth his houſe, makes the principal parts thereof, of weak or feeble timber; for how could ſuch bear up the reſt; but of great and able wood. Chriſt Jeſus alſo goeth this way to work, he makes of the biggeſt ſinners, bearers and ſupporters to the reſt. This then may ſerve for another reaſon, why Jeſus Chriſt gives out in commandment, that mercy ſhould in the firſt place be offered to the biggeſt ſinners, Becauſe ſuch when converted, are uſually the beſt helps in the church againſt temptations, and fitteſt for the ſupport of the feeble-minded there.

Sixthly, Another reaſon, why Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, is, becauſe they, when converted, are apt to love him moſt.

This agrees both with ſcripture, and reaſon. Scripture ſays ſo. *To whom much is forgiven, the ſame loveth much. To whom little is forgiven, the ſame loveth little*, Luke 7. 47. Reaſon ſays ſo. For as it would be the unreaſonableſt thing in the world, to render hatred for love, and contempt for forgiveneſs; ſo it would be as ridiculous to think that the reception of a little kindneſs ſhould lay the ſame obligations upon the heart to love, as the reception of a great deal. I would not diſparage the love of Chriſt; I know the leaſt dram of it, when it reaches to forgiveneſs, is great above all the world; but comparatively, there is greater extentions of the love of Chriſt, to one, than to another: He that has moſt ſin, if forgiven, is partaker of the greateſt love, of the greateſt forgiveneſs.

I know alſo, that there are ſome, that from this very doctrine, ſay, *Let us do evil, that good may come*; and that turn the grace of our God into laſciviouſneſs. But I ſpeak not of theſe, theſe will neither be ruled by grace nor reaſon. Grace would teach them, if they knew it, to deny ungodly courſes; and ſo would reaſon too, if it could truly ſenſe the love of God, *Tim.* 2. 11, 12. *Rom.* 11. 1.

Doth it look like what hath any coherence with reaſon or mercy, for a man to abuſe his friend? Becauſe Chriſt died for men, ſhall I therefore ſpit in his face? The bread and water that was given by Eliſha to his enemies, that came into the land of Iſrael to take him, had ſo much influence upon their minds, though heathens, that they returned to their homes without hurting him: Yea, it kept them from coming again in a hoſtile manner into the coaſts of Iſrael, 2 *Kings* 6. 19, 20, 21, 22, 23.

But to forbear to illuſtrate till anon; one reaſon why Chriſt Jeſus ſhews mercy to ſinners, is that he might obtain their love, that he may remove their baſe affections from baſe objects, to himſelf. Now if he loves to be loved a little, he loves to be loved much; but there is not any that are capable of loving much, ſave thoſe that have much forgiven them. Hence it is ſaid of Paul, That he laboured more than them all, to wit, with a labour of love, becauſe he had been by ſin more vile againſt Chriſt than they all, 1 *Cor.* 15. He it was that perſecuted the church of God, and waſted it, *Gal.* 1. 13. He, of them all, was the only raving bedlam againſt the ſaints: *And being exceeding mad*, ſays he, *againſt them, I perſecuted them even to ſtrange cities*, Acts 26. 11.

This raving bedlam, that once was ſo, is he that now ſays, I laboured more than them all; more for Chriſt than them all.

But Paul, what moved thee thus to do? The love of Chriſt, ſays he. It was not I, but the grace of God that was with me. As who ſhould ſay; O grace! It was ſuch grace to ſave me! It was ſuch marvellous grace for God to look down from heaven upon me, and that ſecured me from the wrath to come, that I am captivated with the ſenſe of the riches of it. Hence I act, hence I labour; For how can I otherwiſe do, ſince God not only ſeparated me from my ſins, and companions, but ſeparated all the powers of my ſoul and body to his ſervice? I am therefore prompted on by this exceeding love to labour as I have done; yet not I, but the grace of God with me.

Oh! I ſhall never forget his love, nor the circumſtances under which I was, when his love laid hold upon me. I was going to Damaſcus with letters from the high-prieſt, to make havock of God's people there, as I had made havock of them in other places. Theſe bloody letters was not impoſed upon me. I went to the high-prieſt and deſired them of him, *Acts* 9. 1, 2. And yet he ſaved me! I was one of the men, of the chief men that had a hand in the blood of his martyr Stephen, yet he had mercy on me! When I was at Damaſcus, I ſtunk ſo horribly like a blood-ſucker, that I became a terror to all thereabout. Yea, Ananias (good man) made interceſſion to my Lord againſt me, yet he would have mercy upon me! Yea, joined mercy to mercy, until he had made me a monument of grace. He made a ſaint of me, and perſuaded me that my tranſgreſſions were forgiven me.

When I began to preach, thoſe that heard me were amazed; and ſaid, *Is not this he that deſtroyed them that called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound to the high-prieſt?* Hell doth know that I was a ſinner, Heaven doth know that I was a ſinner; The world alſo knows that I was a ſinner; a ſinner of the greateſt ſize; but I obtained mercy, *Acts* 9. 20, 21.

Shall not this lay obligation upon me? Is not love of the greateſt force to oblige? Is it not ſtrong as death? Cruel as the grave? And hotter than the coals of juniper? Hath it not a moſt vehement flame? Can the waters quench it? Can the floods drown it? I am under the force of it, and this is my continual cry, What ſhall I render to the Lord for all the benefits which he has beſtowed upon me?

Ay! Paul, this is ſomething, thou ſpeakeſt like a man, like a man affected, and carried away with the love and grace of God. Now this ſenſe, and this affection, and this labour, giveth to Chriſt the love that he looks for. But he might have converted twenty little ſinners, and yet not found, for grace beſtowed, ſo much love in them all.

I wonder how far a man might go among the converted ſinners of the ſmaller ſize, before one could find one that ſo much as look any thing this wayward. Where is he that is thus under pangs of love for the grace beſtowed upon him by Jeſus Chriſt? excepting only ſome few; you may walk to the world's end and find none. But, as I ſaid, ſome there are, and ſo there has been in every age of the church, great ſinners, that have had much forgiven them. And they love much upon this account.

Jeſus Chriſt therefore knows what he doth, when he lays hold on the hearts of ſinners of the biggeſt ſize. He knows that ſuch an one will love more than many that have not ſinned half their ſins.

I will tell you a ſtory that I have read of Martha and Mary; the name of the book I have forgot. I mean of the book in which I found the relation; but the thing was thus:

Martha, ſaith my author, was a very holy woman, much like Lazarus, her brother; but Mary was a looſe and wanton creature. Martha did ſeldom miſs good ſermons, and lectures, when ſhe could come at them in Jeruſalem; but Mary would frequent the houſe of ſports, and the company of the vileſt of men for luſt. And though Martha had often deſired that her ſiſter would go with her to hear her preachers: Yea, had often intreated her with tears, to do it, yet could ſhe never prevail; for ſtill Mary would make her excuſe, or reject her with diſdain for her zeal and preciſeneſs in religion.

After Martha had waited long, tried many ways to bring her ſiſter to good, and all proved ineffectual. At laſt, ſhe comes upon her thus: Siſter, quoth ſhe, I pray thee go with me to the temple to day, to hear one preach a ſermon. What kind of preacher, is he, ſaid ſhe? Martha replyed, It is one Jeſus of Nazareth, he is the handſomeſt man that ever you ſaw with your eyes. Oh! he ſhines in beauty, and is a moſt excellent preacher.

Now what does Mary? After a little pauſe, but goes up into her chamber, and with her pins and her clouts, decks up herſelf as fine as her fingers could make her. This done, away ſhe goes, not with her ſiſter Martha, but as much unobſerved as ſhe could, to the ſermon, or rather to ſee the preacher.

The hour and preacher being come, and ſhe having obſerved whereabout the preacher would ſtand, goes and ſets herſelf ſo in the temple, that ſhe might be ſure to have the full view of this excellent perſon. So he comes in, and ſhe looks, and the firſt glimpſe of his perſon pleaſed her. Well, Jeſus addreſſeth himſelf to his ſermon, and ſhe looks earneſtly on him.

Now at that time, ſaith my author, Jeſus preached about the loſt ſheep, the loſt groat, and the prodigal child. And when he came to ſhew what care the ſhepherd took for one loſt ſheep, and how the woman ſwept to find her piece which was loſt, and what joy there was at their finding; ſhe began to be taken by the ears, and forgot what ſhe came about, muſing what the preacher would make of it: But when he came to the application, and ſhewed that by the loſt ſheep was meant a great ſinner: by the ſhepherd's care, was meant God's love for great ſinners; and that by the joy of the neighbours, was ſhewed what joy there was among the angels in heaven over one great ſinner that repenteth; ſhe began to be taken by the heart. And as he ſpake theſe laſt words, ſhe thought he pitched his innocent eyes juſt upon her, and looked as if he ſpake what was now ſaid, to her. Wherefore her heart began to tremble, being ſhaken with affection and fear; then her eyes run down with tears apace; wherefore ſhe was forced to hide her face with her handkerchief, and ſo ſat ſobbing and crying all the reſt of the ſermon.

Sermon being done, up ſhe gets, and away ſhe goes, and withal, enquired where this Jeſus the preacher dined that day? And one told her, at the houſe of Simon the Phariſee. So away goes ſhe, firſt to her chamber, and there ſtrips herſelf of her wanton attire; then falls upon her knees to aſk God forgiveneſs for all her wicked life. This done, in a modeſt dreſs ſhe goes to Simon's houſe, where ſhe finds Jeſus ſat at dinner. So ſhe gets behind him, and weeps, and drops her tears upon his feet like rain, and waſhes them and wipes them with the hair of her head. She alſo kiſſed his feet with her lips, and anointed them with ointment. When Simon the Phariſee perceived what the woman did, and being ignorant of what it was to be forgiven much (for he never was forgiven more than fifty pence.) He began to think within himſelf, that he had been miſtaken about Jeſus Chriſt, becauſe he ſuffered ſuch a ſinner as this woman was, to touch him. Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for ſhe is a town ſinner, (ſo ignorant are all ſelf-righteous men of the way of Chriſt with ſinners.) But leſt Mary ſhould be diſcouraged with ſome clowniſh carriage of this Phariſee, and ſo deſert her good beginnings, and her new ſteps which ſhe now had began to take towards eternal life, Jeſus began thus with Simon. *Simon*, ſaith he, *I have ſomewhat to ſay unto thee. And he ſaith, maſter, ſay on. There was*, ſaid Jeſus, *a certain creditor had two debtors, the one owed him five hundred pence, and the other, fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt.? Simon anſwered and ſaid, I ſuppoſe he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged. And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thy houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head. Thou gaveſt me no kiſs, but this woman, ſince the time I come in, hath not ceaſed to kiſs my feet. My head with oil thou didſt not anoint, but this woman hath anointed my feet with ointment. Wherefore I ſay unto thee, Her ſins which are many, are forgiven, for ſhe loved much; but to whom little is forgiven, the ſame loveth little. And he ſaid unto her, Thy ſins are forgiven*, Luke 7. 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

Thus you have the ſtory. If I come ſhort in any circumſtance, I beg pardon of thoſe that can correct me. It is three or four and twenty years ſince I ſaw the book, yet I have, as far as my memory will admit, given you the relation of the matter. However, Luke, as you ſee, doth here preſent you with the ſubſtance of the whole.

Alas! Chriſt Jeſus has but little thanks for the ſaving of little ſinners. *To whom little is forgiven, the ſame loveth little.* He gets not water for his feet, by his ſaving of ſuch ſinners. There are abundance of dry'd-ey'd Chriſtians in the world, and abundance of dry-ey'd duties too: Duties that never was wetted with the tears of contrition and repentance, nor ever ſweetened with the great ſinners box of ointment. And the reaſon is, ſuch ſinners have not great ſins to be ſaved from; or if they have, they look upon them in the diminiſhing glaſs of the holy law of God. But I rather believe that the profeſſors of our days want a due ſenſe of what they are; for verily, for the generality of them, both before and ſince converſion they have been ſinners of a luſty ſize. But if their eyes be holden, if convictions are not ſhewn, if their knowledge of their ſins is but like to the eye-ſight in twilight, the heart cannot be affected with that grace that has laid hold on the man, and ſo Chriſt Jeſus ſows much, and has little coming in.

Wherefore his way is oft-times to ſtep out of the way, to Jericho, to Samaria, to the country of the Gadareens, to the coaſt of Tyre and Sidon, and alſo to mount Calvary, that he may lay hold of ſuch kind of ſinners as will love him to his liking, Luke 19. 1, to 11. John 4. 3, to 11. Mark 5. 1, to 21. Matt. 15. 21, to 29. Luke 23. 33, to 44.

But thus much for the ſixth reaſon, why Chriſt Jeſus would have mercy offered in the firſt place to the biggeſt ſinners; to wit, becauſe ſuch ſinners when converted, are apt to love him moſt. The Jeruſalem-ſinners were they that out-ſtript, when they were converted, in ſome things, all the churches of the Gentiles. *They were of one heart, and of one ſoul, neither ſaid any of them, that ought of the things that they poſſeſſed was their own; neither was there any among them that lacked, for as many as were poſſeſſors of lands, or houſes, ſold them, and brought the price of the things that were ſold, and laid them down at the apoſtles feet*, &c. Acts 4. 32, 33, 34, 35. Now ſhew me ſuch another pattern if you can. But why did theſe do thus? Oh! they were Jeruſalem-ſinners. Theſe were the men that but a little before, had killed the prince of life, and thoſe to whom he did, that notwithſtanding, ſend the firſt offer of grace and mercy. And the ſenſe of this, took them up betwixt the earth and the heaven, and carried them on in ſuch ways and methods, as could never be trodden by any ſince. They talk of the church of Rome, and ſet her in her primitive ſtate, as a pattern, and mother of churches; when the truth is, they were the Jeruſalem-ſinners, when converts, that out-did all the churches that ever was.

Seventhly, Chriſt Jeſus would have mercy offered in the firſt place to the biggeſt ſinners, becauſe grace, when it is received by ſuch, finds matter to kindle upon more freely then it finds in other ſinners. Great ſinners are like the dry wood, or like great candles which burns beſt and ſhines with biggeſt light. I lay not this down, as I did thoſe reaſons before, to ſhew, that when great ſinners are converted, they will be encouragement to others, though that is true; but to ſhew that Chriſt has a delight to ſee grace, the grace we receive to ſhine. We love to ſee things that bear a good gloſs, yea, we chuſe to buy ſuch kind of matter to work upon, as will, if wrought up to what we intend, caſt that uſtre that we deſire. Candles that burn not bright, we like not; Wood that is green will rather ſmother, and ſputter, and ſmoak, and crack, and flounce, than caſt a brave light and a pleaſant heat. Wherefore great folks care not much, not ſo much for ſuch kind of things, as for them that will better anſwer their ends.

Hence Chriſt deſires the biggeſt ſinner, in him there is matter to work by, to wit, a great deal of ſin; for as by the tallow of the candle, the fire takes occaſion to burn the brighter; ſo by the ſin of the ſoul, grace takes occaſion to ſhine the clearer. Little candles ſhine but little, for there wanteth matter for the fire to work upon; but in the great ſinner, here is more matter for grace to work by. Faith ſhines, when it worketh towards Chriſt, through the ſides of many and great tranſgreſſors, and ſo does love, for that much is forgiven. And what matter can be found in the ſoul for humility to work by ſo well, as by a ſight that I have been, and am an abominable ſinner? And the ſame is to be ſaid of patience, meekneſs, gentleneſs, ſelf-denial, or of any other grace. Grace takes occaſion by the vileneſs of the man, to ſhine the more; even as by the ruggidneſs of a very ſtrong diſtemper or diſeaſe, the virtue of the medicine is beſt made manifeſt. *Where ſin abounds, grace much more abounds*, Rom. 5. 20. A black ſtring makes the neck look whiter; great ſins makes grace burn clear. Some ſay when grace and a good nature meet together, they do make ſhining Chriſtians; but I ſay, when grace and a great ſinner meets, and when grace ſhall ſubdue that great ſinner to itſelf, and ſhall operate after its kind in the ſoul of that great ſinner, then we have a ſhining Chriſtian; Witneſs all thoſe of whom mention was made before.

Abraham was among the idolaters when in the land of Aſſyria, and ſerved idols with his kindred on the other ſide of the flood, Joſ. 24. 2. Gen. 11. 31. But who when called, was there in the world, in whom grace ſhone ſo bright as in him?

The Theſſalonians were idolaters, before the word of God came to them; but when they had received it, they became examples to all that did believe, in Macedonia, and Achaia, 1 Theſ. 1. 6, 7, 8, 9, 10.

God the Father, and Jeſus Chriſt his Son, are for having things ſeen, for having the word of life held forth. They light not a candle that it might be put under a buſhel, or under a bed, but on a candleſtick, that all that come in may ſee the light, Mat. 5. 15. Mar. 4. 21. Luke 8. 16. chap. 11. 33.

And, I ſay, as I ſaid before, in whom is it like ſo to ſhine, as in the ſouls of great ſinners?

When the Jewiſh Phariſees dallied with the goſpel, Chriſt threatened to take it from them, and to give it to the barbarous heathens and idolaters. Why ſo? For they, ſaith he, will bring forth the fruits thereof in their ſeaſon. *Therefore I ſay unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof*, Mat. 21. 41, 42.

I have often marvelled at our youth, and ſaid in my heart, What ſhould be the reaſon that they ſhould be ſo generally at this day debauched as they are! For they are now profane to amazement: And ſometimes I have thought one thing, and ſometimes another: That is, why God ſhould ſuffer it ſo to be. At laſt I have thought of this; How if the God whoſe ways are paſt finding out, ſhould ſuffer it ſo to be now, that he might make of ſome of them the more glorious ſaints hereafter. I know ſin is of the devil, but it cannot work in the world without permiſſion: and if it happens to be as I have thought, it will not be the firſt time that God the Lord, hath caught ſatan in his own deſign. For my part, I believe that the time is at hand, that we ſhall ſee better ſaints in the world, than has been ſeen in it this many a day. And this vileneſs that at preſent does ſo much ſwallow up our youth, is one cauſe of my thinking ſo: For out of them, for from among them, when God ſets to his hand, as of old, you ſhall ſee what penitent ones, what trembling ones, and what admirers of grace, will be found to profeſs the goſpel to the glory of God by Chriſt.

Alas! We are a company of worn-out Chriſtians, our moon is in the wane; we are much more black than white, more dark than light; we ſhine but a little; Grace in the moſt of us, is decayed. But I ſay, when they of theſe debauched ones that are to be ſaved, ſhall be brought in, when theſe that look more like devils than men ſhall be converted to Chriſt, (and I believe ſeveral of them will) then will Chriſt be exalted, grace adored, the word prized, Sion's paths better trodden, and men in the purſuit of their own ſalvation, to the amazement of them that are left behind.

Juſt before Chriſt came into the fleſh, the world was degenerated as it is now; The generality of the men in Jeruſalem were become either high and famous for hypocriſy, or filthy baſe in their lives. The devil alſo was broke looſe in a hideous manner, and had taken poſſeſſion of many: Yea, I believe that there was never generation before nor ſince, that could produce ſo many poſſeſſed with devils, deformed, lame, blind, and infected with monſtrous diſeaſes, as that generation could. But what was the reaſon thereof? I mean the reaſon from God? Why one (and we may ſum up more in that anſwer that Chriſt gave to his diſciples concerning him that was born blind) was, that the works of God

God might be made manifeſt in them, and that the Son of God might be glorified thereby, John 9. 2, 3. chap. 11. 4.

Now if theſe devils and diſeaſes, as they poſſeſſed men then, were to make way and work for an approaching Chriſt in perſon, and for the declaring of his power, why may we not think that now, even now alſo, he is ready to come by his Spirit in the goſpel to heal many of the debaucheries of our age? I cannot believe that grace will take them all, for there are but few that are ſaved: But yet it will take ſome, even ſome of the worſt of men, and make bleſſed ones of them. But O! how theſe ringleaders in vice, will then ſhine in virtue! They will be the very pillars in churches, they will be as an enſign in the land; *The Lord their God ſhall ſave them in that day, as the flock of his people, for they ſhall be as the ſtones of a crown, lift up as an enſign upon the land*, Zech. 9. 16. But who are theſe? Even idolatrous Ephraim, and backſliding Judah, ver. 13.

I know there is ground to fear, that the iniquity of this generation will be purſued with heavy judgments: But that will not hinder what we have ſuppoſed: God took him a glorious church out of bloody Jeruſalem, yea, out of the chief of the ſinners there, and left the reſt to be taken and ſpoiled, and ſold thirty for a penny, in the nations where they were captives. The goſpel working gloriouſly in a place, to the ſeizing upon many of the ringleading ſinners thereof, promiſeth no ſecurity to the reſt, but rather threatneth them with the heavieſt and ſmarteſt judgments; as in the inſtance now given, we have a full demonſtration; but in defending, the Lord will defend his people; and in ſaving, he will ſave his inheritance.

Nor does this ſpeak any great comfort to a decayed and backſliding ſort of Chriſtians, for the next time God rides poſt with his goſpel, he will leave ſuch Chriſtians behind him. But I ſay, Chriſt is reſolved to ſet up his light in the world; yea, he is delighted to ſee his graces ſhine, and therefore he commands that his goſpel ſhould to that end be offered in the firſt place to the biggeſt ſinners; for by great ſins it ſhineth moſt: Therefore he ſaith, *Begin at Jeruſalem*.

Eighthly, and laſtly, Chriſt Jeſus will have mercy to be offered in the firſt place to the biggeſt ſinners; for that by that means the impenitent that are left behind, will be at the judgment the more left without excuſe.

God's word has two edges, it can cut back-ſtroke and fore-ſtroke. If it doth thee no good, it will do thee hurt; 'Tis the ſavour of life unto life to thoſe that receive it, but of death unto death to them that refuſe it, 2 Cor. 2. 15, 16. But this is not all, the tender of grace to the biggeſt ſinners, in the firſt place, will not only leave the reſt, or thoſe that refuſe it, in a deplorable condition, but will alſo ſtop their mouths, and cut off all pretence to excuſe at that day. *If I had not come and ſpoken unto them*, ſaith Chriſt, *they had not had ſin; but now they have no cloak for their ſin*, for their ſin of perſevering in impenitence, Joh. 15. 22.

But what did he ſpeak to them! Why even that which I have told you; to wit, That he has in ſpecial, a delight in ſaving the biggeſt ſinners. He ſpake this in the way of his doctrine, he ſpake this in the way of his practice, even to the pouring out of his laſt breath before them, Luke 23. 34.

Now ſince this is ſo, what can the condemned at the judgment ſay for themſelves, why ſentence of death ſhould not be paſſed upon them? I ſay, what excuſe can they make for themſelves, when they ſhall be aſked why they did not in the day of ſalvation come to Chriſt to be ſaved? Will they have ground to ſay to the Lord, Thou waſt only for ſaving of little ſinners, and therefore becauſe they were great ones, they durſt not come unto him; or that thou hadſt not compaſſion for the biggeſt ſinners, therefore I died in deſpair; will theſe be excuſes for them as the caſe now ſtandeth with them? Is there not every where in God's book a flat contradiction to this, in multitudes of promiſes, of invitations, of examples, and the like? Alas, alas? there will then be there millions of ſouls to confute this plea; ready I ſay, to ſtand up and ſay, O! deceived world, heaven ſwarms with ſuch, as was, when they were in the world, to the full as bad as you.

Now this will kill all plea or excuſe, why they ſhould periſh in their ſins; yea, the text ſays, they ſhall ſee them there: *There ſhall be weeping, when you ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourſelves thruſt out. And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdom of God*, Luke 13. 28, 29. Out of which company it is eaſy to pick ſuch, as ſometimes were as bad people as any now breath on the face of the earth. What think you of the firſt man, by whoſe ſins there are millions now in hell? And ſo I may ſay, what think you of ten thouſand more beſides?

But if the world will not ſtifle and gagg them up, I ſpeak now for amplification ſake, the view of thoſe who are ſaved ſhall.

There comes an inceſtuous perſon to the bar, and pleads that the bigneſs of his ſins was a bar to his receiving the promiſe; But will not his mouth be ſtopt as to that, when Lot and the inceſtuous Corinthian ſhall be ſet before him, Gen. 19. 33, to 37. 1 Cor. 5. 1, 2.

There comes a thief and ſays, Lord! my ſin of theft, I thought, was ſuch as could not be pardoned by thee! But when he ſhall ſee the thief that was ſaved on the croſs, ſtand by, as clothed with beauteous glory, what further can he be able to object? Yea, the Lord will produce ten thouſand of his ſaints at his coming, who ſhall after this manner execute judgment upon all, *and ſo convince all that are ungodly among them, of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him*, Jude 15, 16. And theſe are hard ſpeeches againſt him, To ſay that he was not able or willing to ſave men, becauſe of the greatneſs of their ſins, or to ſay that they were diſcouraged by his word from repentance, becauſe of the heinouſneſs of their offences.

Theſe things, I ſay, ſhall then be confuted: He comes with ten thouſand of his ſaints to confute them, and to ſtop their mouths from making objections againſt their own eternal damnation.

Here is Adam the deſtroyer of the world; here is Lot that lay with both his daughters; here is Abraham that was ſometimes an idolater, and Jacob that was a ſupplanter, and Reuben that lay with his father's concubine, and Judah that lay with his daughter-in-law, and Levi and Simeon that wickedly ſlew the Sechemites; and Aaron that made an idol to be worſhipped, and that proclaimed a religious feaſt unto it. Here is alſo Rahab the harlot, and Bathſheba that bare a baſtard to David. Here is Solomon that great backſlider, and Manaſſeh that man of blood, and a witch. Time would fail to tell you of the woman of Canaan's daughter, of Mary Magdalen, of Matthew the publican, and of Gideon and Sampſon, and many thouſands more.

Alas, alas! I ſay, what will theſe ſinners do, that have, through their unbelief, eclipſed the glorious largeneſs of the mercy of God, and gave way to deſpair of ſalvation becauſe of the bigneſs of their ſins.

For all theſe, though now glorious ſaints in light, were ſometimes ſinners of the biggeſt ſize, who had ſins that were of a notorious hue: Yet now, I ſay, they are in their ſhining and heavenly robes before the throne of God and of the Lamb, bleſſing for ever and ever, that Son of God for their ſalvation, who died for them upon the tree; admiring that ever it ſhould come into their hearts once to think of coming to God by Chriſt: But above all, bleſſing God for granting of them light to ſee thoſe encouragements in his teſtament; without which, without doubt, they had been daunted and ſunk down under guilt of ſin and deſpair, as their fellow ſinners have done.

But now they alſo are all witneſſes for God and for his grace againſt an unbelieving world; for as I ſaid, they ſhall come to convince the world of their ſpeeches, their hard and unbelieving words, that they have ſpoken concerning the mercy of God, and the merits of the paſſion of his bleſſed ſon Jeſus Chriſt.

But will it not, think you, ſtrangely put to ſilence all ſuch thoughts, and words, and reaſonings of the ungodly before the bar of God? doubtleſs it will; yea, and will ſend them away from his preſence alſo, with the greateſt guilt that poſſibly can faſten upon the conſciences of men.

For what will ſting like this? I have through mine own fooliſh, narrow, unworthy, undervaluing thoughts of the love and ability of Chriſt to ſave me, brought myſelf to everlaſting ruin. 'Tis true, I was a horrible ſinner, not one in a hundred did live ſo vile a life as I, but this ſhould not have kept me from cloſing with Jeſus Chriſt: I ſee now that there are abundance in glory that once were as bad as I have been, but they were ſaved by faith, and I am damned by unbelief.

Wretch that I am! why did not I give glory to the redeeming blood of Jeſus? Why did I not humbly caſt my ſoul at his bleſſed foot-ſtool for mercy? Why did I judge of his ability to ſave me by the voice of my ſhallow reaſon, and the voice of a guilty conſcience? Why betook not I myſelf to the holy word of God! Why did I not read and pray that I might underſtand, ſince now I perceive that God ſaid then, *He giveth liberally to them that pray, and upbraideth not*, Jam. 1. 5.

'Tis rational to think, that by ſuch cogitations as theſe the unbelieving world will be torn in pieces before the judgment of Chriſt: Eſpecially thoſe that have lived where they did or might have heard the goſpel of the grace of God. Oh! that ſaying, *It ſhall be more tolerable for Sodom at the judgment, than for them*, will be better underſtood. See Luke 10. 8, 9, 10, 11, 12.

This reaſon therefore ſtandeth faſt; Namely, That Chriſt, by offering mercy in the firſt place to the biggeſt ſinners, now, will ſtop all mouths of the impenitent at the day of judgment, and cut off all excuſe that ſhall be attempted to be made (from the thoughts of the greatneſs of their ſins) why they came not to him.

I have often thought of the day of judgment, and how God will deal with ſinners at that day: And I believe it will be managed with that ſweetneſs, with that equitableneſs, with that excellent righteouſneſs, as to every ſin, and circumſtance, and aggravation thereof, that men that are damned, before the judgment is over, ſhall receive ſuch conviction of the righteous judgment of God upon them and,

and of their deſerts of hell-fire, that they ſhall in themſelves conclude, that there is all the reaſon in the world that they ſhould be ſhut out of heaven, and go to hell-fire; *Theſe ſhall go away into everlaſting fire*, Matt. 25. 46.

Only this will tear them, That they have miſt of mercy and glory, and obtained everlaſting damnation through their unbelief. But it will tear but themſelves, but their own ſouls; they will gnaſh upon themſelves: For in that, mercy was offered to the chief of them in the firſt place, and yet they were damned for rejecting of it: They were damned for forſaking what they had a ſort of propriety in; for, forſaking their own mercy.

And thus much for the reaſons. I will conclude with a word of application.

The APPLICATION.

FIRST, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners; then this ſhews us how to make a right judgment of the heart of Chriſt to men. Indeed we have advantage to gueſs at the goodneſs of his heart, by many things; as by his taking our nature upon him, his dying for us; his ſending his word and miniſters to us, and all that we might be ſaved. But this of beginning to offer mercy to Jeruſalem, is that which heightens all the reſt; for this doth not only confirm to us, that love was the cauſe of his dying for us; but it ſhews us yet more the depth of that love: He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the beſt conditioned ſinners, to thoſe who (though they were weak, and could not but ſin) yet made not a trade of ſinning; To thoſe that ſinned not laviſhingly. There are in the world, as one may call them, the moderate ſinners; the ſinners that mix righteouſneſs with their pollutions; the ſinners that, though they be ſinners, do what on their part lies, (ſome that are blind would think ſo) that they might be ſaved. I ſay, it had been love, great love, if he had died for none but ſuch, and ſent his love to ſuch: But that he ſhould ſend out conditions of peace to the biggeſt of ſinners! yea, that they ſhould be offered to them firſt of all! (for ſo he means when he ſays, *Begin at Jeruſalem.*) This is wonderful! this ſhews his heart to purpoſe, as alſo the heart of God his Father who ſent him to do thus.

There is nothing more incident to men that are awake in their ſouls, than to have wrong thoughts of God; thoughts that are narrow, and that pinch and pen up his mercy to ſcanty and beggarly concluſions, and rigid legal conditions; ſuppoſing that it is rude and an intrenching upon his majeſty, to come ourſelves, or to invite others, until we have ſcraped and waſhed, and rubbed off as much of our dirt from us as we think is convenient, to make us ſomewhat orderly and handſome in his ſight. Such never knew what theſe words meant, *Begin at Jeruſalem.* Yea, ſuch in their hearts have compared the Father and his Son to niggardly rich men whoſe money comes from them like drops of blood. True, ſays ſuch, God has mercy, but he is loth to part with it. You muſt pleaſe him well, if you get any from him: He is not ſo free as many ſuppoſe, nor is he ſo willing to ſave as ſome pretended goſpellers imagine: But I aſk ſuch, If the Father and Son be not unſpeakably free to ſhew mercy, why was this clauſe put into our commiſſion to preach the goſpel? Yea, why did he ſay, *Begin at Jeruſalem?* For when men, through the weakneſs of their wits, have attempted to ſhew other reaſons why they ſhould have the firſt proffer of mercy, yet I can prove (by many undeniable reaſons) that they of Jeruſalem (to whom the apoſtles made the firſt offer, according as they were commanded) were the biggeſt ſinners that ever did breath upon the face of God's earth (ſet the unpardonable ſin aſide) upon which my doctrine ſtands like a rock, That Jeſus the Son of God would have mercy in the firſt place offered to the biggeſt ſinners: And if this doth not ſhew the heart of the Father and the Son to be infinitely free in beſtowing forgiveneſs of ſins, I confeſs myſelf miſtaken.

Neither is there, ſet this aſide, another argument like it, to ſhew us the willingneſs of Chriſt to ſave ſinners; For, as was ſaid before, all the reſt of the ſigns of Chriſt's mercifulneſs might have been limitted to ſinners that are ſo and ſo qualified; but when he ſays, *Begin at Jeruſalem*, the line is ſtretched out to the utmoſt, no man can imagine beyond it, and it is folly here to pinch and pare, to narrow, and ſeek to bring it within ſcanty bounds, for he plainly ſaith, *Begin at Jeruſalem.* The biggeſt ſinner, is the biggeſt ſinner; the biggeſt is the Jeruſalem ſinner.

It is true, he ſaith that *repentance and remiſſion of ſins muſt go together*; but yet remiſſion is ſent to the chief, the Jeruſalem ſinner; nor doth repentance leſſen at all the Jeruſalem ſinner's crimes; it diminiſheth none of his ſins, nor cauſes that there ſhould be ſo much as half a one the fewer: It only puts a ſtop to the Jeruſalem ſinner's courſe, and makes him willing to be ſaved freely by grace; and for time to come to be governed by that bleſſed word, that has brought the tidings of good things to him.

Beſides, no man ſhews himſelf willing to be ſaved that repenteth not of his deeds, for he that goes on ſtill in his treſpaſſes declares that he is reſolved to purſue his own damnation further.

Learn then to judge of the largeneſs of God's heart, and of the heart of his Son Jeſus Chriſt, by the word: Judge not thereof by feeling, nor by the reports of thy conſcience; conſcience is often-times here befooled and made to go quite beſides the word: It was judging without the word that made David ſay, I am caſt off from God's eyes, and ſhall periſh one day by the hand of Saul, *Pſal.* 31. 22. 1 *Sam.* 27. 1.

The word had told him another thing; namely, that he ſhould be king in his ſtead. Our text ſays alſo, that Jeſus Chriſt bids preachers in their preaching repentance and remiſſion of ſins, *Begin firſt at Jeruſalem*; Thereby declaring moſt truly, the infinite largeneſs of the merciful heart of God and his Son, to the ſinful children of men.

Judge thou, I ſay therefore of the goodneſs of the heart of God and his Son, by this text, and by other of the ſame import; ſo ſhalt thou not diſhonour the grace of God, nor needleſly fright thyſelf, nor give away thy faith, nor gratify the devil, nor loſe the benefit of his word: I ſpeak now to weak believers.

Secondly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners, to the Jeruſalem ſinners? Then by this alſo, you muſt learn to judge of the ſufficiency of the merits of Chriſt; not that the merits of Chriſt can be comprehended, for that they are beyond the conceptions of the whole world, being called, The unſearchable riches of Chriſt; but yet they may be apprehended to a conſiderable degree. Now the way to apprehend them moſt, is to conſider what offers, after his reſurrection, he makes of his grace to ſinners; for to be ſure he will not offer beyond the virtue of his merits; becauſe as grace is the cauſe of his merits, ſo his merits are the baſis and bounds, upon and by which his grace ſtands good, and is let out to ſinners. Doth he then command that his mercy ſhould be offered in the firſt place to the biggeſt ſinners? It declares that there is ſufficiency in his blood to ſave the biggeſt ſinners. The blood of Jeſus Chriſt cleanſeth from all ſin. And again, *Be it known unto you men and brethren, That through this man* (this man's merits) *is preached to you the forgiveneſs of ſins, and by him all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes*, Acts 13. 38.

Obſerve then thy rule to make judgment of the ſufficiency of the bleſſed merits of thy Saviour; if he had not been able to have reconciled the biggeſt ſinners to his father by his blood, he would not have ſent to them; have ſent to them in the firſt place the doctrine of remiſſion of ſins; for remiſſion of ſins is through faith in his blood: We are juſtified freely by the grace of God, through the redemption that is in the blood of Chriſt. Upon the ſquare, as I may call it, of the worthineſs of the blood of Chriſt, grace acts, and offers forgiveneſs of ſin to men, *Epheſ.* 1. 7. *chap.* 2. 13, 14. *Coloſ.* 1. 20, 21, 22.

Hence therefore we muſt gather, That the blood of Chriſt is of infinite value, for that he offereth mercy to the biggeſt of ſinners: Nay further, ſince he offereth mercy in the firſt place to the biggeſt ſinners; conſidering alſo that this firſt act of his, is that which the world will take notice of, and expect it ſhould be continued unto the end; Alſo it is a diſparagement to a man that ſeeks his own glory in what he undertakes, to do that for a ſpurt, which he cannot continue and hold out in: This is our Lord's own argument, *He began to build*, ſaith he, *but was not able to finiſh*, Luke 14. 28, 29, 30.

Shouldeſt thou hear a man ſay, I am reſolved to be kind to the poor, and ſhould begin giving with handfuls of guineas, you would conclude that either he is wonderful rich, or muſt ſtraighten his hand, or will ſoon be at the bottom of his riches. Why this is the caſe, Chriſt at his reſurrection gave it out that he would be good to the world; and firſt ſends to the biggeſt ſinners, with an intent to have mercy on them. Now the biggeſt ſinners cannot be ſaved but by abundance of grace, it is not a little that will ſave great ſinners, *Rom.* 5. 17. And I ſay again, ſince the Lord Jeſus mounts thus high at the firſt, and ſends to the Jeruſalem ſinners, that they may come firſt to partake of his mercy; it follows that either he has unſearchable riches of grace and worth in himſelf, or elſe he muſt ſtraighten his hand, or his grace and merits will be ſpent before the world's at an end. But let it be believed, as ſurely as ſpoken, he is ſtill as full as ever! He is not a jot the poorer for all the forgiveneſſes that he has given away to great ſinners; Alſo he is ſtill as free as at firſt, for he never yet called back this word, *Begin at the Jeruſalem ſinners.* And as I ſaid, ſince his grace extended according to the worth of his merits; I conclude, that there is the ſame virtue in his merits to ſave now, as there was at the very beginning.

O the riches of the grace of Chriſt! Oh the riches of the blood of Chriſt!

Thirdly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners, Then here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world; yet to come to him.

There is a people that therefore fear leſt they ſhould be rejected of Jeſus Chriſt, becauſe

cauſe of the greatneſs of their ſins; when as you ſee here, ſuch are ſent to, ſent to by Jeſus Chriſt to come to him for mercy, *Begin at Jeruſalem:* Never did one thing anſwer another more fitly in this world, than this text fitteth ſuch kind of ſinners. As face anſwereth face in a glaſs, ſo this text anſwereth the neceſſities of ſuch ſinners. What can a man ſay more, but that he ſtands in the rank of the biggeſt ſinners; let him ſtretch himſelf whether he can, and think of himſelf to the utmoſt, he can but conclude himſelf to be one of the biggeſt ſinners: And what then? Why the text meets him in the very face, and ſaith, Chriſt offereth mercy to the biggeſt ſinners, to the very Jeruſalem ſinners. What more can be objected? Nay, he doth not only offer to ſuch his mercy, but to them it is commanded to be offered in the firſt place; *Begin at Jeruſalem.* Preach repentance and remiſſion of ſins among all nations, *beginning at Jeruſalem.* Is not here encouragement for thoſe that think, for wicked hearts and lives, they have not their fellows in the world?

Objection. But I have a heart as hard as a rock.

Anſw. Well, but this doth but prove thee a bigger ſinner.

Object. But my heart continually frets againſt the Lord.

Anſw. Well, this doth but prove thee a bigger ſinner.

Object. But I have been deſperate in ſinful courſes.

Anſw. Well, ſtand thou with the number of the biggeſt ſinners.

Object. But my grey head is found in the way of wickedneſs.

Anſw. Well, thou art in the rank of the biggeſt ſinners.

Object. But I have not only a baſe heart, but I have lived a debauched life.

Anſw. Stand thou alſo among thoſe that are called the biggeſt ſinners. And what then? Why the text ſwoops you all; you cannot object yourſelves beyond the text: It has a particular meſſage to the biggeſt ſinners. I ſay, it ſwoops you all.

Object. But I am a reprobate.

Anſw. Now thou talkeſt like a fool, and of that thou underſtandeſt not: No ſin, but the ſin of final impenitence, can prove a man a reprobate. And I am ſure thou haſt not arrived as yet unto that; therefore thou underſtandeſt not what thou ſayeſt, and makeſt groundleſs concluſions againſt thyſelf. Say thou art a ſinner, and I will hold with thee. Say thou art a great ſinner, and I will ſay ſo too. Yea, ſay thou art one of the biggeſt ſinners and ſpare not, for the text yet is beyond thee, is yet betwixt hell and thee; *Begin at Jeruſalem,* has yet a ſmile upon thee: And thou talkeſt as if thou waſt a reprobate, and that the greatneſs of thy ſins do prove thee ſo to be; when yet they of Jeruſalem were not ſuch, whoſe ſins I dare ſay, were ſuch, both for bigneſs and heinouſneſs, as thou art not capable of committing beyond them; unleſs now, after thou haſt received conviction that the Lord Jeſus is the only Saviour of the world, thou ſhouldeſt wickedly and deſpitefully turn thyſelf from him, and conclude he is not to be truſted to for life, and ſo crucify him for a cheat afreſh. This I muſt confeſs, will bring a man under the black rod, and ſet him in danger of eternal damnation, *Heb.* 6. 6. *chap.* 10. 29. This is trampling under foot the Son of God, and counting his blood an unholy thing. This did they of Jeruſalem; but they did it ignorantly in unbelief, and ſo were yet capable of mercy. But to do this againſt profeſſed light, and to ſtand to it, puts a man beyond the text indeed, *Acts* 3. 14, 15, 16, 17. 1 *Tim.* 1. 13.

But I ſay, what is this to him, that would fain be ſaved by Chriſt? His ſins did, as to greatneſs, never yet reach to the nature of the ſins that the ſinners intended by the text, had made themſelves guilty of. He that would be ſaved by Chriſt, has an honourable eſteem of him, but they of Jeruſalem preferred a murderer before him; but as for him, they cried, away, away with him, it is not fit that he ſhould live. Perhaps thou wilt object, That thyſelf haſt a thouſand times preferred a ſtinking luſt before him. I anſwer, Be it ſo, it is but what is common to men to do; nor doth the Lord Jeſus make ſuch a fooliſh life a bar to thee, to forbid thy coming to him, or a bond to his grace, that it might be kept from thee; but admits of thy repentance, and offereth himſelf unto thee freely, as thou ſtandeſt among the Jeruſalem ſinners.

Take therefore encouragement, man, mercy is, by the text, held forth to the biggeſt ſinners. Yea, put thyſelf into the number of the worſt by reckoning, that thou mayeſt be one of the firſt, and mayeſt not be put off till the biggeſt ſinners are ſerved: For the biggeſt ſinners are firſt invited; conſequently, if they come, they are like to be the firſt that ſhall be ſerved. It was ſo with Jeruſalem; Jeruſalem ſinners were they that was firſt invited, and thoſe of them that came firſt (and there came three thouſand of them the firſt day they were invited, how many came afterwards, none can tell) they were firſt ſerved.

Put in thy name, man, among the biggeſt, leſt thou art made to wait till they are ſerved. You have ſome men that think themſelves very cunning, becauſe they put up their names in their prayers, among them that feign it, ſaying, God, I thank thee, I am not ſo bad as the worſt. But believe it, if they be ſaved at all, they ſhall be ſaved in the laſt place. The firſt in their own eyes ſhall be ſaved laſt, and the laſt, or worſt, ſhall be firſt. The text inſinuates it: *Begin at Jeruſalem*; and reaſon backs it, for they have moſt need. Behold ye therefore, how God's ways are above ours; we are for ſerving the worſt laſt, God is for ſerving the worſt firſt. The man at the pool, that to my thinking, was longeſt in his diſeaſe, and moſt helpleſs as to his cure, was firſt healed, yea, he only was healed; for we read that Chriſt healed him, but we read not then that he healed one more there, John 5. 1, to 10.

Wherefore if thou wouldeſt ſooneſt be ſerved, put in thy name among the very worſt of ſinners. Say, when thou art upon thy knees, Lord! here is a Jeruſalem-ſinner! a ſinner of the biggeſt ſize! one whoſe burthen is of the greateſt bulk and heavieſt weight! one that cannot ſtand long without ſinking into hell, without thy ſupporting hand! *Be not thou far from me, O Lord: O my ſtrength, haſte thou to help me.*

I ſay, put in thy name with Magdalen, with Manaſſeh, that thou may'ſt fare as the Magdalen and the Manaſſeh-ſinners do. The man in the goſpel made the deſperate condition of his child, an argument with Chriſt to haſte his cure: *Sir, come down,* ſaith he, *e're my child die*, Joh. 4. 49. And Chriſt regarded his haſte, ſaying, *Go thy way, thy ſon liveth*, ver. 50. Haſte requires haſte. David was for ſpeed; deliver me ſpeedily; hear me ſpeedily, anſwer me ſpeedily, Pſal. 31. 2. Pſal. 69. 17. Pſal. 102. 2. But why ſpeedily, I am in the net, I am in trouble, my days conſume like ſmoak, Pſal. 31. 4. Pſal. 69. 17. Pſal. 102. 3. Deep calleth unto deep, neceſſity calls for help; great neceſſity for preſent help.

Wherefore I ſay, be ruled by me in this matter; feign not thyſelf another man, if thou haſt been a filthy ſinner, but go in thy colours to Jeſus Chriſt, and put thyſelf among the moſt vile, and let him alone to put thee among the children, Jer. 3. 19. Confeſs all that thou knoweſt of thyſelf; I know thou wilt find it hard work to do thus; eſpecially if thy mind be legal; but do it, leſt thou ſtay, and be deferred with the little ſinners, until the great ones have had their alms. What do you think David intended when he ſaid, his wounds ſtunk and were corrupted, but to haſten God to have mercy upon him, and not to defer his cure. *Lord*, ſays he, *I am troubled, I am bowed down greatly, I go mourning all the day long, I am feeble, and ſore broken, by reaſon of the diſquietment of my heart*, Pſal. 38. 3, 4, 5, 6, 7.

David knew what he did by all this, he knew that his making the worſt of his caſe, was the way to ſpeedy help, and that a feigning and diſſembling the matter with God, was the next way to a demurr, as to his forgiveneſs.

I have one thing more to offer for thy encouragement who deemeſt thyſelf one of the biggeſt ſinners: And that is, Thou art as it were, called by thy name, in the firſt place, to come in for mercy. Thou man of Jeruſalem, hearken to thy call; Men do ſo in courts of judicature, and preſently cry out, Here, Sir; and then they ſhoulder and crowd, and ſay, Pray give way, I am called into the court. Why this is thy caſe, thou great, thou Jeruſalem-ſinner; be of good cheer, he calleth thee, Mark 10. 46, 47, 48, 49. Why ſitteſt thou ſtill? ariſe: why ſtandeſt thou ſtill? Come man, Thy call ſhould give thee authority to come. *Begin at Jeruſalem*, is thy call and authority to come; Wherefore up and ſhoulder it, man; Say, Stand away devil, Chriſt calls me, ſtand away unbelief, Chriſt calls me: Stand away all ye my diſcouraging apprehenſions, for my Saviour calls me to him to receive of his mercy. Men will do thus, as I ſaid, in courts below: and why ſhouldſt not thou approach thus to the court above. The Jeruſalem-ſinner is firſt in thought, firſt in commiſſion, firſt in the record of names, and therefore ſhould give attendance with expectation, that he is firſt to receive mercy of God.

Is not this an encouragement to the biggeſt ſinners to make their application to Chriſt for mercy. *Come unto me all ye that labour and are heavy laden*, doth alſo confirm this thing, that is, that the biggeſt ſinner, and he that has the biggeſt burden, is he who is firſt invited. Chriſt pointeth over the heads of thouſands, as he ſits on the throne of grace, directly to ſuch a man; and ſays, bring in hither the maimed, the halt, and the blind; Let the Jeruſalem-ſinner that ſtands there behind, come to me. Wherefore ſince Chriſt ſays come, to thee, let the angels make a lane, and let all men give place, that the Jeruſalem-ſinner may come to Jeſus Chriſt, for mercy.

Fourthly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? Then come thou profane wretch, and let me a little enter into an argument with thee: Why wilt thou not come to Jeſus Chriſt, ſince thou art a Jeruſalem-ſinner? How canſt thou find in thy heart to ſet thyſelf againſt grace, againſt ſuch grace as offereth mercy to thee? What ſpirit poſſeſſeth thee, and holds thee back from a ſincere cloſure with thy Saviour? Behold God groaningly complains of thee, ſaying, *But Iſrael would none of me. When I called, none did anſwer*, Pſal. 81. 11. Iſa. 66. 4.

Shall God enter this complaint againſt thee? Why doſt thou put him off? Why doſt thou ſtop thine ear? Canſt thou defend thyſelf? When thou art called to an account for thy neglects of ſo great ſalvation,

vation, what canſt thou anſwer? or doeſt thou think thou ſhalt eſcape the judgment? *Heb.* 2. 3.

No more ſuch Chriſts! There will be no more ſuch Chriſts, ſinner! Oh, put not the day, the day of grace, away from thee! if it be once gone, it will never come again, ſinner.

But what is it that has got thy heart, and that keeps it from thy Saviour? *Who in the heavens can be compared unto the Lord? Who among the ſons of the mighty can be likened unto the Lord?* Pſal. 89. 6. Haſt thou, thinkeſt thou, found any thing ſo good as Jeſus Chriſt? Is there any among thy ſins, thy companions, and fooliſh delights, that like Chriſt, can help thee in the day of thy diſtreſs? Behold the greatneſs of thy ſins cannot hinder; let not the ſtubbornneſs of thy heart hinder thee, ſinner.

Objection. But I am aſhamed.

Anſw. Oh! Do not be aſhamed to be ſaved, ſinner.

Object. But my old companions will mock me.

Anſw. Oh! Do not be mocked out of eternal life, ſinner.

Thy ſtubbornneſs affects, afflicts the heart of thy Saviour. Careſt thou not for this? Of old, He beheld the city, and wept over it. Canſt thou hear this, and not be concerned? *Luke* 19. 41, 42. Shall Chriſt weep to ſee thy ſoul going on to deſtruction, and wilt thou ſport thyſelf in that way? Yea, ſhall Chriſt, that can be eternally happy without thee, be more afflicted at the thoughts of the loſs of thy ſoul, than thyſelf, who art certainly eternally miſerable if thou neglecteſt to come to him.

Thoſe things that keep thee and thy Saviour, on thy part, aſunder, are but bubbles; the leaſt prick of an affliction, will let out, as to thee, what now thou thinkeſt is worth the venture of heaven to enjoy.

Haſt thou not reaſon? Canſt thou not ſo much as once ſoberly think of thy dying hour? or of, whither thy ſinful life will drive thee then? Haſt thou no conſcience? or having one, is it rocked ſo faſt aſleep by ſin, or made ſo weary with an unſucceſsful calling upon thee, that it is laid down, and cares for thee no more? poor man, thy ſtate is to be lamented. Haſt no judgment? Art not able to conclude, that to be ſaved, is better than to burn in hell; and that eternal life, with God's favour, is better than a temporal life in God's diſpleaſure? Haſt no affection but what is brutiſh? what, none at all? No affection for the God that made thee? What, none for his loving ſon that has ſhewed his love, and died for thee? Is not heaven worth thy affection? O poor Man! which is ſtrongeſt thinkeſt thou, God or thee? If thou art not able to overcome him, thou art a fool for ſtanding out againſt him; *Mat.* 5. 25, 26. *It is a fearful thing to fall into the hands of the living God.* He will gripe hard, his fiſt is ſtronger than a lion's paw; take heed of him, he will be angry if you deſpiſe his Son; and will you ſtand guilty in your treſpaſſes, when he offereth you his grace and favour? *Exod.* 34. 6, 7. *Heb.* 10. 29, 30, 31.

Now we come to the text, *Beginning at Jeruſalem.* This text, though it be now one of the brighteſt ſtars that ſhineth in the bible, becauſe there is in it, as full, if not the fulleſt offer of grace that can be imagined, to the ſons of men; yet to them that ſhall periſh from under this word, even this text will be to ſuch, one of the hotteſt coals in hell.

This text therefore will ſave thee, or ſink thee: there is no ſhifting of it: If it ſaves thee, it will ſet thee high; if it ſinks thee, it will ſet thee low.

But, I ſay, Why ſo unconcerned? Haſt no ſoul? Or doſt think thou mayeſt loſe thy ſoul, and ſave thyſelf? Is it not pity, had it otherwiſe been the will of God, that ever thou waſt made a man, for that thou ſetteſt ſo little by thy ſoul?

Sinner, Take the invitation; thou art called upon to come to Chriſt: Nor art thou called upon but by order from the Son of God, though thou ſhouldeſt happen to come of the biggeſt ſinners: For he has bid us offer mercy, as to all the world in general, ſo in the firſt place, to the ſinners of Jeruſalem; or to the biggeſt ſinners.

Fifthly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners, Then this ſhews how unreaſonable a thing it is, for men to deſpair of mercy. For thoſe that preſume, I ſhall ſay ſomething to them afterward.

I now ſpeak to them that deſpair.

There are four ſorts of deſpair. There is the deſpair of devils; There is the deſpair of ſouls in hell; There is the deſpair that is grounded upon men's deficiency; And there is the deſpair that they are perplexed with that are willing to be ſaved, but are too ſtrongly born down with the burthen of their ſins.

The deſpair of devils, the damned's deſpair, and that deſpair that a man has of attaining of life, becauſe of his own deficiency, are all unreaſonable. Why ſhould not devils and damned ſouls deſpair? Yea, Why ſhould not man deſpair of getting to heaven by his own abilities? I therefore am concerned only with the fourth ſort of deſpair, to wit, with the deſpair of thoſe that would be ſaved, but are too ſtrongly born down with the burden of their ſins.

I ſay therefore, to thee that art thus, And why deſpair? Thy deſpair, if it was reaſonable, ſhould flow from thee, becauſe found in the land that is beyond the grave, or becauſe thou certainly knoweſt that Chriſt will not, or cannot ſave thee.

But for the firſt, thou art yet in the land of the living; and for the ſecond, thou haſt ground to believe the quite contrary; Chriſt is able to ſave to the uttermoſt, them that come to God by him; and if he were not willing, he would not have commanded that mercy in the firſt place ſhould be offered to the biggeſt ſinners. Beſides, he hath ſaid, *And let him that is a-thirſt come, and whoſoever will, let him take the water of life freely*; that is, with all my heart. What ground now is here for deſpair? If thou ſayeſt, The number and burden of my ſins. I anſwer, nay: That is rather a ground for faith; becauſe ſuch an one above all others, is invited by Chriſt to come unto him, yea, promiſed reſt and forgiveneſs if they come, *Mat.* 11. 28. What ground then to deſpair? Verily none at all. Thy deſpair then is a thing unreaſonable, and without footing in the word.

But I have no experience of God's love, God hath given me no comfort, or ground of hope, though I have waited upon him for it many a day.

Thou haſt experience of God's love for that he has opened thine eyes to ſee thy ſins: and for that he has given thee deſires to be ſaved by Jeſus Chriſt. For by thy ſenſe of ſin thou art made to ſee thy poverty of ſpirit, and that has laid thee under a ſure ground to hope that heaven ſhall be thine hereafter.

Alſo thy deſires to be ſaved by Chriſt, has put thee under another promiſe, ſo there is two to hold thee up in them, tho' thy preſent burden be never ſo heavy, *Mat.* 5. 3, 6. As for what thou ſayeſt, as to God's ſilence to thee, perhaps he has ſpoken to thee once or twice already, but thou haſt not perceived it, *Job* 33. 14, 15.

However thou haſt Chriſt crucified, ſet forth before thine eyes in the bible, and an invitation to come unto him, though thou be a Jeruſalem ſinner, though thou be the biggeſt ſinner; and ſo no ground to deſpair. What if God will be ſilent to thee, is that ground of deſpair? Not at all, ſo long as there is a promiſe in the bible that God will in no wiſe caſt away the coming ſinner, and ſo long as he invites the Jeruſalem ſinner to come unto him, *John* 6. 37.

Build not therefore deſpair upon theſe things, they are no ſufficient foundations for it, ſuch plenty of promiſes being in the bible; and ſuch a diſcovery of his mercy to great ſinners of old, eſpecially ſince we have withal a clauſe in the commiſſion given to miniſters to preach, that they ſhould begin with the Jeruſalem ſinners in their offering of mercy to the world.

Beſides, God ſays, *They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings like eagles*; but perhaps it may be long firſt. *I waited long*, ſaith David, *and did ſeek the Lord*, and at length his cry was heard: Wherefore he bids his ſoul wait on God, and ſays, for it is good ſo to do before thy ſaints, *Pſalm* 40. 1. *Pſalm* 62. 5. *Pſalm* 52. 9.

And what if thou waiteſt upon God all thy days? Is it below thee? And what if God will croſs his book, and blot out the hand-writing that is againſt thee, and not let thee know it as yet? Is it fit to ſay unto God, Thou art hard hearted? Deſpair not. Thou haſt no ground to deſpair, ſo long as thou liveſt in this world. It is a ſin to begin to deſpair before one ſets his foot over the threſhold of hell gates. For them that are there, let them deſpair and ſpare not; but as for thee, thou haſt no ground to do it. What! Deſpair of bread, in a land that is full of corn! Deſpair of mercy when our God is full of mercy! Deſpair of Mercy, when God goes about by his miniſters, beſeeching of ſinners to be reconciled unto him! 2 *Cor.* 5. 18, 19, 20.

Thou ſcrupulous fool, where canſt thou find that God was ever falſe to his promiſe, or that he ever deceived the ſoul that ventured itſelf upon him? He often calls upon ſinners to truſt him, though they walk in darkneſs and have no light, *Iſa.* 50. 10.

They have his promiſe and oath for their ſalvation, that flee for refuge to the hope ſet before them, *Heb.* 6. 17, 18.

Deſpair! When we have a God of mercy, and a redeeming Chriſt alive! For ſhame forbear: Let them deſpair that dwell where there is no God, and that are confined to thoſe chambers of death, which can be reached by no redemption.

A living man deſpair! When he is chid for murmuring and complaining! *Lam.* 3. 39. Oh! ſo long as we are where promiſes ſwarm, where mercy is proclaimed, where grace reigns, and where Jeruſalem ſinners are privileged with the firſt offer of mercy, it is a baſe thing to deſpair!

Deſpair undervalues the promiſe, undervalues the invitation, undervalues the proffer of grace. Deſpair undervalues the ability of God the Father, and the redeeming blood of Chriſt his Son: Oh unreaſonable deſpair!

Deſpair makes man God's judge; it is a controuler of the promiſe, a contradicter of Chriſt in his large offers of mercy: And one that undertakes to make unbelief the great manager of our reaſon and judgment, in determining about what God can and will do for ſinners.

Deſpair! It is the devil's fellow, the

devil's maſter; yea, the chains with which he is captivated and held under darkneſs for ever: And to give way thereto in a land, in a ſtate and time that flows with milk and honey, is an uncomely thing.

I would ſay to my ſoul; O my ſoul! this is not the place of deſpair, this is not the time to deſpair in: As long as mine eyes can find a promiſe in the bible; as long as there is the leaſt mention of grace, as long as there is a moment left me of breath or life in this world; ſo long will I wait or look for mercy; ſo long will I fight againſt unbelief and deſpair.

This is the way to honour God and Chriſt: this is the way to ſet the crown on the promiſe: this is the way to welcome the invitation and inviter; and this is the way to thruſt thyſelf under the ſhelter and protection of the word of grace. Never deſpair ſo long as our text is alive, for that doth ſound it out. That mercy by Chriſt is offered in the firſt place to the biggeſt ſinner.

Deſpair is an unprofitable thing, 'twill make a man weary of waiting upon God, 2 King. 6. 33. 'Twill make a man forſake God, and ſeek his heaven in the good things of this world, Gen. 4. 13, to 18. 'Twill make a man his own tormenter, and flounce and fling like a wild beaſt in a net, Iſa. 51. 20.

Deſpair! It drives a man to the ſtudy of his own ruin, and brings him at laſt to be his own executioner, 2 Sam. 17. 23. Matt. 27. 3, 4, 5.

Beſides, I am perſuaded alſo, that deſpair is the cauſe that there are ſo many that would fain be atheiſts in the world: For becauſe they have entertained a conceit that God will never be merciful to them; therefore they labour to perſuade themſelves that there is no God at all, as if their miſbelief would kill God, or cauſe him to ceaſe to be. A poor ſhift for an immortal ſoul, for a ſoul who liketh not to retain God in its knowledge! If this be the beſt that deſpair can do, let it go, man; and betake thy ſelf to faith, to prayer, to wait for God, and to hope, in deſpight of ten thouſand doubts. And for thy encouragement, take yet (as an addition to what has already been ſaid) theſe following ſcriptures; *The Lord takes pleaſure in them that fear him, in them that hope in his mercy*, Pſal. 147. 11.

Whence note, They fear not God, that hope not in his mercy. Alſo, God is angry with them that hope not in his mercy; for he only taketh pleaſure in them that hope. He that believeth, or hath received his teſtimony, *hath ſet to his ſeal that God is true*, Joh. 3. 33. But he that receiveth it not, hath made him a liar, and that is a very unworthy thing, 1 John 5. 10, 11. *Let the wicked forſake his ways, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly multiply pardons*, Iſa. 55. 7. Perhaps thou art weary of thy ways, but art not weary of thy thoughts; of thy unbelieving and deſpairing thoughts: Now God alſo would have thee caſt away theſe thoughts, as ſuch which he deſerveth not at thy hands, For he will have mercy upon thee, and he will abundantly pardon.

O fools! and ſlow of heart to believe all that the prophets have ſpoken, Luke 24. 25. Mark you here, ſlowneſs to believe is a piece of folly. Ay! but ſayeſt thou, I do believe ſome, and I believe what can make againſt me. Ay, but ſinner, Chriſt Jeſus here calls thee fool for not believing all. Believe all, and deſpair if thou canſt. He that believes all, believes that text that ſaith, Chriſt would have mercy preached firſt to the Jeruſalem ſinners. He that believeth all, believeth all the promiſes and conſolations of the word; and the promiſes and conſolations of the word, weigh heavier than do all the curſes and threatnings of the law. And mercy rejoiceth againſt judgment. Wherefore believe all, and mercy will to thy conſcience, weigh judgment down, and ſo miniſter comfort to thy ſoul. The Lord take the yoke from off thy jaws, ſince he has ſet meat before thee, Hoſ. 11. 4. And help thee to remember that he is pleaſed in the firſt place to offer mercy to the biggeſt ſinners.

Sixthly, Since Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners, Let ſouls ſee that they lay right hold thereof; leſt they, notwithſtanding, indeed come ſhort thereof. Faith only knows how to deal with mercy; wherefore put not in the place thereof preſumption. I have obſerved, that as there are herbs and flowers in our gardens, ſo there are their counterfeits in the field; only they are diſtinguiſhed from the other by the name of wild ones. Why, there is faith, and wild faith; and wild faith is this preſumption? I call it wild faith, becauſe God never placed it in his garden, his church; 'tis only to be found in the field, the world. I alſo call it wild faith, becauſe it only grows up, and is nouriſhed where other wild notions abound. Wherefore take heed of this, and all may be well: For this preſumptuouſneſs is a very heinous thing in the eyes of God: *The ſoul*, ſaith he, *that ſhall do ought preſumptuouſly (whether born in the land or a ſtranger) the ſame reproacheth the Lord; And that ſoul ſhall be cut off from among his people*, Numb. 15. 30.

The thoughts of this made David tremble, and pray, *That God would hold him back from preſumptuous ſins, and not ſuffer them to have dominion over him*, Pſal. 19. 13.

Now this preſumption, Then puts itſelf in the place of faith, when it tampereth with the promiſe for life, while the ſoul is a ſtranger to repentance. Wherefore you have in the text, to prevent doing thus, both repentance and remiſſion of ſins to be offered to Jeruſalem, not remiſſion without repentance: For all that repent not ſhall periſh, let them preſume on grace and the promiſe while they will, Luke 13. 1, 2, 3.

Preſumption then is that which ſevereth faith and repentance, concluding that the ſoul ſhall be ſaved by grace, though the man was never made ſorry for his ſins, nor the love of the heart turned therefrom. This is to be ſelf-willed, as Peter has it. And this is a deſpiſing the word of the Lord, for that has put repentance and faith together, Mark 1. 15. *And becauſe he hath deſpiſed the word of the Lord, and hath broken the commandment, that ſoul ſhall utterly be cut off: his iniquities ſhall be upon him*, Numb. 15. 31.

Let ſuch therefore look to it, who yet are, and abide in their ſins; for ſuch, if they hope, as they are, to be ſaved, preſume upon the grace of God. Wherefore preſumption and not hearkning to God's word, are put together, Deut. 17. 12.

Again, Then men preſume when they are reſolved to abide in their ſins, and yet expect to be ſaved by God's grace through Chriſt. This is as much as to ſay, God liketh of ſin as well as I do, and careth not how men live, if ſo be they lean upon his Son. Of this ſort are they that build up Zion with blood, and Jeruſalem with iniquity; *That judge for reward, and teach for hire, and divine for money, and lean upon the Lord*, Mic. 3. 10, 11. This is doing things with an high hand againſt the Lord our God, and a taking him, as it were, at the catch! This is, as we ſay among men, to ſeek to put a trick upon God, as if he had not ſufficiently fortified his propoſals of grace by his holy word, againſt all ſuch kind of fools as theſe. But look to it,

Such will be found at the day of God, not among that great company of Jeruſalem-ſinners, that ſhall be ſaved by grace, but among thoſe that have been the great abuſers of the grace of God in the world. Theſe that ſay, Let us ſin that grace may abound, and let us do evil that good may come, their damnation is juſt. And if ſo, they are a great way off of that ſalvation that is by Jeſus Chriſt preſented to the Jeruſalem-ſinners.

I have therefore theſe things to propound to that Jeruſalem-ſinner that would know, if he may be ſo bold to venture himſelf upon this grace.

First, Doſt thou ſee thy ſins?

Secondly, Art thou weary of them?

Thirdly, Wouldſt thou with all thy heart be ſaved by Jeſus Chriſt? I dare ſay no leſs, I dare ſay no more. But if it be truly thus with thee, how great ſoever thy ſins have been, how bad ſoever thou feeleſt thy heart, how far ſoever thou art from thinking that God has mercy for thee; thou art the man, the Jeruſalem-ſinner, that the word of God has conquered, and to whom it offereth free remiſſion of ſins, by the redemption that is in Jeſus Chriſt.

When the jailor cried out, *Sirs, What muſt I do to be ſaved?* The anſwer was, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* He that ſees his ſins aright, is brought to his wits-end by them, and he that is ſo, is willing to part from them, and to be ſaved by the grace of God.

If this be thy caſe, fear not, give no way to deſpair, thou preſumeſt not, if thou believeſt to Life everlaſting in Jeſus Chriſt. Yea, Chriſt is prepared for ſuch as thou art.

Therefore take good courage and believe. The deſign of ſatan is to tell the preſumptuous, that their preſuming on mercy is good; but to perſuade the believer, that his believing is impudent bold dealing with God, I never heard a preſumptuous man in my life, ſay that he was afraid that he preſumed; but I have heard many an honeſt humble ſoul ſay, that they have been afraid that their faith has been preſumption. Why ſhould ſatan moleſt thoſe whoſe ways he knows will bring them to him? And who can think that he ſhould be quiet when men take the right courſe to eſcape his helliſh ſnares. This therefore is the reaſon why the truly humbled is oppoſed, while the preſumptuous goes on by wind and tide. The truly humble, ſatan hates, but he laughs to ſee the foolery of the other.

Does thy hand and heart tremble? Upon thee the promiſe ſmiles; *To this man will I look*, ſays God, *even to him that is poor, and of a contrite ſpirit, and trembles at my word*, Iſa. 66. 2.

What therefore I have ſaid of preſumption, concerns not the humble in ſpirit at all. I therefore am for gathering up the ſtones, and for taking the ſtumbling-blocks out of the way of God's people; and forewarning of them that they lay the ſtumbling block of their iniquity before their faces, and that for preſuming upon God's mercy; and let them look to themſelves, Ezek. 14. 6, 7, 8.

Alſo our text ſtands firm as ever it did, and our obſervation is ſtill of force. That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners. So then, let none deſpair, let none preſume; Let none deſpair that are ſorry for their ſins, and would be ſaved by Jeſus Chriſt: Let none preſume, that abide in the liking of their ſins, though they ſeem to know the exceeding grace of Chriſt; for though the doors ſtand wide open for the reception of the penitent, yet it is faſt enough barred and bolted againſt the preſumptuous ſinner. Be not deceived, God is not mocked, whatſoever a man ſows, that he ſhall reap. It cannot be that God ſhould be wheadled out of his mercy, or prevailed upon by lips of diſſimulation; He knows them that truſt in him, and that ſincerely come to him by Chriſt for mercy, *Nahum* 1. 7.

It is then, not the abundance of ſins committed, but the not coming heartily to God by Chriſt for mercy, that ſhuts men out of doors: And though their not coming heartily may be ſaid to be but a ſin; yet it is ſuch a ſin, as cauſeth that all thy other ſins abide upon thee unforgiven.

God complains of this. *They have not cried unto me with their heart*; *They turned, but not to the moſt high. They turned feignedly*, Jer. 3. 10. Hoſ. 7. 14, 16.

Thus doing, his ſoul hates; but the penitent, humble, broken-hearted ſinner, be his tranſgreſſions red as ſcarlet, red like crimſon, in number as the ſand; though his tranſgreſſions cry to heaven againſt him for vengeance, and ſeem there to cry louder than do his prayers, or tears, or groans for mercy; yet he is ſafe. *To this man God will look*, Iſa. 1. 18. chap. 66. 2.

Seventhly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? Then here is ground for thoſe, that as to practice, have not been ſuch, to come to him for mercy.

Although there is no ſin little of itſelf, becauſe it is a contradiction of the nature and majeſty of God; yet we muſt admit of divers numbers, and alſo of aggravations. Two ſins are not ſo many as three; nor are three, that are done in ignorance, ſo big as one that is done againſt light, againſt knowledge, and conſcience. Alſo there is the child in ſin, and a man in ſin that has his hairs grey, and his ſkin wrinkled for very age. And we muſt put a difference betwixt theſe ſinners alſo. For can it be, that a child of ſeven, or ten, or ſixteen years old, ſhould be ſuch a ſinner, a ſinner ſo vile in the eye of the law, as he is who has walked according to the courſe of this world, forty, fifty, ſixty, or ſeventy years? Now the youth, this ſtripling, though he is a ſinner, is but a little ſinner, when compared with ſuch.

Now I ſay, If there be room for the firſt ſort, for thoſe of the biggeſt ſize; certainly there is room for the leſſer ſize? If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Chriſt Jeſus has grace enough to ſave great ſinners, he has ſurely grace enough to ſave little ones. If he can forgive *five hundred pence*, for certain *he can forgive fifty*, Luke 7. 41, 42.

But you ſaid before, that the little ſinners muſt ſtand by, until the great ones have received their grace, and that's diſcouraging!

I anſwer, There are two ſorts of little ſinners, ſuch as are ſo, ſuch as feign themſelves ſo. They are thoſe that feign themſelves ſo, that I intended there, and not thoſe that are indeed comparatively ſo. Such as feign themſelves ſo, may wait long enough before they obtain forgiveneſs.

But again, A ſinner may be comparatively a little ſinner, and ſenſibly a great one. There is then two ſorts of greatneſs in ſin; Greatneſs by reaſon of number, greatneſs by reaſon of thoroughneſs of conviction of the horrible nature of ſin. In this laſt ſenſe, he that has but one ſin, if ſuch a one could be found, may in his own eyes find himſelf the biggeſt ſinner in the world. Let this man, or this child, therefore put himſelf among the great ſinners, and plead with God as great ſinners do, and expect to be ſaved with the great ſinners, and as ſoon, and as heartily as they.

Yea, a little ſinner, that comparatively is truly ſo, if he ſhall graciouſly give way to conviction, and ſhall in God's light, diligently weigh the horrible nature of his own ſins, may yet ſooner obtain forgiveneſs for them at the hands of the heavenly Father, than he that has ten times his ſins, and ſo cauſe to cry ten times harder to God for mercy.

For the grievouſneſs of the cry is a great thing with God; for if he will hear the widow, if ſhe cries *at all*, how much more if ſhe cries moſt *grievouſly*? Exod. 22. 22, 23.

It is not the number, but the true ſenſe of the abominable nature of ſin, that makes the cry for pardon lamentable. He, as I ſaid, that has many ſins, may not cry ſo loud in the ears of God, as he that has far fewer; he in our preſent ſenſe that is in his own eyes the biggeſt ſinner, is he that ſooneſt findeth mercy.

The offer then is to the biggeſt ſinner, to the biggeſt ſinner firſt, and the mercy is firſt obtained by him that firſt confeſſeth himſelf to be ſuch an one.

There are men that ſtrive at the throne of grace for mercy, by pleading the greatneſs of their neceſſity. Now their plea, as to the prevalency of it, lieth not in their counting up of the number, but in the ſenſe of the greatneſs of their ſins, and in the vehemency of their cry for pardon. And it is obſervable, that though the birthright was Ruben's, and for his fooliſhneſs, given to the ſons of Joſeph; yet Judah prevailed above his brethren, and of him came the Meſſias, 1 *Chron.* 5. 1, 2.

There is a heavenly ſubtilty to be managed in this matter. *Thy brother came with ſubtilty and hath taken away thy bleſſing*.

ſing. The bleſſing belonged to Eſau, but Jacob by his diligence made it his own, *Gen*. 27. 35. The offer is to the biggeſt ſinner, to the biggeſt ſinner firſt, but if he forbears to cry, the ſinner that is a ſinner leſs by far than he, both as to number and the nature of tranſgreſſion, may get the bleſſing firſt, if he ſhall have grace to beſtir himſelf well; for the loudeſt cry is heard furtheſt, and the moſt lamentable, pierces ſooneſt.

I therefore urge this head, not becauſe I would have little ſinners go and tell God that they are little ſinners, thereby to think to obtain mercy; for verily, ſo they are never like to have it: For ſuch words declare, that ſuch a one hath no true ſenſe at all of the nature of his ſins.

Sin, as I ſaid, in the nature of it, is horrible; though it be but one ſingle ſin as to act; yea, though it be but a ſinful thought; and ſo worthily calls for the damnation of the ſoul.

The compariſon then, of little and great ſinners, is to go for good ſenſe among men: But to plead the fewneſs of thy ſins, or the comparative harmleſneſs of their quality before God, argueth no ſound knowledge of the nature of thy ſin, and ſo no true ſenſe of the nature or need of mercy.

Little ſinner when therefore thou goeſt to God, though thou knoweſt in thy conſcience, that thou, as to acts, art no thief, no murderer, no whore, no liar, no falſe ſwearer, or the like, and in reaſon muſt needs underſtand, that thus thou art not ſo profanely vile as others; yet when thou goeſt to God for mercy, know no man's ſins but thine own, make mention of no man's ſins but thine own. Alſo labour not to leſſen thy own, but magnify and greaten them by all juſt circumſtances, and be as if there was never a ſinner in the world but thyſelf. Alſo cry out as if thou waſt the only undone man; and that is the way to obtain God's mercy.

It is one of the comelieſt ſights in the world, to ſee a little ſinner commenting upon the greatneſs of his ſins; multiplying and multiplying them to himſelf; till he makes them in his own eyes bigger and higher than he ſeeth any other man's ſins to be in the world; and as baſe a thing it is to ſee a man do otherwiſe, and as baſely will come on it, *Luke* 18. 10, 11, 12, 13.

As therefore I ſaid to the great ſinner before, let him take heed leſt he preſume: I ſay now to the little ſinner, let him take heed that he do not diſſemble: For there is as great an aptneſs in the little ſinner to diſſemble, as there is in the great one. *He that hideth his ſins ſhall not proſper*, be he a ſinner little or great, *Prov*. 28. 13.

Eighthly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? Then this ſhews the true cauſe why ſatan makes ſuch head as he doth againſt him.

The Father and the Holy Spirit are well ſpoken of by all deluders and deceived perſons; Chriſt only is the rock of offence. *Behold I lay in Zion a ſtumbling ſtone and a rock of offence*, Rom. 9. 33. Not that ſatan careth for the Father or the Spirit more than he careth for the Son, but he can let men alone with their notions of the Father and the Spirit, for he knows they ſhall never enjoy the Father or the Spirit, if indeed they receive not the merits of the Son. *He that hath the Son, hath life; he that hath not the Son of God hath not life*, however they may boaſt themſelves of the Father and the Spirit, 1 *John* 5. 12. Again, *whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: He that abideth in the doctrine of Chriſt, hath both the Father and the Son*, 2 John 9.

Chriſt, and Chriſt only is he that can make us capable to enjoy God with life and joy to all eternity. Hence he calls himſelf *the way to the Father*; *the true and living way*, John 14. 6. Heb. 10. 19, 20. For we cannot come to the Father but by him. Satan knows this, therefore he hates him. Deluded perſons are ignorant of this, and therefore they are ſo led up and down by ſatan by the noſe, as they are.

There are many things by which ſatan has taken occaſion to greaten his rage againſt Jeſus Chriſt.

As firſt, his love to man, and then the many expreſſions of that love. He hath taken man's nature upon him; he hath in that nature fulfilled the law to bring in righteouſneſs for man; and hath ſpilt his blood for the reconciling of man to God; he hath broke the neck of death, put away ſin, deſtroyed the works of the devil, and got into his own hands the keys of death: And all theſe are heinous things to ſatan. He cannot abide Chriſt for this. Beſides, he hath eternal life in himſelf, and that to beſtow upon us; and we in all likelihood are to poſſeſs the very places, from which the ſatans by tranſgreſſion fell, if not places more glorious. Wherefore he muſt needs be angry. And is it not a vexatious thing to him, that we ſhould be admitted to the throne of grace by Chriſt, while he ſtands bound over in chains of darkneſs, to anſwer for his rebellions againſt God and his Son, at the terrible day of judgment. Yea, we poor duſt and aſhes muſt become his judges, and triumph over him for ever; and all this, long of Jeſus Chriſt; for he is the meritorious cauſe of all this.

Now though ſatan ſeeks to be revenged for this, yet he knows it is in vain to attack the perſon of Chriſt, he has overcome him; therefore he tampers with a company of ſilly men, that he may vilify him by them. And they, bold fools as they are, will not ſpare to ſpit in his face. They will rail at his perſon, and deny the very being of it; they will rail at his blood, and deny the merit and worth of it. They will deny the very end, why he accompliſhed the law, and by jiggs, and tricks, and quirks, which he helpeth them to, they ſet up fond names and images in his place, and give the glory of a Saviour to them: Thus ſatan worketh under the name of Chriſt; and his miniſters under the name of the miniſters of righteouſneſs.

And by his wiles and ſtratagems he undoes a world of men; but there is a ſeed and they ſhall ſerve him, and it ſhall be counted to the Lord for a generation. Theſe ſhall ſee their ſins, and that Chriſt is the way to happineſs. Theſe ſhall venture themſelves both body and ſoul upon his worthineſs.

All this ſatan knows, and therefore his rage is kindled the more. Wherefore according to his ability and allowance, he aſſaulteth, tempteth, abuſeth, and ſtirs up what he can to be hurtful to theſe poor people, that he may, while his time ſhall laſt, make it as hard and difficult for them to go to eternal glory as he can. Oftentimes he abuſes them with wrong apprehenſions of God, and with wrong apprehenſions of Chriſt. He alſo caſts them into the mire, to the reproach of religion, the ſhame of their brethren, the deriſion of the world, and diſhonour of God. He holds our hands while the world buffets us; he puts bear-ſkins upon us, and then ſets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe, that that bedaubing comes from ourſelves.

Oh! the rage and the roaring of this lion! and the hatred that he manifeſts againſt the Lord Jeſus, and againſt them that are purchaſed with his blood! But yet in the midſt of all this, the Lord Jeſus ſend forth his herald to proclaim in the nations, his love to the world; and to invite them to come in to him for life. Yea, his invitation is ſo large, that it offereth his mercy in the firſt place to the biggeſt ſinners of every age, which augments the devil's rage the more.

Wherefore, as I ſaid before, fret he, fume he, the Lord *Jeſus will divide the ſpoil with this great one*; *yea, he ſhall divide the ſpoil with the ſtrong*; *becauſe he hath poured out his ſoul unto death, and was numbered with the tranſgreſſors, and bare the ſin of many, and made interceſſion for the tranſgreſſors*, Iſa. 53. 12.

Ninthly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? Let the tempted harp upon this ſtring for their help and conſolation. The tempted wherever he dwells, always thinks himſelf the biggeſt ſinner, one moſt unworthy of eternal life.

This is ſatan's maſter argument: Thou art a horrible ſinner, a hypocrite, one that has a profane heart, and one that is an utter ſtranger to a work of grace. I ſay, this is his maul, his club, his maſter-piece; He doth with this, as ſome do by their moſt inchanting ſongs, ſings them every where. I believe there are but few ſaints in the world that have not had this temptation ſounding in their ears. But were they but aware, ſatan by all this, does but drive them to the gap out at which they ſhould go, and ſo eſcape his roaring.

Saith he, thou art a great ſinner, a horrible ſinner, a profane-hearted wretch, one that cannot be matched for a vile one in the country.

And all this while Chriſt ſays to his miniſters, offer mercy in the firſt place to the biggeſt ſinners. So that this temptation drives thee directly into the arms of Jeſus Chriſt.

Was therefore the tempted but aware, he might ſay, Ay ſatan, ſo I am, I am a ſinner of the biggeſt ſize, and therefore have moſt need of Jeſus Chriſt: Yea, becauſe I am ſuch a wretch, therefore Jeſus Chriſt calls me; yea, he calls me firſt: The firſt proffer of the goſpel is to be made the Jeruſalem-ſinner: I am he, wherefore ſtand back ſatan, make a lane, my right is firſt to come to Jeſus Chriſt.

This now will be like for like. This would foil the devil: this would make him ſay, I muſt not deal with this man thus; for then I put a ſword into his hand to cut off my head.

And this is the meaning of Peter, when he ſaith, *Reſiſt him ſtedfaſt in the faith*, 1 Pet. 5. 9. And of Paul when he ſaith, *Take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked*, Epheſ. 6. 16.

Wherefore is it ſaid, *Begin at Jeruſalem*, if the Jeruſalem-ſinner is not to have the benefit of it? And if I am to have the benefit of it, let me call it to mind when ſatan haunts me with the continual remembrance of my ſins, of my Jeruſalem-ſins. Satan and my conſcience ſays, I am the biggeſt ſinner, Chriſt offereth mercy in the firſt place to the biggeſt ſinners. Nor is the manner of the offer other but ſuch as ſuiteth with my mind. I am ſorry for my ſin; yea, ſorry at my heart that ever ſinful thought did enter, or find the leaſt entertainment in my wicked mind: and might I obtain my wiſh, I would never more that my heart ſhould be a place for ought but the grace, and ſpirit, and faith of the Lord Jeſus.

I ſpeak not this to leſſen my wickedneſs, I would not for all the world, but be placed by mine own conſcience in the very front of the biggeſt ſinners, that I might be one of the firſt that are beckoned by the gracious hand of Jeſus the Saviour, to come to him for mercy.

Well ſinner, thou now ſpeakeſt like a chriſtian, but ſay thus in a ſtrong ſpirit in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyſelf well.

This improving of Chriſt in dark hours, is the life, though the hardeſt part of our chriſtianity. We ſhould neither ſtop at darkneſs, nor at the raging of our luſts, but go on in a way of venturing and caſting the whole of our affair for the next world, at the foot of Jeſus Chriſt. This is the way to make the darkneſs light, and alſo to allay the raging of our corruption.

The firſt time the paſſover was eaten, was in the night; and when Iſrael took courage to go forward, though the ſea ſtood in their way like a devouring gulf, and the hoſt of the Ægyptians follow them at the heels; yet the ſea gives place, and their enemies were as ſtill as a ſtone, till they were gone over, Exod. 12. 8. chap. 14. 13, 14, 21, 22. chap. 15. 16.

There is nothing like faith to help at a pinch; faith diſſolves doubts, as the ſun drives away the miſts. And that you may not be put out, know your time, as I ſaid, of believing is always. There are times when ſome graces may be out of uſe, but there is no time wherein faith can be ſaid to be ſo. Wherefore faith muſt be always in exerciſe.

Faith is the eye, is the mouth, is the hand, and one of theſe is of uſe all day long. Faith is to ſee, to receive, to work, or to eat; and a chriſtian ſhould be ſeeing or receiving, or working, or feeding all day long. Let it rain, let it blow, let it thunder, let it lighten, a chriſtian muſt ſtill believe: *At what time*, ſaid the good man, *I am afraid*, *I will truſt in thee*, Pſ. 56. 2, 3.

Nor can we have a better encouragement to do this, than is by the text ſet before us, even an open heart for a Jeruſalem-ſinner. And if for a Jeruſalem-ſinner to come, then for ſuch an one when come. If ſuch a one to be ſaved, then for ſuch a one that is ſaved. If for ſuch a one to be pardoned his great tranſgreſſions, then for ſuch a one who is pardoned theſe, to come daily to Jeſus Chriſt too, to be cleanſed and ſet free from his common infirmities, and from the iniquities of his holy things.

Therefore let the poor ſinner that would be ſaved, labour for ſkill to make the beſt improvement of the grace of Chriſt to help him againſt the temptations of the devil and his ſins.

Tenthly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? Let thoſe men conſider this, that (have, or) may in a day of trial have ſpoken or done what their profeſſion or conſcience told them they ſhould not, and that have the guilt and burden thereof upon their conſciences.

Whether a thing be wrong or right, guilt may purſue him that doth contrary to his conſcience. But ſuppoſe a man ſhould deny his God, or his Chriſt, or relinquiſh a good profeſſion, and be under the real guilt thereof? Shall he therefore conclude he is gone for ever? Let him come again with Peter's tears, and no doubt but he ſhall obtain Peter's forgiveneſs. For the text includes the biggeſt ſinners.

And it is obſervable, that before this clauſe was put into this commiſſion, Peter was pardoned his horrible revolt from his maſter. He that revolteth in the day of trial, if he is not ſhot quite dead upon the place, but is ſenſible of his wound, and calls out for a ſurgeon, ſhall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed. And to encourage him to think that there may be mercy for him: Beſides what we find recorded of Peter, you read in the Acts, ſome were through the violence of their trials, compelled to blaſpheme, and yet are called ſaints, Acts 26. 9, 10, 11.

Hence you have a promiſe or two that ſpeaks concerning ſuch kind of men, to encourage us to think that at leaſt ſome of them ſhall come back to the Lord their God. *Shall they fall*, ſaith he, *and not ariſe? Shall they turn away, and not return?* Jer. 8. 4. *And in that day I will aſſemble her that halteth, and I will gather her that was driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was caſt off a ſtrong nation; And the Lord ſhall reign over them in Mount Zion for ever.* What we are to underſtand by her that halteth, is beſt expreſſed by the prophet Elijah, Mic. 4. 6, 7. Zeph. 3. 19. 1 Kings 18. 21.

I will conclude then, that for them that have halted, or may halt, the Lord has mercy in the bank, and is willing to accept them if they return to him again.

Perhaps they may never be after that of any great eſteem in the houſe of God, but if the Lord will admit them to favour and forgiveneſs: O exceeding and undeſerved mercy! See Ezekiel 44. 10, 11, 12, 13, 14.

Thou then that mayeſt be the man, remember this, that there is mercy alſo for thee. Return therefore to God, and to his Son, who hath yet in ſtore for thee, and who will do thee good.

But perhaps thou wilt ſay, He doth not ſave all revolters, and therefore perhaps not me.

Anſwer. Art thou returning to God? If thou art returning, thou art the man. *Return ye backſliding Children, and I will heal your backſlidings*, Jer. 3. 22.

Some as I ſaid, that revolt, are ſhot dead upon the place, and for them, who can help them? But for them, that cry out of their wounds, 'tis a ſign they are yet alive, and if they uſe the means in time, doubtleſs they may be healed.

Chriſt Jeſus has bags of mercy that was never yet broken up or unſealed. Hence it is ſaid, he has goodneſs laid up; Things reſerved in heaven for his. And if he breaks up one of theſe bags, who can tell what he can do!

Hence his love is ſaid to be ſuch as paſſeth knowledge, and that his riches are unſearchable. He has, no body knows what; for no body knows who; He has by him in ſtore for ſuch as ſeem in the view of all men to be gone beyond recovery. For this the text is plain. What man or angel could have thought that the Jeruſalem-ſinners had been yet on this ſide of an impoſſibility of enjoying life and mercy? Hadſt thou ſeen their actions, and what horrible things they did to the Son of God: Yea, how ſtoutly they backed what they did with reſolves and endeavours to perſevere, when they had killed his perſon, againſt his name and doctrine: and that there was not found among them all that while as we read of, the leaſt remorſe or regret for theſe their doings: Could thou have imagined that mercy would ever have took hold of them, at leaſt ſo ſoon! Nay, that they ſhould, of all the world be counted thoſe only meet to have it offered to them in the very firſt place! For ſo my text commands, ſaying, *Preach repentance and remiſſion of ſins among all nations, beginning at Jeruſalem*.

I tell you the thing is a wonder, and muſt for ever ſtand for a wonder among the ſons of men. It ſtands alſo for an everlaſting invitation and allurement to the biggeſt ſinners to come to Chriſt for mercy.

Now ſince in the opinion of all men, the revolter is ſuch a one; if he has, as I ſaid before, any life in him, let him take encouragement to come again, that he may live by Chriſt.

Eleventhly, Would Jeſus Chriſt have mercy offered in the firſt place to the biggeſt ſinners? Then let God's miniſters tell them ſo. There is an incidence in us, I know not how it doth come about, when we are converted, to contemn them that are left behind. Poor fools as we are, we forget that we ourſelves were ſo, Tit. 3. 2, 3.

But would it not become us better, ſince we have taſted that the Lord is gracious, to carry it towards them ſo, that we may give them convincing ground to believe, that we have found that mercy which alſo ſets open the door for them to come and partake with us.

Miniſters, I ſay, ſhould do thus, both by their doctrine, and in all other reſpects.

Auſterity doth not become us, neither in doctrine nor in converſation: We ourſelves live by grace; Let us give as we receive, and labour to perſuade our fellow-ſinners which God has left behind us, to follow after, that they may partake with us of grace. We are ſaved by grace, let us live like them that are gracious. Let all our things (to the world) be done in charity towards them, pity them, pray for them, be familiar with them for their good. Let us lay aſide our fooliſh, worldly, carnal grandeur; Let us not walk the ſtreets, and have ſuch behaviours as ſignify we are ſcarce for touching of the poor ones that are left behind, no not with a pair of tongs. It becomes not thus to do.

Remember your Lord, he was familiar with publicans and ſinners to a proverb. *Behold a gluttonous man, and a wine-bibber, a friend of publicans and ſinners*, Mat. 11. 19. The firſt part, concerning his gluttonous eating and drinking, to be ſure, was an horrible ſlander; but for the other, nothing was ever ſpoke truer of him by the world. Now why ſhould we lay hands croſs on this text, that is, chooſe good victuals, and love the ſweet wine better than the ſalvation of the poor publican? Why not familiar with ſinners provided we hate their ſpots and blemiſhes, and ſeek that they may be healed of them?

Why not fellowly with our carnal neighbours? If we do take occaſion to do ſo, that we may drop, and be yet diſtilling ſome good doctrine upon their ſouls? Why not go to the poor man's houſe, and give him a penny and a ſcripture to think upon? Why not ſend for the poor to fetch away, at leaſt, the fragments of thy table, that the bowels of thy fellow-ſinner may be refreſht as well as thine?

Miniſters ſhould be exemplary: But I am an inferior man, and muſt take heed of too much meddling. But might I, I would meddle with them, with their wives and with their children too. I mean not this of all, but of them that deſerve it, though I may not name them.

But I ſay, let miniſters follow the ſteps of their bleſſed Lord, who by word and deed ſhewed his love to the ſalvation of the world, in ſuch a carriage as declared him to prefer their ſalvation before his own private concern. For we are commanded to follow his ſteps, *who did no ſin, neither was guile found in his mouth*.

And as I have ſaid concerning miniſters, ſo I ſay to all the brethren, carry it ſo, that all the world may ſee, that indeed you are the ſons of love.

Love your Saviour; Yea, ſhew one to another that you love him, not only by a ſeeming love of affection, but with the love of duty. Practical love is beſt. Many love Chriſt with nothing but the lick of the tongue. Alas! Chriſt Jeſus the Lord, muſt not be put off thus: *He that hath my commandments, and keepeth them,* ſaith he, *he it is that loveth me,* John 14. 21.

Practical love, which ſtands in ſelf-denial, in charity to my neighbour, and a patient enduring of affliction for his name: This is counted love.

Right love to Chriſt, is that which carries in it a provoking argument to others of the brethren. Heb. 10. 24.

Should a man aſk me how he ſhould know that he loveth the children of God? The beſt anſwer I could give him, would be in the words of the apoſtle John; *By this,* ſaith he, *we know we love the children of God, when we love God, and keep his commandments,* 1 John 5. 2.

Love to God and Chriſt, is then ſhewn, when we are tender of his name; and then we ſhew ourſelves tender of his name, when we are afraid to break any the leaſt of his commandments. And when we are here, then do we ſhew our love to our brother alſo.

Now we have obligation ſufficient thus to do, for that our Lord loved us, and gave himſelf for us, to deliver us from death, that we might live through him.

The world, when they hear the doctrine that I have aſſerted and handled in this little book, to wit, That Jeſus Chriſt would have mercy offered in the firſt place to the biggeſt ſinners; will be apt, becauſe themſelves are unbelievers, to think that this is a doctrine that leads to looſeneſs, and that gives liberty to the fleſh; but if you that believe, love your brethren, and your neighbours truly, and as you ſhould, you will put to ſilence the ignorance of ſuch fooliſh men, and ſtop their mouths from ſpeaking evil of you.

And, I ſay, let the love of Chriſt conſtrain us to this. Who deſerveth our heart, our mouth, our life, our goods, ſo much as Jeſus Chriſt, who has bought us to himſelf by his blood, to this very end, that we ſhould be a peculiar people, zealous of good works?

There is nothing more ſeemly in the world, than to ſee a Chriſtian walk as becomes the goſpel; nor any thing more unbecoming a reaſonable creature, than to hear a man ſay, I believe in Chriſt, and yet ſee in his life debauchery and profaneneſs. Might I, ſuch men ſhould be counted the baſeſt of men; ſuch men ſhould be counted by all, unworthy of the name of a chriſtian, and ſhould be ſhunned by every good man, as ſuch who are the very plague of profeſſion.

For ſo it is written, We ſhould carry it towards them. Whoſo have a form of godlineſs, and deny the power thereof, from ſuch we muſt turn away.

It has oft-times come into my mind, to aſk, by what means it is, That the goſpel profeſſion ſhould be ſo taunted with looſe and carnal goſpellers? And I could never arrive to better ſatisfaction in the matter, than this, Such men are made profeſſors by the devil, and ſo by him put among the reſt of the godly. A certain man had a fruitleſs figg tree planted in his vineyard; but by whom was it planted there? Even by him that ſowed the tares, his own children, among the wheat, Luke 13. 6. Matt. 13. 37, 38, 39, 40. And that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and ſtumbling blocks to others. For he knows that a looſe profeſſor in the church, does more miſchief to religion, than ten can do to it that are in the world.

Was it not, think you, the devil that ſtirred up the damſel that you read of in Acts 16. to cry out, *Theſe are the ſervants of the moſt high God, that ſhew unto us the way of ſalvation!* Yes it was, as is evident, For Paul was grieved to hear it. But why did the devil ſtir up her to cry ſo? But becauſe that was the way to blemiſh the goſpel, and to make the world think that it came from the ſame hand as did her ſooth-ſaying and witchery, ver. 16, 17, 18, *Holineſs, O Lord, becomes thy houſe for ever.*

Let therefore, whoever they be that profeſs the name of Chriſt, take heed that they ſcandal not that profeſſion which they make of him, ſince he has ſo graciouſly offered us, as we are ſinners of the biggeſt ſize, in the firſt place, his grace to ſave us.

Having thus far ſpoken of the riches of the grace of Chriſt, and of the freeneſs of his heart to embrace the Jeruſalem-ſinners; it may not be amiſs to give you, yet, as a caution, an intimation of one thing, namely, That this grace and freeneſs of his heart is limited to time and day; the which, whoſo overſtandeth, ſhall periſh notwithſtanding.

For as a king, who of grace, ſendeth out to his rebellious people an offer of pardon, if they accept thereof by ſuch a day, yet beheadeth, or hangeth thoſe that come not in for mercy until the day or time be paſt: So Chriſt Jeſus has ſet the ſinner a day, a day of ſalvation, an acceptable time, but he who ſtandeth out, or goeth on in rebellion beyond that time, is like to come off with the loſs of his ſoul, 2 Cor. 6. 2.

6. 2. Heb. 3. 13, 16, 17, 18, 19. chap. 4. 7. Luke 19. 41, 42.

Since therefore things are thus, it may be convenient here to touch a little upon theſe particulars.

Firſt, That this day, or time, thus limited, when it is conſidered with reference to this or that man; is, oft-times undiſcerned by the perſon concerned therein, and always is kept ſecret as to the ſhutting up thereof.

And this in the wiſdom of God is thus, to the end no man, when called upon, ſhould put off turning to God to another time: Now, and to day, is that and only that which is revealed in holy writ, Pſal. 50. 22. Eccleſ. 12. 1. Heb. 3. 13, 16.

And this ſhews us the deſperate hazards which thoſe men run, who when invitation, or conviction attends them, put off turning to God to be ſaved till another, and as they think, a more fit ſeaſon and time. For many by ſo doing, defer this to do, till the day of God's patience and long-ſuffering is ended: and then, for their prayers and cries after mercy, they receive nothing but mocks, and are laughed at by the God of heaven, Prov. 1. 20, 21 to 30. Iſa. 65. 12 to 16. chap. 66. 4. Zech. 7. 11, 12, 13.

Secondly, Another thing to be conſidered is this, namely, that the day of God's grace with ſome men, begins ſooner, and alſo ſooner ends than it doth with others. Thoſe at the firſt hour of the day, had their call ſooner than they who were called upon to turn to God at the ſixth hour of the day; yea, and they who were hired at the third hour, had their call ſooner than they who were called at the eleventh, Matt. 20. 1, 2, 3, 4, 5, 6.

1. The day of God's patience began with Iſhmael, and alſo ended, before he was twenty years old. At thirteen years of age he was circumciſed; the next year after Iſaac was born; and then Iſhmael was fourteen years old. Now that day that Iſaac was weaned, that day was Iſhmael rejected: and ſuppoſe that Iſaac was three years old before he was weaned; that was but the ſeventeenth year of Iſhmael; wherefore the day of God's grace was ended with him betimes, Gen. 17. 24, 25. chap. 21. 2 to 11. Gal. 4. 30.

2. Cain's days ended with him betimes, for after God had rejected him, he lived to beget many children, and build a city, and to do many other things. But alas, all that while he was a fugitive and a vagabond. Nor carried he any thing with him after the day of his rejection was come; but this doleful language in his conſcience, *From God's face ſhall I be hid*, Gen. 4. 10 to 15.

3. Eſau, Through his extravagancies would needs go to ſell his birth-right, not fearing (as other confident fools) but that yet the bleſſing would ſtill be his, after which he lived many years, but all of them under the wrath of God, as was, when time came, made appear to his deſtruction; for *when he would have inherited the bleſſing, he was rejected, for he found no place of repentance, though he ſought it carefully with tears*, Heb. 12. 14, 15, 16.

Many inſtances might be given, as to ſuch tokens of the diſpleaſure of God againſt ſuch as fool away, as the wiſe man has it, the prize which is put into their hand, Prov. 17. 16.

Let theſe things therefore be a further caution to thoſe that ſit under the glorious ſound of the goſpel, and hear of the riches of the grace of God in Chriſt to poor ſinners.

To ſlight grace, to deſpiſe mercy, and to ſtop the ear when God ſpeaks, when he ſpeaks ſuch great things, ſo much to our profit, is a great provocation.

He offereth, he calls, he woes, he invites, he prays, he beſeeches us in this day of his grace to be reconciled to him: yea, and has provided for us the means of reconciliation himſelf: Now this deſpiſed, muſt needs be provoking; and it is a fearful thing to fall into the hands of the living God.

But ſome man may ſay unto me, Fain I would be ſaved, fain I would be ſaved by Chriſt: but I fear this day of grace is paſt, and that I ſhall periſh, notwithſtanding the exceeding riches of the grace of God.

Anſ. To this doubt I would anſwer ſeveral things.

First, With reſpect to this day.

Secondly, With reſpect to thy deſires.

Thirdly, With reſpect to thy fears.

Firſt, With reſpect to the day: that is, whether it be ended with a man, or no.

1. Art thou jogged, and ſhaken, and moleſted at the hearing of the word? Is thy conſcience awakened and convinced then, that thou art at preſent in a periſhing ſtate, and that thou haſt need to cry to God for mercy? This is a hopeful ſign that this day of grace is not paſt with thee. For uſually they that are paſt grace, are alſo in their conſcience paſt feeling, being *ſeared with an hot iron*, Eph. 4. 18, 19. 1 Tim. 4. 1, 2.

Conſequently thoſe paſt grace, muſt be ſuch as are denied the awakening fruits of the word preached, *The dead that hear*, ſays Chriſt, *ſhall live*; at leaſt while Chriſt has not quite done with them; the day of God's patience is not at an end with them, John 5. 25.

2. Is there in thy more retired condition, arguings, ſtrugglings, and ſtrivings with thy ſpirit to perſuade thee of the vanity of what vain things thou loveſt, and to win thee in thy ſoul to a choice of Chriſt Jeſus, and his heavenly things? Take heed and rebel not, for the day of God's grace

and patience will not be paſt with thee, till he ſaith, *His Spirit ſhall ſtrive no more with thee*; for then the woe comes, when *he ſhall depart from them*; and when he ſays to the means of grace, *Let them alone*, Hoſ. 4. 17. chap. 9. 12.

3. Art thou viſited in the night ſeaſons with dreams about thy ſtate, and that thou art in danger of being loſt? Haſt thou heart-ſhaken apprehenſions, when deep ſleep's upon thee, of hell, death and judgment to come? Theſe are ſigns that God has not wholly left thee, or caſt thee behind his back for ever. *For God ſpeaks once, yea twice, yet man perceiveth it not. In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed; then he openeth the ears of men, and ſealeth their inſtruction, that he may withdraw man from his purpoſe*, (his ſinful purpoſes) *and hide pride from man*, Job 33. 14, 15, 16, 17.

All this while God has not left the ſinner, nor is come to the end of his patience towards him, but ſtands, at leaſt, with the door of grace, a-jar in his hand, as being loth, as yet to bolt it againſt him.

4. Art thou followed with affliction, and doſt thou hear God's angry voice in thy afflictions? Doth he ſend with the affliction an interpreter to ſhew thee thy vileneſs; and why, or wherefore the hand of God is upon thee, and upon what thou haſt; to wit, that it is for thy ſinning againſt him, and that thou mighteſt be turned to him? If ſo, thy ſummer is not quite ended; thy harveſt is not quite over and gone. Take heed, ſtand out no longer, leaſt he cauſe darkneſs, and leaſt thy feet ſtumble upon the dark mountains; and leaſt while you look for light, he turn it into the ſhadow of death, and make it groſs darkneſs, Jer. 8. 20. chap. 13. 15, 16, 17.

5. Art thou croſſed, diſappointed and way-laid, and overthrown in all thy fooliſh ways and doings? This is a ſign God has not quite left thee, but that he ſtill waits upon thee to turn thee. Conſider, I ſay, has he made a hedge, and a wall to ſtop thee? Has he croſſed thee in all thou putteſt thy hand unto? Take it as a call to turn to him, for by his thus doing, he ſhews he has a mind to give thee a better portion. For uſually when God gives up men, and reſolves to let them alone in the broad way, he gives them rope, and lets them have their deſires in all hurtful things, Hoſ. 2. 6 to 15. Pſal. 73. 3. to 13. Rom. 11. 9.

Therefore take heed to this alſo, that thou ſtrive not againſt this hand of God: but betake thyſelf to a ſerious enquiry into the cauſes of this hand of God upon thee, and incline to think, it is becauſe the Lord would have thee look to that, which is better than what thou wouldeſt ſatisfy thyſelf withal. When God had a mind to make the prodigal go home to his father, he ſent a famine upon him, and denied him a belly-full of the huſks which the ſwine did eat. And obſerve it, now he was in his ſtrait, he betook him to conſideration of the good that there was in his father's houſe; yea, he reſolved to go home to his father, and his father dealt well with him; he received him with muſick and dancing, becauſe he had received him ſafe and ſound, Luke 15. 14 to 33.

6. Haſt thou any enticing touches of the word of God upon thy mind? Doth, as it were, ſome holy word of God, give a glance upon thee, caſt a ſmile upon thee, let fall, though it be but one drop of its ſavour upon thy ſpirit; yea, though it ſtays but one moment with thee? O! then the day of grace is not paſt! The gate of heaven is not ſhut! Nor God's heart and bowels withdrawn from thee as yet. Take heed therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taſte. Beware, I ſay, and take heed, there may be a falling away for all this; but, I ſay, as yet, God has not left thee, as yet he has not caſt thee off, Heb. 6. 1 to 9.

Secondly, With reſpect to thy deſires, what are they? Wouldſt thou be ſaved? Wouldſt thou be ſaved with a thorow ſalvation? Wouldſt thou be ſaved from guilt, and filth too? Wouldſt thou be the ſervant of thy Saviour? Art thou indeed weary of the ſervice of thy old maſter the devil, ſin and the world? And has theſe deſires put thy ſoul to the flight? Haſt thou through deſires betaken thyſelf to thy heels? Doſt fly to him that is a Saviour from the wrath to come, for life? if theſe be thy deſires, and if they be unfeigned, fear not: Thou art one of thoſe runaways which God has commanded our Lord to receive, and not to ſend thee back to the devil thy maſter again, but to give thee a place in his houſe, even the place which liketh thee beſt. *Thou ſhalt not deliver to his maſter*, ſays he, *the ſervant which is eſcaped from his maſter unto thee. He ſhall dwell with thee, even among you in that place which he ſhall chuſe, in one of thy gates where it liketh him beſt; thou ſhalt not oppreſs him*, Deut. 23. 15, 16.

This is a command to the church, conſequently to the head of the church; for all commands from God come to her through her head. Whence I conclude, that, that as Iſrael of old was to receive the runaway-ſervant who eſcaped from a heathen maſter to them, and ſhould not dare to ſend him back to his maſter again: So Chriſt's church now, and conſequently Chriſt himſelf may not, will not refuſe that ſoul that has made his eſcape from ſin, ſatan, the world and hell, unto him, but will certainly let him dwell in his houſe, among his ſaints, in that place which he ſhall chooſe, even where it liketh him beſt. For he ſays in another place, *And him that cometh to me, I will in no wiſe caſt out*. In no wiſe, let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumſtances.

Wherefore if thy deſires be firm, ſound, unfeigned, to become the ſaved of Chriſt, and his ſervant: Fear not, he will not, he will in no wiſe put thee away, or turn thee over to thy old maſter again.

Thirdly, As to thy fears, whatever they are, let that be ſuppoſed which is ſuppoſed before, and they are groundleſs, and ſo of no weight.

Object. But I am afraid I am not elect, or choſen to ſalvation, though you call me fool a little before for ſo fearing.

Anſw. Though election is, in order, before calling, as to God, yet the knowledge of calling muſt go before the belief of my election, as to myſelf. Wherefore ſouls that doubt of the truth of their effectual calling, do but plunge themſelves into a deeper labyrinth of confuſion that concern themſelves with their election; I mean, while they labour to know it before they prove their calling. *Make your calling, and* ſo your *election ſure*, 2 Pet. 1. 4, to 11.

Wherefore, at preſent, lay the thoughts of thy election by, and aſk thyſelf theſe queſtions; Do I ſee my loſt condition? Do I ſee ſalvation is no where but in Chriſt? Would I ſhare in this ſalvation by faith in him? And would I, as was ſaid afore, be throughly ſaved, to wit, from the filth, as from the guilt? Do I love Chriſt, his Father, his ſaints, his words and ways? This is the way to prove we are elect. Wherefore, ſinner, when ſatan, or thine own heart ſeek to puzzle thee with election; ſay thou, I cannot tend to talk of this point now, but ſtay till I know that I am called of God to the fellowſhip of his Son, and then I will ſhew you that I am elect, and that my name is written in the book of life.

If poor diſtreſſed ſouls would obſerve this order, they might ſave themſelves the trouble of an unprofitable labour under theſe unreaſonable and ſoul-ſinking doubts.

Let us therefore, upon the ſight of our wretchedneſs, fly and venturouſly leap into the arms of Chriſt, which are now as open to receive us into his boſom, as they were when nailed to the croſs. This is coming to Chriſt for life aright; this is right running away from thy maſter to him, as was ſaid before. And for this we have multitudes of ſcriptures to ſupport, incourage, and comfort us in our ſo doing.

But now let him that doth thus, be ſure to look for it, for ſatan will be with him to-morrow, to ſee if he can get him again to his old ſervice; and if he cannot do that, then will he enter into diſpute with him, to wit, about whether he be elect to life, and called indeed to partake of this Chriſt, to whom he is fled for ſuccour, or whether he comes to him of his own preſumptuous mind. Therefore we are bid, as to come, ſo to arm ourſelves with that armour which God has provided; that we may reſiſt, quench, ſtand againſt, and withſtand all the fiery darts of the devil, *Eph.* 6. 11, to 19.

If therefore thou findeſt ſatan in this order to march againſt thee, remember than thou hadſt this *item* about it; and betake thyſelf to faith and good courage; and be ſober, and hope to the end.

Object. But how if I ſhould have ſinned the ſin unpardonable, or that called the ſin againſt the Holy Ghoſt.

Anſw. If thou haſt, thou art loſt for ever: But yet before it is concluded by thee that thou haſt ſo ſinned, know that they that would be ſaved by Jeſus Chriſt through faith in his blood, cannot be counted for ſuch.

1. Becauſe of the promiſe, for that muſt not be fruſtrate: And that ſays, *And him that cometh to Chriſt, he will in no wiſe caſt out.* And again, *Whoſo will, let him take of the water of life freely*, John 6. 37. Rev. 21. 6. chap. 22. 17.

But I ſay, how can theſe ſcriptures be fulfilled, if he that would indeed be ſaved, as before, has ſinned the ſin unpardonable? The ſcriptures muſt not be made void, nor their truth be caſt to the ground. Here's a promiſe, and here's a ſinner; a promiſe, that ſays he ſhall not be caſt out that comes; and the ſinner comes, wherefore he muſt be received: Conſequently, he that comes to Chriſt for life, has not, cannot have ſinned that ſin for which there is no forgiveneſs.

And this might ſuffice for an anſwer to any coming ſoul, that fears, though he comes, that he has ſinned the ſin againſt the Holy Ghoſt.

2. But again, He that has ſinned the ſin againſt the Holy Ghoſt cannot come, has no heart to come; can by no means be made willing to come to Jeſus Chriſt for life; for that he has received ſuch an opinion of him, and of his things, as deters and holds him back.

1. He counteth this bleſſed perſon, the Son of God, a magician, a conjurer, a witch, or one that did, when he was in the world, what he did, by the power and ſpirit of the devil, *Mat.* 9. 34. *chap.* 12. 24, 25, *&c.* *Mark* 3. 22, to 31. Now he that has this opinion of this Jeſus, cannot be willing to caſt himſelf at his foot for life, or to come to him as the only way to God, and to ſalvation. And hence it is ſaid again, that ſuch an one puts him to

and patience will not be paſt with thee, till he ſaith, *His Spirit ſhall ſtrive no more with thee*; for then the woe comes, when *he ſhall depart from them*; and when he ſays to the means of grace, *Let them alone*, Hoſ. 4. 17. chap. 9. 12.

3. Art thou viſited in the night ſeaſons with dreams about thy ſtate, and that thou art in danger of being loſt? Haſt thou heart-ſhaken apprehenſions, when deep ſleep's upon thee, of hell, death and judgment to come? Theſe are ſigns that God has not wholly left thee, or caſt thee behind his back for ever. *For God ſpeaks once, yea twice, yet man perceiveth it not. In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed; then he openeth the ears of men, and ſealeth their inſtruction, that he may withdraw man from his purpoſe*, (his ſinful purpoſes) *and hide pride from man*, Job 33. 14, 15, 16, 17.

All this while God has not left the ſinner, nor is come to the end of his patience towards him, but ſtands, at leaſt, with the door of grace, a-jar in his hand, as being loth, as yet to bolt it againſt him.

4. Art thou followed with affliction, and doſt thou hear God's angry voice in thy afflictions? Doth he ſend with the affliction an interpreter to ſhew thee thy vileneſs; and why, or wherefore the hand of God is upon thee, and upon what thou haſt; to wit, that it is for thy ſinning againſt him, and that thou mighteſt be turned to him? If ſo, thy ſummer is not quite ended; thy harveſt is not quite over and gone. Take heed, ſtand out no longer, leaſt he cauſe darkneſs, and leaſt thy feet ſtumble upon the dark mountains; and leaſt while you look for light, he turn it into the ſhadow of death, and make it groſs darkneſs, Jer. 8. 20. chap. 13. 15, 16, 17.

5. Art thou croſſed, diſappointed and way-laid, and overthrown in all thy fooliſh ways and doings? This is a ſign God has not quite left thee, but that he ſtill waits upon thee to turn thee. Conſider, I ſay, has he made a hedge, and a wall to ſtop thee? Has he croſſed thee in all thou putteſt thy hand unto? Take it as a call to turn to him, for by his thus doing, he ſhews he has a mind to give thee a better portion. For uſually when God gives up men, and reſolves to let them alone in the broad way, he gives them rope, and lets them have their deſires in all hurtful things, Hoſ. 2. 6 to 15. Pſal. 73. 3. to 13. Rom. 11. 9.

Therefore take heed to this alſo, that thou ſtrive not againſt this hand of God: but betake thyſelf to a ſerious enquiry into the cauſes of this hand of God upon thee, and incline to think, it is becauſe the Lord would have thee look to that, which is better than what thou wouldeſt ſatisfy thyſelf withal. When God had a mind to make the prodigal go home to his father, he ſent a famine upon him, and denied him a belly-full of the huſks which the ſwine did eat. And obſerve it, now he was in his ſtrait, he betook him to conſideration of the good that there was in his father's houſe; yea, he reſolved to go home to his father, and his father dealt well with him; he received him with muſick and dancing, becauſe he had received him ſafe and ſound, Luke 15. 14 to 33.

6. Haſt thou any enticing touches of the word of God upon thy mind? Doth, as it were, ſome holy word of God, give a glance upon thee, caſt a ſmile upon thee, let fall, though it be but one drop of its ſavour upon thy ſpirit; yea, though it ſtays but one moment with thee? O! then the day of grace is not paſt! The gate of heaven is not ſhut! Nor God's heart and bowels withdrawn from thee as yet. Take heed therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taſte. Beware, I ſay, and take heed, there may be a falling away for all this; but, I ſay, as yet, God has not left thee, as yet he has not caſt thee off, Heb. 6. 1 to 9.

Secondly, With reſpect to thy deſires, what are they? Wouldſt thou be ſaved? Wouldſt thou be ſaved with a thorow ſalvation? Wouldſt thou be ſaved from guilt, and filth too? Wouldſt thou be the ſervant of thy Saviour? Art thou indeed weary of the ſervice of thy old maſter the devil, ſin and the world? And has theſe deſires put thy ſoul to the flight? Haſt thou through deſires betaken thyſelf to thy heels? Doſt fly to him that is a Saviour from the wrath to come, for life? if theſe be thy deſires, and if they be unfeigned, fear not: Thou art one of thoſe runaways which God has commanded our Lord to receive, and not to ſend thee back to the devil thy maſter again, but to give thee a place in his houſe, even the place which liketh thee beſt. *Thou ſhalt not deliver to his maſter*, ſays he, *the ſervant which is eſcaped from his maſter unto thee. He ſhall dwell with thee, even among you in that place which he ſhall chuſe, in one of thy gates where it liketh him beſt; thou ſhalt not oppreſs him*, Deut. 23. 15, 16.

This is a command to the church, conſequently to the head of the church; for all commands from God come to her through her head. Whence I conclude, that, that as Iſrael of old was to receive the runaway-ſervant who eſcaped from a heathen maſter to them, and ſhould not dare to ſend him back to his maſter again: So Chriſt's church now, and conſequently Chriſt himſelf may not, will not refuſe that ſoul that has made his eſcape from ſin, ſatan, the world and hell, unto him, but will certainly let him dwell in his houſe, among his ſaints, in that place which he ſhall chooſe, even where it liketh him beſt. For he ſays in another place, *And him that cometh to me, I will in no wiſe caſt out.* In no wiſe, let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumſtances.

Wherefore if thy deſires be firm, ſound, unfeigned, to become the ſaved of Chriſt, and his ſervant: Fear not, he will not, he will in no wiſe put thee away, or turn thee over to thy old maſter again.

Thirdly, As to thy fears, whatever they are, let that be ſuppoſed which is ſuppoſed before, and they are groundleſs, and ſo of no weight.

Object. But I am afraid I am not elect, or choſen to ſalvation, though you call me fool a little before for ſo fearing.

Anſw. Though election is, in order, before calling, as to God, yet the knowledge of calling muſt go before the belief of my election, as to myſelf. Wherefore ſouls that doubt of the truth of their effectual calling, do but plunge themſelves into a deeper labyrinth of confuſion that concern themſelves with their election; I mean, while they labour to know it before they prove their calling. *Make your calling, and* ſo your *election ſure,* 2 Pet. 1. 4, to 11.

Wherefore, at preſent, lay the thoughts of thy election by, and aſk thyſelf theſe queſtions; Do I ſee my loſt condition? Do I ſee ſalvation is no where but in Chriſt? Would I ſhare in this ſalvation by faith in him? And would I, as was ſaid afore, be throughly ſaved, to wit, from the filth, as from the guilt? Do I love Chriſt, his Father, his ſaints, his words and ways? This is the way to prove we are elect. Wherefore, ſinner, when ſatan, or thine own heart ſeek to puzzle thee with election; ſay thou, I cannot tend to talk of this point now, but ſtay till I know that I am called of God to the fellowſhip of his Son, and then I will ſhew you that I am elect, and that my name is written in the book of life.

If poor diſtreſſed ſouls would obſerve this order, they might ſave themſelves the trouble of an unprofitable labour under theſe unreaſonable and ſoul-ſinking doubts.

Let us therefore, upon the ſight of our wretchedneſs, fly and venturouſly leap into the arms of Chriſt, which are now as open to receive us into his boſom, as they were when nailed to the croſs. This is coming to Chriſt for life aright; this is right running away from thy maſter to him, as was ſaid before. And for this we have multitudes of ſcriptures to ſupport, incourage, and comfort us in our ſo doing.

But now let him that doth thus, be ſure to look for it, for ſatan will be with him to-morrow, to ſee if he can get him again to his old ſervice; and if he cannot do that, then will he enter into diſpute with him, to wit, about whether he be elect to life, and called indeed to partake of this Chriſt, to whom he is fled for ſuccour, or whether he comes to him of his own preſumptuous mind. Therefore we are bid, as to come, ſo to arm ourſelves with that armour which God has provided; that we may reſiſt, quench, ſtand againſt, and withſtand all the fiery darts of the devil, *Eph.* 6. 11, to 19.

If therefore thou findeſt ſatan in this order to march againſt thee, remember than thou hadſt this *item* about it; and betake thyſelf to faith and good courage; and be ſober, and hope to the end.

Object. But how if I ſhould have ſinned the ſin unpardonable, or that called the ſin againſt the Holy Ghoſt.

Anſw. If thou haſt, thou art loſt for ever: But yet before it is concluded by thee that thou haſt ſo ſinned, know that they that would be ſaved by Jeſus Chriſt through faith in his blood, cannot be counted for ſuch.

1. Becauſe of the promiſe, for that muſt not be fruſtrate: And that ſays, *And him that cometh to Chriſt, he will in no wiſe caſt out.* And again, *Whoſo will, let him take of the water of life freely,* John 6. 37. Rev. 21. 6. chap. 22. 17.

But I ſay, how can theſe ſcriptures be fulfilled, if he that would indeed be ſaved, as before, has ſinned the ſin unpardonable? The ſcriptures muſt not be made void, nor their truth be caſt to the ground. Here's a promiſe, and here's a ſinner; a promiſe, that ſays he ſhall not be caſt out that comes; and the ſinner comes, wherefore he muſt be received: Conſequently, he that comes to Chriſt for life, has not, cannot have ſinned that ſin for which there is no forgiveneſs.

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1. He counteth this bleſſed perſon, this Son of God, a magician, a conjurer, a witch, or one that did, when he was in the world, what he did, by the power and ſpirit of the devil, *Mat.* 9. 34. *chap.* 12. 24, 25, *&c.* *Mark* 3. 22, to 31. Now he that has this opinion of this Jeſus, cannot be willing to caſt himſelf at his foot for life, or to come to him as the only way to God, and to ſalvation. And hence it is ſaid again, that ſuch an one puts him to

open ſhame, and treadeth him under foot, that is, by contemning, reproaching, viliſying and deſpiſing of him, as if he were the vileſt one, or the greateſt cheat in the world: and has therefore, as to his eſteem of him, called him accurſed, crucified him to himſelf, or counted him one hanged, as one of the worſt of malefactors, *Heb.* 6. 6. and *chap.* 10. 29. 1 *Cor.* 12. 3.

2. His blood, which is the meritorious cauſe of man's redemption, even the blood of the everlaſting covenant, he counteth an unholy thing, or that which has no more virtue in it to ſave a ſoul from ſin, than has the blood of a dog, *Heb.* 10. 29. For when the apoſtle ſays, he counts it an unholy thing; he means, he makes it of leſs value than that of a ſheep or cow, which were clean according to the law. And therefore muſt mean, that his blood was of no more worth to him in his account, than was the blood of a dog, an aſs, or a ſwine, which always was, as to ſacrifices, rejected by the God of heaven, as unholy, or unclean.

Now he who has no better eſteem of Jeſus Chriſt, and of his death and blood, will not be perſuaded to come to him for life, or to truſt in him for ſalvation.

3. But further, all this muſt be done againſt manifeſt tokens to prove the contrary, or after the ſhining of goſpel light upon the ſoul, or ſome conſiderable profeſſion of him as the Meſſias, or that he was the Saviour of the world.

1. It muſt be done againſt manifeſt tokens to prove the contrary: and thus the reprobate Jews committed it, when they ſaw the works of God which put forth themſelves in him, and called them the works of the devil and Beelzebub.

2. It muſt be done againſt ſome ſhining light of the goſpel upon them. And thus it was with Judas, and with thoſe, who after they were enlightened, and had taſted, and had felt ſomething of the powers of the world to come, fell away from the faith of him, and put him to open ſhame and diſgrace, *Heb.* 6. 5, 6.

3. It muſt alſo be done after, and in oppoſition to ones own open profeſſion of him. *For if after they have eſcaped the pollution of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them than the beginning; for it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment, (which is the word of faith) delivered unto them.*

4. All this muſt be done openly, before witneſſes, in the face, ſight, and view of the world, by word, and act. This is the ſin that is unpardonable; and he that hath thus done, can never, it is impoſſible he ever ſhould be renewed again to repentance, and that for a double reaſon; for ſuch an one doth ſay, he will not; and of him God ſays, he ſhall not have the benefit of ſalvation by him.

Object. But if this be the ſin unpardonable, why is it called the ſin againſt the Holy Ghoſt, and not rather the ſin againſt the Son of God?

Anſw. It is called the ſin againſt the Holy Ghoſt, becauſe ſuch count the works he did, which were done by the ſpirit of God, the works of the ſpirit of the devil. Alſo becauſe all ſuch as ſo reject Chriſt Jeſus the Lord, they do it in deſpite of that teſtimony which the Holy Ghoſt has given of him in the holy ſcriptures; for the ſcriptures are the breathings of the Holy Ghoſt, as in all other things, ſo in tha teſtimony they bear of the perſon, of th works, ſufferings, reſurrection, and aſcenſio of Jeſus Chriſt.

Sinner, This is the ſin againſt the Holy Ghoſt. What ſayeſt thou? Haſt thou committed it? Nay, I know thou haſt not, if thou wouldeſt be ſaved by Chriſt. Yea, it is impoſſible thou ſhouldeſt have done it, if indeed thou wouldeſt be ſaved by him.

No man can deſire to be ſaved by him, whom he yet judgeth to be an impoſtor, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever ſuffer ſuch an one to repent, who has after light, and profeſſion of him, thus horribly, and devil-like, contemned and trampled upon him.

True, words, and wars, and blaſphemies againſt this Son of Man are pardonable: but then they muſt be done ignorantly and in unbelief. Alſo all blaſphemous thoughts are likewiſe ſuch as may be paſſed by, if the ſoul afflicted with them, indeed is ſorry for them, 1 *Tim.* 1. 13, 14, 15. *Mark* 3. 28.

All but this, ſinner, all but this! If God had ſaid, he will forgive one ſin, it had been undeſerved grace: But when he ſays, he will pardon all but one, this is grace to the height, nor is that one, unpardonable otherwiſe, but becauſe the Saviour that ſhould ſave them is rejected and put away.

We read of Jacob's ladder, Chriſt is Jacob's ladder that reacheth up to heaven, and he that refuſeth to go by this ladder thither, will ſcarce by other means get up ſo high. There is none other name given under heaven among men, whereby we muſt be ſaved. There is none other ſacrifice for ſin than his; he alſo, and he only, is the mediator that reconcileth men to God. And ſinner, if thou wouldeſt be ſaved by him, his benefits are thine; yea, though thou art a great and Jeruſalem tranſgreſſor.

THE

THE
HEAVENLY FOOTMAN:
OR, A
DESCRIPTION
OF THE
MAN that gets to HEAVEN.
TOGETHER WITH
The Way he Runs in, the Marks he Goes by: Alſo, Some Directions how to Run ſo as to Obtain.

And it came to paſs, when they had brought them forth abroad, that they ſaid, Eſcape for thy life, look not behind thee, neither ſtay thou in all the plain: Eſcape to the mountain, leſt thou be conſumed, Gen. 19. 17.

An EPISTLE to all the SLOTHFUL and CARELESS PEOPLE.

FRIENDS,

SOLOMON ſaith, *That the deſire of the ſlothful killeth him:* And if ſo, what will Slothfulneſs itſelf do to thoſe that entertain it? The proverb is, *He that ſleepeth in harveſt is a ſon that cauſeth ſhame:* And this I dare be bold to ſay, no greater ſhame can befal a man than to ſee that he hath fooled away his ſoul, and ſinned away eternal life. And I am ſure this is the next way to do it; namely, to be ſlothful, ſlothful I ſay in the work of ſalvation. The vineyard of the ſlothful man, in reference to the things of this life, is not fuller of briars, nettles, and ſtinking weeds, than he that is ſlothful for heaven, hath his heart full of heart-choaking and ſoul-damning ſin.

Slothfulneſs hath theſe two evils: Firſt, to neglect the time in which it ſhould be getting of heaven; and by that means doth in the ſecond place bring in untimely repentance. I will warrant you, that he who ſhould loſe his ſoul in this world through Slothfulneſs, will have no cauſe to be glad thereat when he comes to hell.

Slothfulneſs is uſually accompanied with careleſſneſs, and careleſſneſs is for the moſt part begotten by ſenſeleſſneſs; and ſenſeleſſneſs doth again put freſh ſtrength into Slothfulneſs and by this means the ſoul is left remedileſs.

Slothfulneſs ſhutteth out Chriſt, Slothfulneſs ſhameth the ſoul.

Slothfulneſs it is condemned even by the feebleſt of all the creatures. *Go to the ant thou ſluggard, conſider her ways and be wiſe. The ſluggard will not plough by reaſon of the cold;* (that is, he will not break up the fallow ground of his heart becauſe there muſt be ſome pains taken by him that will do it,) *therefore he ſhall beg in harveſt,* (that is, when the ſaints of God ſhall have their glorious heaven and happineſs given to them;) but the ſluggard ſhall have nothing, that is, be never the better for his crying for mercy, according to that in Mat. 25. 10, 11, 12.

If you would know a ſluggard in the things of heaven, compare him with one that is ſlothful in the things of this world. As,

I. He that is ſlothful is loth to ſet about the work he ſhould follow: So is he that is ſlothful for heaven.

II. He that is ſlothful, is one that is willing to make delays: ſo is he that is ſlothful for heaven.

III. He that is a ſluggard, any ſmall matter that cometh in between, he will make it a ſufficient excuſe to keep him off from plying his works: So it is alſo with him that is ſlothful for heaven,

IV. He that is ſlothful doth his work by the halves. And ſo it is with him that is ſlothful for heaven. He may almoſt, but he ſhall never altogether obtain, perfection of deliverance from hell; he may almoſt, but he ſhall never, (without he mend) be altogether a ſaint.

V. They that are ſlothful do uſually loſe the ſeaſon in which things are to be done: And thus it is alſo with them that are ſlothful for heaven, they miſs the ſeaſons of grace. And therefore,

VI. They that are ſlothful have ſeldom or never good fruit: So alſo it will be with the ſoul-ſluggard.

VII. They that are ſlothful they are chid for the ſame. So alſo will Chriſt deal with thoſe that are not active for him. Thou wicked or ſlothful ſervant, out of thine own mouth will I judge thee; thou ſaid'ſt I was thus, and thus, wherefore then gaveſt not thou my money to the bank, &c. Take the unprofitable ſervant, and caſt him into utter darkneſs, where ſhall be weeping and gnaſhing of teeth.

I. What ſhall I ſay? time runs; and will ye be ſlothful?

II. Much of your lives are paſt; and will you be ſlothful?

III. Your ſouls are worth a thouſand worlds; and will you be ſlothful?

IV. The day of death and judgment is at the door; and will you be ſlothful?

V. The curſe of God hangs over your heads; and will you be ſlothful?

VI. Beſides the devils are earneſt, laborious, and ſeek by all means every day, by every ſin, to keep you out of heaven, and hinder you of ſalvation; and will you be ſlothful?

☛ VII. Alſo your neighbours are diligent for things that will periſh; and will you be ſlothful for things that will endure for ever?

VIII. Would you be willing to be damned for Slothfulneſs?

IX. Would you be willing the angels of God ſhould neglect to fetch your ſouls away to heaven when you lie a dying, and the devils ſtand by ready to ſcramble for them?

X. Was Chriſt ſlothful in the work of your redemption?

XI. Are his miniſters ſlothful in tendering this unto you?

XII. And laſtly, if all this will not move, I tell you God will not be ſlothful or negligent to damn you; (whoſe damnation now of a long time ſlumbereth not;) nor the devils will not neglect to fetch thee, nor hell neglect to ſhut its mouth upon thee.

Sluggard, Art thou a-ſleep ſtill? Art thou reſolved to ſleep the ſleep of death? Will neither tidings from heaven or hell awake thee? Wilt thou ſay ſtill, Yet a little ſleep, a little ſlumber, and a little folding of the arms to ſleep? Wilt thou yet turn thyſelf in thy ſloth as the door is turned upon the hinges? O that I was one that was ſkilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! How would I bemoan thee! O that I could with Jeremiah let my eyes run down with rivers of waters for thee! Poor ſoul, loſt ſoul, dying ſoul, what a hard heart have I that I cannot mourn for thee! If thou ſhouldeſt loſe but a limb, a child, or a friend, it would not be ſo much, but poor man it is thy ſoul; if it was to lie in hell but for a day, but for a year, nay, ten thouſand years, it would (in compariſon) be nothing: But O it is for ever! O this cutting ever! What a ſoul-amazing word will that be, which ſaith, Depart from me ye curſed into EVERLASTING fire! &c.

Object. But if I ſhould ſet in, and run as you would have me, then I muſt run from all my friends, for none of them are running that way.

Anſ. And if thou doſt thou wilt run into the boſom of Chriſt, and of God, and then what harm will that do thee?

Object. But if I run this way then I muſt run from all my ſins.

Anſ. That is true indeed; yet if thou doſt not, thou wilt run into hell-fire.

Object. But if I run this way then I ſhall be hated, and loſe the love of my friends and relations, and of thoſe that I expect benefit from, or have reliance on, and I ſhall be mocked of all my neighbours.

Anſ. And if thou doſt not thou art ſure to loſe the love and favour of God and Chriſt, the benefits of heaven and glory, and be mocked of God for thy folly, (*I will laugh at your calamities, and mock when your fear cometh*;) and if thou wouldeſt not be hated and mocked, then take heed, thou by thy folly doſt not procure the diſpleaſure, and mockings of the great God; for his mocks and hatred will be terrible, becauſe they will fall upon thee in terrible times, even when tribulation and anguiſh taketh hold on thee; which will be when death and judgment comes, when all the men in the earth, and all the angels in heaven, cannot help thee.

Object. But ſurely I may begin this time enough, a year or two hence, may I not?

Anſw. Firſt, Haſt thou any leaſe of thy life; Did ever God tell thee thou ſhalt live half a year, or two months longer? Nay, it may be thou may'ſt not live ſo long. And therefore,

Secondly, Wilt thou be ſo ſottiſh and unwiſe, as to venture thy ſoul upon a little uncertain time!

Thirdly, Doſt thou know whether the day of grace will laſt a week longer or no? For the day of grace is paſt with ſome before their life is ended; and if it ſhould be ſo with thee, wouldeſt thou not ſay, O that I had begun to run before the day of grace had been paſt, and the gates of heaven ſhut againſt me. But,

Fourthly, If thou ſhouldeſt ſee any of thy neighbours neglect the making ſure of either houſe or land to themſelves if they had it proffered to them, ſaying, time enough hereafter, when the time is uncertain: And beſides, they do not know whether ever it will be proffered to them again, or no: I ſay wouldeſt thou not then call them fools! And if ſo, then doſt thou think that thou art a wiſe man to let thy immortal ſoul hang over hell by a thread of uncertain time, which may ſoon be cut aſunder by death?

But to ſpeak plainly, all theſe are the works of a ſlothful ſpirit. Ariſe man, be ſlothful no longer, ſet foot, and heart, and all into the way of God, and run, the crown is at the end of the race; there alſo ſtandeth the loving fore-runner, even Jeſus, who hath prepared heavenly proviſion to make thy ſoul welcome, and he will give it thee with a willinger heart than ever thou canſt deſire it of him. O therefore do not delay the time any longer, but put into practice the words of the men of Dan to their brethren, after they had ſeen the goodneſs of the land of Canaan, *Ariſe* (ſay they) *&c. for we have ſeen the land and behold it is very good*; and ye are ſtill, (or do you forbear running?) *Be not ſlothful to go, and to enter to poſſeſs the land*, Judges 18. 19. Farewell.

I wiſh our ſouls may meet with
comfort at the journey's end.

John Bunyan.

The HEAVENLY Footman:

OR, A

DESCRIPTION

OF

The Man that gets to Heaven.

1 Cor. IX. 24. So Run that ye may Obtain.

HEAVEN and Happineſs is that which every one deſireth, inſomuch that wicked Balaam could ſay, *Let me die the death of the righteous, and let my laſt end be like his:* Yet for all this there are but very few that do obtain that ever-to-be-deſired glory, inſomuch that many eminent profeſſors drop ſhort of a welcome from God into this pleaſant place. The apoſtle therefore, becauſe he did deſire the ſalvation of the ſouls of the Corinthians, to whom he writes this epiſtle, layeth them down in theſe words, ſuch counſel, which if taken, would be for their help and advantage.

Firſt, Not to be wicked, and ſit ſtill, and wiſh for heaven, but to run for it.

Secondly, Not to content themſelves with every kind of running; but, ſaith he, *So run that ye may obtain.* As if he ſhould ſay, Some, becauſe they would not loſe their ſouls, they begin to run betimes, they run apace, they run with patience, they run the right way: Do you So run. Some run from both father, mother, friends and companions, and this that they may have the crown: Do you So run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl: Do you So run. *So run that ye may obtain.*

Theſe words they are taken from men's running for a wager: A very apt ſimilitude to ſet before the eyes of the ſaints of the Lord. *Know you not that they which run in a race run all, but one* obtains *the prize? So run that ye may obtain.* That is, do not only run, but be ſure you win as well as run. *So run that ye may obtain.*

I ſhall not need to make any great ado in opening the words at this time, but ſhall rather lay down one doctrine that I do find in them; and in proſecuting that, I ſhall ſhew you, in ſome meaſure, the ſcope of the words.

The doctrine is this.

They that will have heaven muſt run for it; I ſay, they that will have heaven they muſt run for it. I beſeech you to heed it well. *Know ye not that they which run in a race run all, but one* obtaineth *the prize! So run ye.* The prize is heaven, and if you will have it you muſt run for it. You have another ſcripture for this in the 12th of the Hebrews, the 1ſt, 2d and 3d verſes, *Wherefore ſeeing alſo,* ſaith the apoſtle, *that we are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.* And let us run, ſaith he.

Again, ſaith Paul, *I ſo run not as uncertainly, ſo fight I, &c.*

But before I go any farther:

1. Fleeing.

Obſerve, that this running is not an ordinary, or any ſort of running, but it is to be underſtood of the ſwifteſt ſort of running: And therefore in the 6th of the Hebrews it is called a fleeing. *That we might have ſtrong conſolation, who have fled for refuge, to lay hold on the hope ſet before us;* Mark, who have fled. It is taken from that 20th of Joſhua, concerning the man that was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for the offence he had committed; therefore it is a running or fleeing for one's life. A running with all might and main, as we uſe to ſay, So run.

2. Preſſing.

Secondly, This running in another place is called a preſſing. *I preſs towards the mark,* which ſignifieth, that they that will have heaven, they muſt not ſtick at any difficulties they meet with, but preſs, crowd and thruſt through all that may ſtand between heaven and their ſouls. So run.

3. Continuing.

Thirdly, This running is called in another place a continuing in the way of life. *If you continue in the faith grounded, and ſettled, and be not moved away from the hope of the goſpel of Chriſt.* Not to run a little now and then, by fits, and ſtarts, or half way, or almoſt thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which muſt be to the end of my life. *So run that ye may obtain.* And the reaſons for this point are theſe.

Firſt, Becauſe all or every one that runneth doth not obtain the prize; there be many that do run, yea, and run far too, who yet miſs of the crown that ſtandeth at the end of the race. You know that all that run in a race do not obtain the victory; they all run, but one wins: And ſo it is here; it is not every one that runneth, nor every one that ſeeketh, nor every one that ſtriveth for the maſtery, that hath it. *Though a man do ſtrive for the maſtery,* ſaith Paul, *yet he is not crowned unleſs he ſtrive lawfully;* that is, unleſs he ſo run, and ſo ſtrive, as to have God's approbation. What, do ye think that every heavy-heel'd profeſſor will have heaven? What every lazy one? Every wanton and fooliſh profeſſor, that will be ſtopped by any thing, kept back by any thing, that ſcarce runneth ſo faſt heavenward, as a ſnail creepeth on the ground? Nay, there are ſome profeſſors do not go on ſo faſt in the way of God, as a ſnail doth go on the wall, and yet theſe think that heaven and happineſs is for them; but ſtay, there are many more that run than there be that obtain, therefore he that will have heaven muſt run for it.

2dly. Becauſe you know that though a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it that he may win the prize; but if he doth not obtain it, he doth loſe his labour, ſpend his pains and time, and that to no purpoſe; I ſay, he getteth nothing. And ah! How many ſuch runners will there be found in the day of judgment? Even multitudes, multitudes that have run, yea, run ſo far as to come to heaven gates, and not able to get any farther, but there ſtand knocking when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me, you come not here, you come too late, you run too lazily, the door is ſhut. *When once the maſter of the houſe is riſen up,* ſaith Chriſt, *and hath ſhut too the door, and ye begin to ſtand without and to knock, ſaying, Lord, Lord, open to us, I will ſay, I know you not, Depart, &c.* O ſad will the ſtate of thoſe be, that run and miſs; therefore if you will have heaven you muſt run for it; and *So run that ye may obtain.*

Thirdly, Becauſe the way is long, (I ſpeak metaphorically) and there is many a dirty ſtep, many a high hill, much work to do, a wicked heart, world and devil, to overcome: I ſay, there are many ſteps to be taken by thoſe that intend to be ſaved, by running or walking in the ſteps of that faith of our father Abraham. Out of Egypt thou muſt go through the red ſea; thou muſt run a long and tedious journey, through the vaſt howling wilderneſs before thou come to the land of promiſe.

Fourthly, They that will go to heaven they muſt run for it; becauſe as the way is long, ſo the time in which they are to get to the end of it is very uncertain; the time preſent is the only time; thou haſt no more time allotted thee than that thou now enjoyeſt, *Boaſt not thyſelf of to morrow, for thou knoweſt not what a day may bring forth.* Do not ſay, I have time enough to get to heaven ſeven years hence: for I tell thee the bell may toll for thee before ſeven days more be ended; and when death comes, away thou muſt go, whether thou art provided or not; and therefore look to it; make no delays; it is not good dallying with things of ſo great concernment, as the ſalvation or damnation of thy ſoul. You know he that hath a great way to go in a little time, and leſs by half than he thinks of, he had need run for it.

Fifthly, They that will have heaven they muſt run for it, becauſe the devil, the law, ſin, death and hell followeth them. There is never a poor ſoul that is going to heaven, but the devil, the law, ſin, death and hell, makes after that ſoul. *The devil your adverſary, as a roaring lion, goeth about, ſeeking whom he may devour.* And I will aſſure you the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlaſting fall. Alſo the law, that can ſhoot a great way, have a care thou keep out of the reach of thoſe great guns, the ten commandments. Hell alſo hath a wide mouth, it can ſtretch itſelf farther than you are aware of: And as the angel ſaid to Lot, *Take heed, look not behind thee, neither tarry thou in all the plain* (that is, any where between this and heaven) *leſt thou be conſumed*, ſo ſay I to thee, take heed, tarry not, leſt either the devil, hell, death, or the fearful curſes of the law of God, do overtake thee, and throw thee down in the midſt of thy ſins, ſo as never to riſe and recover again. If this were well conſidered, then thou, as well as I, wouldeſt ſay, They that will have heaven muſt run for it.

Sixthly, They that will go to heaven muſt run for it, becauſe perchance the gates of heaven may be ſhut ſhortly. Sometimes ſinners have not heaven gates open to them ſo long as they ſuppoſe: And if they be once ſhut againſt a man, they are ſo heavy, that all the men in the world, nor all the angels in heaven, are not able to open them. *I ſhut, and no man can open*, ſaith Chriſt. And how if thou ſhouldſt come but one quarter of an hour too late? I tell thee it will coſt thee an eternity to bewail thy miſery in: Francis Spira can tell thee what it is to ſtay till the gate of mercy be quite ſhut; or to run ſo lazily, that they be ſhut before thou get within them. What, to be ſhut out? What, out of heaven! Sinner, rather than loſe it, run for it; yea, and *So run that thou mayeſt obtain.*

Laſtly, Becauſe if thou loſe, thou loſeſt all, thou loſeſt ſoul, God, Chriſt, heaven, eaſe, peace, &c. Beſides, thou layeſt thyſelf open to all the ſhame, contempt and reproach, that either God, Chriſt, ſaints, the world, ſin, the devil, and all can lay upon thee. As Chriſt ſaith of the fooliſh builder, ſo will I ſay of thee, if thou be ſuch a one who runs and miſſeſt; I ſay, even all that go by will begin to mock at thee, ſaying, This man began to run well, but was not able to finiſh. But more of this anon.

Queſt. But how ſhould a poor ſoul do to run? For this very thing is that which afflicteth me ſore (as you ſay) to think that I may run, and yet fall ſhort. Methinks to fall ſhort at laſt, O it fears me greatly! Pray tell me therefore how I ſhould run.

Anſw. That thou mayeſt indeed be ſatisfied in this particular conſider theſe following things.

The firſt direction.

If thou wouldeſt ſo run as to obtain the kingdom of heaven, then be ſure that thou get into the way that leadeth thither: For it is a vain thing to think that ever thou ſhalt have the prize, though thou runneſt never ſo faſt, unleſs thou art in the way that leads to it. Set the caſe that there ſhould be a man in London that was to run to York for a wager; now though he run never ſo ſwiftly, yet if he run full ſouth, he might run himſelf quickly out of breath, and be never the nearer the prize, but rather the farther off. Juſt ſo is it here, it is not ſimply the runner, nor yet the haſty runner, that winneth the crown, unleſs he be in the way that leadeth thereto. I have obſerved, that little time which I have been a profeſſor, that there is a great running to and fro, ſome this way, and ſome that way, yet it is to be feared moſt of them are out of the way; and then, though they run as ſwift as the eagle can fly, they are benefited nothing at all.

Here is one runs a quaking, another a ranting; one again runs after the baptiſm, and another after the independency: Here's one for free-will, and another for preſbytery, and yet poſſibly moſt of all theſe ſects run quite the wrong way, and yet every one is for his life, his ſoul, either for heaven or hell.

If thou now ſay, which is the way? I tell thee it is CHRIST THE SON OF MARY, THE SON OF GOD.

Jeſus ſaith, *I am the way, the truth, and the life; no man cometh to the Father but by me.* So then thy buſineſs is (if thou wouldeſt have ſalvation) to ſee if Chriſt be thine, with all his benefits; whether he hath covered thee with his righteouſneſs, whether he hath ſhewed thee that thy ſins are waſhed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, ſo as to make a life out of him, and to conform thee to him; that is, ſuch faith as to conclude that thou art righteous, becauſe Chriſt is thy righteouſneſs, and ſo conſtrained to walk with him as the joy of thy heart, becauſe he ſaveth thy ſoul. And for the Lord's ſake take heed, and do not deceive thyſelf, and think thou art in the way upon too ſlight grounds; for if thou miſs of the way, thou wilt miſs of the prize, and if thou miſs of that I am ſure thou wilt loſe thy ſoul, even that ſoul which is worth more than the whole world.

But I have treated more largely on this in my book Of the two covenants, and therefore ſhall paſs it now; only I beſeech thee to have a care of thy ſoul, and that thou mayeſt ſo do take this counſel.

Miſtruſt thy own ſtrength, and throw it away; down on thy knees in prayer to the Lord for the ſpirit of truth; ſearch his word for direction: flee ſeducers company; keep company with the ſoundeſt chriſtians, that have moſt experience of Chriſt; and be ſure thou have a care of Quakers, Ranters, Free-willers: Alſo do not have too much company with ſome Anabaptiſts, though I go under that name myſelf. I tell thee this is ſuch a ſerious matter, and I fear thou wilt ſo little regard it, that the thoughts of the worth of the thing and of thy too light regarding of it, doth even make my heart ake whilſt I am writing to thee. The Lord teach thee the way by his ſpirit, and then I am ſure thou wilt know it. So run.

Only by the way let me bid thee have a care of two things, and ſo I ſhall paſs to the next thing.

Firſt, Have a care of relying on the outward obedience to any of God's commands, or thinking thyſelf ever the better in the ſight of God for that.

Secondly, Take heed of fetching peace for thy ſoul from any inherent righteouſneſs: But if thou canſt believe, that as thou art a ſinner, ſo thou art juſtified freely by the love of God, through the redemption that is in Chriſt; and that God for Chriſt's ſake hath forgiven thee, not becauſe he ſaw any thing done; or to be done, in or by thee to move him thereunto to do it; for that's the right way; the Lord put thee into it, and keep thee in it.

The Second Direction.

As thou ſhouldeſt get into the way, ſo thou ſhouldſt alſo be much in ſtudying, and muſing on the way. You know men that would be expert in any thing, they are uſually much in ſtudying of that thing, and ſo likewiſe is it with thoſe that quickly grow expert in any way: This therefore thou ſhouldeſt do; let thy ſtudy be much exerciſed about Chriſt, which is the way; what he is, what he hath done, and why he is what he is, and why he hath done what is done; as why *he took upon him the form of a ſervant*, Phil. 2. why he was *made in the likeneſs of men*, why he cried, why he died, why he *bare the ſin of the world*, why he was made ſin, and why he was made righteouſneſs, why he is in heaven in the nature of man, and what he doth there; be much in muſing and conſidering of theſe things; be thinking alſo enough of thoſe places which thou muſt not come near, but leave ſome on this hand, and ſome on that hand; as it is with thoſe that travel into other countries, they muſt leave ſuch a gate on this hand, and ſuch a buſh on that hand, and go by ſuch a place, where ſtandeth ſuch a thing: Thus therefore thou muſt do, *Avoid ſuch things which are expreſly forbidden in the word of God.* Withdraw thy foot far from her, *And come not nigh the door of her houſe, for her ſteps take hold of hell, going down to the chambers of death:* And ſo of every thing that is not in the way, have a care of it, that thou go not by it, come not near it, have nothing to do with it. So run.

The Third Direction.

Not only thus, but in the next place, thou muſt ſtrip thyſelf of thoſe things that may hang upon thee, to the hindering of thee in the way to the kingdom of heaven, as covetouſneſs, pride, luſt, or whatever elſe thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not uſe to incumber themſelves, or carry thoſe things about them that may be an hindrance to them in their running. *Every man that ſtriveth for the maſtery is temperate in all things,* That is, he layeth aſide every thing that would be any ways a diſadvantage to him; as ſaith the apoſtle, *Let us lay aſide every weight, and the ſin that doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.* It is but a vain thing to talk of going to heaven, if thou let thy heart be incumbered with thoſe things that would hinder. Would you not ſay that ſuch a man would be in danger of loſing, though he run, if he fill his pockets with ſtones, hang heavy garments on his ſhoulders, and great lumpiſh ſhoes on his feet? So it is here, thou talkeſt of going to heaven, and yet filleſt thy pocket with ſtones, (*i. e.*) filleſt thy heart with this world, leteſt that hang on thy ſhoulders, with its profits and pleaſures; alas, alas, thou art widely miſtaken: If thou intendeſt to win thou muſt ſtrip, thou muſt lay aſide every weight, thou muſt be temperate in all things. Thou muſt So run.

The fourth direction.

Beware of by-paths, take heed thou doſt not turn into thoſe lanes which lead out of the way. There are crooked paths, paths in which men go aſtray, paths that lead to death and damnation, but take heed of all thoſe. Some of them are dangerous becauſe of practice, ſome becauſe of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even right before thee; *Ponder the path of thy feet, and let all thy ways be eſtabliſhed.* Turn not to the right hand, nor to the left: *Remove thy foot far from evil.* This counſel being not ſo ſeriouſly taken as given, is the reaſon of that ſtarting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and ſo miſſing the way to the kingdom. Tho' the way to heaven be but one, yet there are many crooked lanes and by-paths ſhoot down upon it, as I may ſay. And again, notwithſtanding the kingdom of heaven be the biggeſt city, yet uſually thoſe by-paths are moſt beaten, moſt travellers go thoſe ways; and therefore the way to heaven is hard to be found, and as hard to be kept in, by reaſon of theſe. Yet nevertheleſs it is in this caſe, as it was with the harlot of Jericho, ſhe had one ſcarlet thread tied in her window, by which her houſe was known: So it is here, The ſcarlet ſtreams of Chriſt's blood run throughout the way to the kingdom of heaven; therefore mind that, ſee if thou do find the beſprinkling of the blood of Chriſt in the way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyſelf with a fancy; for then thou may'ſt light into any lane or way; but that thou may'ſt not be miſtaken, conſider, tho' it ſeem never ſo pleaſant, yet if thou do not find that in the very middle of the road there is writing with the heart blood of Chriſt, that he came into the world to ſave ſinners, and that we are juſtified, tho' we are ungodly; ſhun that way; for this it is which the apoſtle meaneth when he ſaith, *We have boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.* How eaſy a matter is it in this our day for the devil to be too cunning for poor ſouls, by calling his by-paths the way to the kingdom? If ſuch an opinion or fancy be but cried up by one or more, this inſcription being ſet upon it by the devil, [This is the way of God,] how ſpeedily, greedily, and by heaps, do poor ſimple ſouls throw away themſelves upon it; eſpecially if it be daubed over with a few external acts of morality, if ſo good? But this is becauſe men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Chriſt, and what his righteouſneſs is, neither have they a ſenſe of their own inſufficiency; but are bold, proud, preſumptuous, ſelf-conceited. And therefore,

The fifth direction.

Do not thou be too much in looking too high in thy journey heavenwards. You know men that run a race do not uſe to ſtare and gaze this way and that, neither do they uſe to caſt up their eyes too high, leſt haply, through their too much gazing with their eyes after other things they in the mean time ſtumble, and catch a fall. The very ſame caſe is this, if thou gaze and ſtare after every opinion and way that comes into the world, alſo if thou be prying overmuch into God's ſecret decrees, or let thy heart too much entertain queſtions about ſome nice, fooliſh curioſities, thou may'ſt ſtumble and fall, as many hundreds in England have done, both in ranting and quakery, to their own eternal overthrow, without the marvellous operation of God's grace be ſuddenly ſtretched forth to bring them back again. Take heed therefore, follow not that proud lofty ſpirit, that, devil-like, cannot be content with his own ſtation. David was of an excellent ſpirit, where he ſaith, *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exerciſe myſelf in great matters, or things too high for me. Surely I have behaved and quieted myſelf as a child that is weaned of his mother: My ſoul is even as a weaned child.* Do thou So run.

The ſixth direction.

Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any do call after them, ſaying, I would ſpeak with you, or go not too faſt, and you ſhall have my company with you, if they run for ſome great matter they uſe to ſay, alas, I cannot ſtay, I am in haſte, pray talk not to me now; neither can I ſtay for you, I am running for a wager; If I win I am made, if I loſe I am undone, and therefore hinder me not. Thus wiſe are men when they run for corruptible things, and thus ſhouldeſt thou do, and thou haſt more cauſe to do ſo than they, foraſmuch as they run but for things that laſt not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou ſhalt have enough call after thee, even the devil, ſin, this world, vain company, pleaſures, profits, eſteem among men, eaſe, pomp, pride, together with an innumerable company of ſuch companions; one crying, Stay for me, the other ſaying, do not leave me behind, a third ſaying, and take me along with you. What will you go ſaith the devil, without your ſins, pleaſures and profits? Are you ſo haſty? Can you not ſtay and take theſe along with you? Will you leave your friends and companions behind you? Can you not do as you neighbours do, carry the world, ſin, luſt, pleaſure, profit, eſteem among men, along with you? Have a care thou do not let thine ear now be open to the tempting, enticing, alluring, and ſoul-intangling flatteries of ſuch ſink-ſouls as theſe are. *My ſon*, ſaith Solomon, *if ſinners entice thee conſent thou not.*

You know what it coſt the young man, which Solomon ſpeaks of in the 7th of the Proverbs, that was enticed by a harlot, *With much fair ſpeech ſhe won him, and cauſed him to yield, with the flattering of her lips ſhe forced him, till he went after her as an ox to the ſlaughter, or as a fool to the correction of the ſtocks*; even ſo far, *till the dart ſtruck through his liver, and knew not that it was for his life. Hearken unto me now therefore*, ſaith he, *O ye children, and attend to the words of my mouth, let not thine heart decline to her ways, go not aſtray in her paths, for ſhe hath caſt down many, wounded, yea, many ſtrong men have been ſlain* (that is, kept out of heaven) *by her houſe is the way to hell, going down to the chambers of death.* Soul, take this counſel, and ſay, ſatan, ſin, luſt, pleaſure, profit, pride, friends, companions, and every thing elſe, let him alone, ſtand off, come not nigh me, for I am running for heaven, for my ſoul, for God, for Chriſt, from hell and everlaſting damnation; if I win I win all, and if I loſe I loſe all; let me alone, for I will not hear. So run.

The ſeventh direction.

In the next place, be not daunted though thou meeteſt with never ſo many diſcouragements in thy journey thither. That man that is reſolved for heaven, if ſatan cannot win him by flatteries, he will endeavour to weaken him by diſcouragements; ſaying, thou art a ſinner, thou haſt broke God's law, thou art not elected, thou comeſt too late, the day of grace is paſt, God doth not care for thee, thy heart is naught, thou art lazy, with a hundred other diſcouraging ſuggeſtions; and thus it was with David, where he ſaith, *I had fainted unleſs I had believed to ſee the loving-kindneſs of the Lord in the land of the living.* As if he ſhould ſay, the devil did ſo rage, and my heart was ſo baſe, that had I judged according to my own ſenſe and feeling I had been abſolutely diſtracted, but I truſted to Chriſt in the promiſe, and looked that God would be as good as his promiſe, in having mercy upon me, an unworthy ſinner; and this is that which encouraged me, and kept me from fainting. And thus muſt thou do when ſatan, or the law, or thy own conſcience, do go about to diſhearten thee, either by the greatneſs of thy ſins, the wickedneſs of thy heart, the tediouſneſs of the way, the loſs of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou muſt encourage thyſelf with the freeneſs of the promiſes, the tenderheartedneſs of Chriſt, the merits of his blood, the freeneſs of his invitations to come in, the greatneſs of the ſin of others that have been pardoned, and that the ſame God, through the ſame Chriſt, holdeth forth the ſame grace as free as ever. If theſe be not thy meditations thou wilt draw very heavily in the way to heaven, if thou do not give up all for loſt, and ſo knock off from following any farther; therefore I ſay, take heart in thy journey, and ſay to them that ſeek thy deſtruction, *Rejoice not againſt me, O my enemy, for when I fall I ſhall ariſe, when I ſit in darkneſs the Lord ſhall be a light unto me.* So run.

The eighth direction.

Take heed of being offended at the croſs that thou muſt go by before thou come to heaven. You muſt underſtand (as I have already touched) that there is no man that goeth to heaven but he muſt go by the croſs. The croſs is the ſtanding way-mark by which all they that go to glory muſt paſs by.

We muſt through much tribulation enter into the kingdom of heaven. Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution. If thou art in thy way to the kingdom, my life for thine thou wilt come at the croſs ſhortly, (the Lord grant thou doſt not ſhrink at it, ſo as to turn thee back again.) *If any man will come after me*, ſaith Chriſt, *let him deny himſelf, and take up his croſs daily, and follow me.* The croſs it ſtands, and hath ſtood, from the beginning as a way-mark to the kingdom of heaven. You know if one aſk you the way to ſuch and ſuch a place, you for the better direction do not only ſay, this is the way, but then alſo ſay, you muſt go by ſuch a gate, by ſuch a ſtile, ſuch a buſh, tree, bridge, or ſuch like: Why, ſo it is here; art thou enquiring the way to heaven? Why I tell thee, Chriſt is the way, into him thou muſt get, into his righteouſneſs to be juſtified; and if thou art in him, thou wilt preſently ſee the croſs, thou muſt go cloſe by it, thou muſt touch it, nay, thou muſt take it up, or elſe thou wilt quickly go out of the way that leads to heaven, and turn up ſome of thoſe crooked lanes that lead down to the chambers of death.

How thou mayeſt know the croſs by theſe
ſix things.

1. It is known in the doctrine of juſtification. 2. In the doctrine of mortification. 3. In the doctrine of perſeverance. 4. In ſelf-denial. 5. Patience. 6. Communion with poor ſaints.

Firſt, In the doctrine of juſtification, there is a great deal of the croſs in that; a man is forced to ſuffer the deſtruction of his own righteouſneſs for the righteouſneſs of another. This is no eaſy matter for a man to do, I aſſure to you it ſtretcheth every vein in his heart before he will be brought to yield to it. What, for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of ſabbaths, hearing, reading, with the reſt, in the point of juſtification, and to count them accurſed, and to be willing in the very midſt of the ſenſe of his ſins to throw himſelf wholly upon the righteouſneſs and obedience of another man, abhorring his own, counting it as deadly ſin, as the open breach of the law; I ſay, to do this in deed and in truth is the biggeſt piece of the croſs, and therefore Paul calleth this very thing a ſuffering; where he ſaith, *And I have ſuffered the loſs of all things* (which principally was his righteouſneſs) *that I might win Chriſt, and be found in him, not having* (but rejecting) *my own righteouſneſs*. That is the firſt.

Secondly, In the doctrine of mortification is alſo much of the croſs. Is it nothing for a man to lay hands on his vile opinions, on his vile ſins, of his boſom ſins, of his beloved, pleaſant, darling ſins, that ſtick as cloſe to him as the fleſh ſticks to the bones? What, to loſe all theſe brave things that my eyes behold, for that which I never ſaw with my eyes? What, to loſe my pride, my covetouſneſs, my vain company, ſports and pleaſures, and the reſt? I tell you this is no eaſy matter, if it were, what need all thoſe prayers, ſighs, watchings? What need we be ſo backward to it? Nay, do you not ſee, that ſome men before they will ſet about this work, they will even venture the loſs of their ſouls, heaven, God, Chriſt, and all? What means elſe all thoſe delays and put-offs, ſaying, Stay a little longer, I am loth to leave my ſins while I am ſo young, and in health? Again, what is the reaſon elſe that others do it ſo by the halves, coldly, and ſeldom, notwithſtanding they are convinced over and over; nay, and alſo promiſe to amend, and yet all's in vain. I will aſſure you, to cut off right hands, and to pluck out right eyes, is no pleaſure to the fleſh.

Thirdly, The doctrine of perſeverance is alſo croſs to the fleſh, which is not only to begin but to hold out, not only to bid fair, and to ſay, Would I had heaven, but ſo to know Chriſt, to put on Chriſt, and walk with Chriſt ſo as to come to heaven. Indeed it is no great matter to begin to look for heaven, to begin to ſeek the Lord, to begin to ſhun ſin; O but it is a very great matter to continue with God's approbation. *My ſervant Caleb*, ſaith God, *is a man of another ſpirit, he hath followed me* (followed me always, he hath continually followed me,) *fully, he ſhall poſſeſs the land.* Almoſt all the many thouſands of the children of Iſrael in their generation fell ſhort of perſeverance when they walked from Egypt towards the land of Canaan. Indeed they went to the work at firſt pretty willingly, but they were very ſhort-winded, they were quickly out of breath, and in their hearts they turned back again into Egypt.

It is an eaſy matter for a man to run hard for a ſpurt, for a furlong, for a mile or two; O but to hold out for a hundred, for a thouſand, for ten thouſand miles, that man that doth this he muſt look to meet with croſs, pain, and weariſomeneſs to the fleſh, eſpecially if as he goeth he meeteth with briars and quagmires, and other incumbrances, that makes his journey ſo much the more painfuller.

Nay, do you not ſee with your eyes daily that perſeverance is a very great part of the croſs, why elſe do men ſo ſoon grow weary? I could point out a many, that after they have followed the ways of God about a twelvemonth, others it may be two, three, or four (ſome more, and ſome leſs) years, they have been beat out of wind, have taken up their lodging and reſt before they have got half way to heaven, ſome in this, and ſome in that ſin, and have ſecretly, nay, ſometimes openly ſaid, that the way is too ſtrait, the race too long, the religion too holy, and cannot hold out, I can go no farther.

And ſo likewiſe of the other three, (to wit) patience, ſelf-denial, communion, and communication with and to the poor ſaints: How hard are theſe things? It is an eaſy matter to deny another man, but it is not ſo eaſy a matter to deny one's ſelf; to deny myſelf out of love to God, to his goſpel, to his ſaints, of this advantage, and of that gain, nay, of that which otherwiſe I might lawfully do, were it not for offending them. That ſcripture is but ſeldom read, and ſeldomer put in practice, which ſaith, *I will eat no fleſh while the world ſtandeth, if it make my brother to offend*; again, *We that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe ourſelves.* But how froward, how haſty, how peeviſh and ſelf-reſolved are the generality of the profeſſors at this day? Alſo how little conſidering the poor, unleſs it be to ſay, Be thou warmed and filled? But to give is a ſeldom work; alſo eſpecially to give to any poor; I tell you all things are croſs to fleſh and blood; and that man that hath but a watchful eye over the fleſh, and alſo ſome conſiderable meaſure

ſure of ſtrength againſt it, he ſhall find his heart in theſe things like unto a ſtarting horſe, that is rid without a curbing bridle, ready to ſtart at every thing that is offenſive to him; yea, and ready to run away too, do what the rider can.

It is the croſs which keepeth thoſe that are kept from heaven. I am perſuaded were it not for the croſs, where we have one profeſſor we ſhould have twenty; but this croſs that is it which ſpoileth all.

Some men, as I ſaid before, when they come at the croſs they can go no farther, but back again to their ſins they muſt go. Others they ſtumble at it, and break their necks; others again when they ſee the croſs is approaching, they turn aſide to the left hand, or to the right hand, and ſo think to get to heaven another way, but they will be deceived! *For all that will live godly in Chriſt Jeſus ſhall,* mark, *ſhall be ſure to ſuffer perſecution.* There are but few when they come at the croſs, cry Welcome croſs, as ſome of the martyrs did to the ſtake they were burned at: Therefore if you meet with the croſs in thy journey, in what manner ſoever it be, be not daunted, and ſay, Alas, What ſhall I do now? But rather take courage, knowing that by the croſs is the way to the kingdom. Can a man believe in Chriſt, and not be hated by the devil? Can he make a profeſſion of this Chriſt, and that ſweetly and convincingly, and the children of ſatan hold their tongue? Can darkneſs agree with light? Or the devil endure that Chriſt Jeſus ſhould be honoured both by faith and a heavenly converſation, and let that ſoul alone at quiet? Did you never read, that *the dragon perſecuted the woman?* And that Chriſt ſaith, *In the world you ſhall have tribulations?*

The ninth direction.

Beg of God that he would do theſe two things for thee; Firſt, Enlighten thine underſtanding: And, Secondly, Inflame thy will. If theſe two be but effectually done, there is no fear but thou wilt go ſafe to heaven.

One of the great reaſons why men and women do ſo little regard the other world it is, becauſe they ſee ſo little of it: And the reaſon why they ſee ſo little of it is, becauſe they have their underſtanding darkened; And therefore ſaith Paul, *Do not you believers walk as do other Gentiles, even in the vanity of their minds, having their underſtanding darkened, being alienated from the life of God through the ignorance* (or fooliſhneſs) *that is in them, becauſe of the blindneſs of their heart.* Walk not as thoſe, run not with them; alas, poor ſouls, they have their underſtandings darkened, their hearts blinded, and that is the reaſon they have ſuch undervaluing thoughts of the Lord Jeſus Chriſt, and the ſalvation of their ſouls. For when men do come to ſee the things of another world, what a God, what a Chriſt, what a heaven, and what an eternal glory there is to be enjoyed; alſo when they ſee that it is poſſible for them to have a ſhare in it, I tell you it will make them run thorow thick and thin to enjoy it. Moſes having a ſight of this, becauſe his underſtanding was enlightened, *He feared not the wrath of the king, but choſe rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon. He refuſed to be called the ſon of the king's daughter;* accounting it wonderful riches to be counted worthy of ſo much as to ſuffer for Chriſt with the poor deſpiſed ſaints; and that was becauſe he ſaw him who was inviſible, and had reſpect unto the recompence of reward. And this is that which the apoſtle uſually prayeth for in his epiſtles for the ſaints, namely, *That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the ſaints. And that they might be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height, and know the love of Chriſt, which paſſeth knowledge.* Pray therefore that God would enlighten thy underſtanding, that will be a very great help unto thee. It will make thee endure many a hard brunt for Chriſt; as Paul ſaith, *After you were illuminated, ye endured a great fight of afflictions,---- You took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.* If there be never ſuch a rare jewel lye juſt in a man's way, yet if he ſees it not, he will rather trample upon it than ſtoop for it, and it is becauſe he ſees not. Why ſo it is here, though heaven be worth never ſo much, and thou haſt never ſo much need of it, yet if thou ſee it not, that is, have not thy underſtanding opened or enlightened to ſee, thou wilt not regard at all: therefore cry to the Lord for enlightening grace, and ſay, *Lord, open my blind eyes; Lord, take the vail off of my dark heart,* ſhew me the things of the other world, and let me ſee the ſweetneſs, glory, and excellency of them for Chriſt his ſake. This is the firſt.

The tenth direction.

Cry to God that he would inflame thy will alſo with the things of the other world. For when a man's will is fully ſet to do ſuch or ſuch a thing, then it muſt be a very hard matter that ſhall hinder that man from bringing about his end. When Paul's will was ſet reſolvedly to go up to Jeruſalem, (though it was ſignified to him before what he ſhould there ſuffer,) he was not daunted at all; nay, ſaith he, *I am ready* (or willing) *not only to be bound, but alſo to die at Jeruſalem for the name of the Lord Jeſus. His will was inflamed with love to Chriſt,* and therefore all the perſuaſions that could be uſed wrought nothing at all.

Your ſelf-will'd people no body knows what to do with them; we uſe to ſay, he will have his own will do all what you can. Indeed to have ſuch a will for heaven is an admirable advantage to a man that undertaketh a race thither; a man that is reſolved, and hath his will fixed, ſaith he, I will do my beſt to advantage myſelf; I will do my worſt to hinder my enemies; I will not give out as long as I can ſtand; I will have it or I will loſe my life; *though he ſlay me yet will I truſt in him. I will not let thee go except thou bleſs me.* I will, I will, I will, O this bleſſed inflamed will for heaven! What is like it! If a man be willing, than any argument ſhall be matter of encouragement; but if unwilling, then any argument ſhall give diſcouragement; this is ſeen both in ſaints and ſinners; in them that are the children of God, and alſo thoſe that are the children of the devil. As,

Firſt, The ſaints of old, they being willing and reſolved for heaven, what could ſtop them? Could fire and faggot, ſword or halter, ſtinking dungeons, whips, bears, bulls, lions, cruel rackings, ſtoning, ſtarving, nakedneſs, &c. *and in all theſe things they were more than conquerors, through him that loved them*; who had alſo made them *willing in the day of his power.*

Secondly, See again on the other ſide the children of the devil, becauſe they are not willing, how many ſhifts and ſtarting-holes will they have. I have married a wife, I have a farm, I ſhall offend my landlord, I ſhall offend my maſter, I ſhall loſe my trading, I ſhall loſe my pride, my pleaſures, I ſhall be mocked and ſcoffed, therefore I dare not come. I, ſaith another, will ſtay till I am older, till my children are out, till I am got a little aforehand in the world, till I have done this, and that, and the other buſineſs; but alas, the thing is, they are not willing; for were they but ſoundly willing, theſe, and a thouſand ſuch as theſe, would hold them no faſter than the cords held Sampſon, when he broke them like burnt flax. I tell you the will is all; that is one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and ſo likewiſe doth the devil, and therefore they both endeavour very much to ſtrengthen the will of their ſervants: God, he is for making of his a willing people to ſerve him; and the devil he doth what he can to poſſeſs the will and affection of thoſe that are his with love to ſin; and therefore when Chriſt comes cloſe to the matter indeed, ſaith he, *You will not come to me. How often would I have gathered you as a hen doth her chickens, but you would not.* The devil had poſſeſſed their wills, and ſo long he was ſure enough of them. O therefore cry hard to God to inflame thy will for heaven and Chriſt: thy will, I ſay, if that be rightly ſet for heaven, thou wilt not be beat off with diſcouragements; and this was the reaſon that when Jacob wreſtled with the angel, though he loſt a limb, as it were, and the hollow of his thigh was put out of joint as he wreſtled with him, yet, ſaith he *I will not*, mark, *I will not let thee go except thou bleſs me.* Get thy will tipt with the heavenly grace and reſolution againſt all diſcouragements, and then thou goeſt full ſpeed for heaven; but if thou faulter in thy will, and be not found there, thou wilt run hobling and halting all the way thou runneſt, and alſo to be ſure thou wilt fall ſhort at laſt. The Lord give thee a will and courage.

Thus have I done with directing thee how to run to the kingdom; be ſure thou keep in memory, what I have ſaid unto thee, leſt thou loſe thy way: But becauſe I would have thee think of them, take all in ſhort in this little bit of paper.

Firſt, Get into the way. 2. Then ſtudy on it. 3. Then ſtrip, and lay aſide every thing that would hinder. 4. Beware of bye-paths. 5. Do not gaze and ſtare too much about thee, but be ſure to ponder the path of thy feet. 6. Do not ſtop for any that call after thee, whether it be the world, the fleſh, or the devil, for all theſe will hinder thy journey, if poſſible. 7. Be not daunted with any diſcouragements thou meeteſt with as thou goeſt. 8. Take heed of ſtumbling at the croſs. 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a proſperous journey.

Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of ſpurs to prick on thy lumpiſh heart in this rich journey.

The firſt motive.

Conſider there is no way but this, thou muſt either win or loſe: If thou winneſt, then heaven, God, Chriſt, glory, eaſe, peace, life, yea, life eternal, is thine; thou ſhalt be made equal to the angels in heaven, thou ſhalt ſorrow no more, ſigh no more, feel no more pain; thou ſhalt be out of the reach of ſin, hell, death, the devil, the grave, and whatever elſe may endeavour thy hurt: But contrariwiſe; and if thou loſe, then thy loſs is heaven, glory, God, Chriſt, eaſe, peace, and whatever elſe which tendeth to make eternity comfortable to the ſaints; beſides, thou procureſt eternal death, ſorrow, pain, blackneſs, and darkneſs, fellowſhip with devils, together with the everlaſting damnation of thy own ſoul.

The ſecond motive.

Conſider that this devil, this hell, death and damnation, followeth after thee as hard as they can drive, and have their commiſſion ſo to do by the law, againſt which thou haſt ſinned, and therefore for the Lord's ſake make haſte.

The third Motive.

If they ſeize upon thee before thou get to the city of Refuge, they will put an everlaſting ſtop to thy journey: This alſo cries, Run for it.

The fourth Motive.

Know alſo, that now heaven gates, the heart of Chriſt, with his arms, are wide open to receive thee. O methinks that this conſideration, that the devil followeth after to deſtroy, and that Chriſt ſtandeth open-armed to receive, ſhould make thee reach out and fly with all haſte and ſpeed. And therefore,

The fifth Motive.

Keep thine eyes upon the prize, be ſure that thy eyes be continually upon the profit thou art like to get. The reaſon why men are ſo apt to faint in their race for heaven, it lieth chiefly in either of theſe two things:

Firſt, They do not ſeriouſly conſider the worth of the prize; or elſe if they do, they are afraid it is too good for them: but moſt loſe heaven for want of conſidering the prize and the worth of it. And therefore that thou may'ſt not do the like, keep thy eye much upon the excellency, the ſweetneſs, the beauty, the comfort, the peace that is to be had there by thoſe that win the prize. This was that which made the apoſtle run thorough any thing; good report, evil report, perſecution, affliction, hunger, nakedneſs, peril by ſea, and peril by land, bonds and impriſonments: Alſo it made others endure to be ſtoned, ſawn aſunder, to have their eyes bored out with augers, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beaſts, burned at the ſtake, whipt at poſts, and a thouſand other fearful torments, *while they looked not at the things that are ſeen*, (as the things of this world,) *but at the things that are not ſeen; for the things which are ſeen are temporal; but the things which are not ſeen are eternal.* O this word *eternal*, that was it that made them, that when they might have had deliverance they would not accept of it, for they knew in the world to come they ſhould have a better reſurrection.

2. And do not let the thoughts of the rareneſs of the place make thee ſay in thy heart, This is too good for me; for I tell thee, Heaven is prepared for whoſoever will accept of it, and they ſhall be entertained with hearty good welcome: Conſider therefore, that as bad as thou have got thither; thither went ſcrubbed beggarly Lazarus, &c. Nay, it is prepared for the poor, *Hearken my beloved brethren*, ſaith James, take notice of it, *hath not God choſen the poor of this world rich in faith, and heirs of the kingdom?* Therefore take heart and run, man. And,

The ſixth Motive.

Think much of them that are gone before. Firſt, How really they got into the kingdom. Secondly, How ſafe they are in the arms of Jeſus; would they be here again for a thouſand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, What they would judge of thee if they knew thy heart began to fail thee in thy journey, or thy ſins began to allure thee, and to perſuade thee to ſtop thy race; would they not call thee a thouſand fools? And ſay, O that he did but ſee what we ſee, feel what we feel, and taſte of the dainties that we taſte of. O if he were one quarter of an hour, to behold, to ſee, to feel, to taſte and enjoy, but the thouſand part of what we enjoy, what would he do! What would he ſuffer! What would he leave undone! Would he favour ſin? Would he love this world below? Would he be afraid of friends, or ſhrink at the moſt fearful threatenings that the greateſt tyrants could invent to give him? Nay, thoſe who have had but a ſight of theſe things by faith, when they have been as far off from them as heaven from earth, yet they have been able to ſay with a comfortable and merry heart as the bird that ſings in the ſpring, That this and more ſhall not ſtop them from running to heaven. Sometimes, when my baſe heart hath been inclining to this world, and to loiter in my journey towards heaven, the very conſideration of the glorious ſaints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world together, how they would befool me, if they did but know that my heart was drawing back, hath cauſed me to ruſh forward, to diſdain theſe poor, low, empty, beggarly things, and to ſay to my ſoul, Come ſoul, let us not be weary; let us ſee what this heaven is; let us even venture all for it, and try if that will quit the coſt. Surely Abraham, David, Paul, and the reſt of the ſaints of God, were as wiſe as any are now, and yet they loſt all for this glorious kingdom. O therefore throw away ſtinking luſts, follow after righteouſneſs, love the Lord Jeſus, devote thyſelf unto his fear, I'll warrant thee he will give thee a goodly recompence. Reader, What ſayeſt thou to this? Art reſolved to follow me? Nay, reſolve if thou canſt to get before me. *So run, that ye may obtain.*

The ſeventh Motive.

To encourage thee a little farther, ſet to the work, and when thou haſt run thyſelf down weary, then the Lord Jeſus will take thee up and carry thee; is not this enough to make any poor ſoul begin his race? Thou (perhaps) crieſt, O but I am feeble, I am lame, &c. Well, but Chriſt hath a boſom, conſider therefore when thou haſt run thyſelf down weary, he will put thee in his boſom, *He ſhall gather the lambs with his arms, and carry them in his boſom, and ſhall gently lead thoſe that are with young.* This is the way that fathers take to encourage their children, ſaying, Run ſweet babe while thou art weary, and then I will take thee up and carry thee. *He will gather his lambs with his arms, and carry them in his boſom*; when they are weary they ſhall ride.

The eighth Motive.

Or elſe he will convey new ſtrength ffrom heaven into thy ſoul, which will be as well: *The youths ſhall faint and be weary, and the young men ſhall utterly fail; but they that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings like eagles, they ſhall run and not be weary, they ſhall walk and not be faint.* What ſhall I ſay beſides what hath already been ſaid? Thou ſhalt have good and eaſy lodging, good and wholeſome diet, the boſom of Chriſt to lie in, the joys of heaven to feed on: Shall I ſpeak of the ſatiety and of the duration of all theſe? Verily to deſcribe them to the height is a work too hard for me to do.

The ninth Motive.

Again, methinks the very induſtry of the devil, and the induſtry of his ſervants, &c. ſhould make you that have a deſire to heaven and happineſs to run apace. Why the devil he will loſe no time, ſpare no pains, alſo neither will his ſervants; both to ſeek the deſtruction of themſelves and others: and ſhall not we be as induſtrious for our own ſalvation? Shall the world venture the damnation of their ſouls for a poor corruptible crown; and ſhall not we venture the loſs of a few trifles for an eternal crown? Shall they venture the loſs of eternal friends, as God to love, Chriſt to redeem, the holy Spirit to comfort, heaven for habitation, ſaints and angels for company, and all this to get and hold communion with ſin, and this world, and a few baſe, drunken, ſwearing, lying, covetous wretches, like themſelves? And ſhall not we labour as hard, run as faſt, ſeek as diligently, nay, a hundred times more diligently, for the company of theſe glorious, eternal friends, though with the loſs of ſuch as theſe, nay, with the loſs of ten thouſand times better than theſe, poor, low, baſe, contemptible things? Shall it be ſaid at the laſt day, That wicked men made more haſte to hell, than you did make to heaven? That they ſpent more hours, days, and that early and late, for hell, than you ſpent for that which is ten thouſand thouſand of thouſand times better? O let it not be ſo, but run with all might and main.

Thus you ſee I have here ſpoken ſomething, though but little. Now I ſhall come to make ſome uſe and application of what hath been ſaid, and ſo conclude.

The firſt Uſe.

You ſee here, that he that will go to heaven he muſt run for it: yea, and not only run, but ſo run, that is, (as I have ſaid,) to run earneſtly, to run continually, to ſtrip off every thing that would hinder in his race, with the reſt; well then, do you ſo run.

1. And now let us examine a little. Art thou got into the right way? Art thou in Chriſt's righteouſneſs? Do not ſay yes in thy heart, when in truth there is no ſuch matter. It is a dangerous thing, you know, for a man to think he is in the right way, when he is in the wrong. It is the next way for him to loſe his way, and not only ſo, but if he run for heaven, as thou ſayeſt thou doſt, even to loſe that too. O this is the miſery of moſt men! To perſuade themſelves that they run right, when they never had one foot in the way! The Lord give thee underſtanding here, or elſe thou art undone for ever. Prithee ſoul ſearch when was it thou turned out of thy ſins, and righteouſneſs, into the righteouſneſs of Jeſus Chriſt? I ſay, doſt thou ſee thyſelf in him? And is he more precious to thee than the whole world? Is thy mind always muſing on him? And alſo to be walking with him? Doſt thou count his company more precious than the whole world? Doſt thou count all things but poor, lifeleſs, empty, vain things, without communion with him? Doth his company ſweeten all things? And his abſence embitter all things? Soul, I beſeech thee be ſerious, and lay it to heart, and do not take things of ſuch weighty concernment as the ſalvation or damnation of thy ſoul without good ground.

2. Art thou unladen of the things of this world, as pride, pleaſures, profits, luſts, vanities? What doſt thou think to run faſt enough, with the world, thy ſins, and luſts, in thy heart? I tell thee, ſoul, they that have laid all aſide, every weight, every ſin, and are got into the nimbleſt poſture, they find work enough to run; ſo to run as to hold out.

To run through all that oppoſition, all the joſtles, all theſe rubs, over all the ſtumbling-blocks, over all the ſnares, from all the intanglements, that the devil, ſin, the world, and their own hearts, lay before them. I tell thee, if thou are going heavenward, thou wilt find it no ſmall, or eaſy matter. Art thou therefore diſcharg'd and unladen of theſe things? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the *Many that will ſeek to enter in, and ſhall not be able.*

The ſecond Uſe.

If ſo, then in the next place, what will become of them that are grown weary before they are got half way thither? Why, man, it is he that holdeth out to the end that muſt be ſaved; it is he that overcometh that ſhall inherit all things; it is not every one that begins. Agrippa gave a fair ſtep for a ſudden; he ſteps almoſt into the boſom of Chriſt in leſs than half an hour. Thou (ſaith he to Paul) haſt *almoſt perſuaded me to be a Chriſtian.* Ah! But it was but almoſt; and ſo he had as good have been never a whit; he ſtept fair indeed, but yet he ſtopt ſhort; he was hot while he was at it, but he was quickly out of wind. O this but almoſt! I tell you, this but almoſt it loſt his ſoul. Methinks I have ſeen ſometimes how theſe poor wretches that get but almoſt to heaven, how fearfully their almoſt, and their but almoſt, will torment them in hell. When they ſhall cry out in the bitterneſs of their ſouls, ſaying, *almoſt a Chriſtian,* I was almoſt got into the kingdom, almoſt out of the hands of the devil, almoſt out of my ſins, almoſt from under the curſe of God. Almoſt, and that was all, almoſt, but not altogether. O that I ſhould be almoſt at heaven, and ſhould not go quite thorough! Friend it is a ſad thing to ſit down before we are in heaven, and to grow weary before we come to the place of reſt; and if it ſhould be thy caſe, I am ſure thou doſt not ſo run as to obtain. But again,

The Third Uſe.

In the next place, What then will become of them that ſome time ſince were running poſt-haſte to heaven, (inſomuch that they ſeemed to out-ſtrip many,) but now are running as faſt back again? Do you think thoſe will ever come thither? What to run back again, back again to ſin, to the world, to the devil, back again to the luſt of the fleſh. Oh! *It had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn* (to turn back again) *from the holy commandment.* Thoſe men ſhall not only be damned for ſin, but for profeſſing to all the world that ſin is better than Chriſt: For the man that runs back again, he doth as good as ſay, I have tried Chriſt, and I have tried ſin, and I do not find ſo much profit in Chriſt as in ſin. I ſay, this man declareth this, even by his running back again. O ſad! What a doom will they have, who were almoſt at heaven gates, and then run back again. *If any draweth back,* ſaith Chriſt, *my ſoul ſhall have no pleaſure in him.* Again, *No man having put his hand to the plough,* that is, ſet forward, (in the ways of God,) *and looking back turning back again, is fit for the kingdom of heaven.* And if not fit for the kingdom of heaven, then for certain he muſt needs be fit for the fire of hell: And therefore (ſaith the apoſtle) thoſe that *bring forth* theſe apoſtatizing fruits, as *briars and thorns, are rejected, being nigh unto curſing, whoſe end is to be burned.* O there is never another Chriſt to ſave them by bleeding and dying for them! And if they *ſhall not eſcape that neglect* (then how ſhall they eſcape, that reject and turn their backs upon) *ſo great ſalvation? And if the righteous* that is, they that run for it, will find work enough to get to heaven, *then where will the ungodly,* backſliding *ſinner appear?* Of if Judas the traitor, or Francis Spira the backſlider, were but now alive in the world to whiſper theſe men in the ear a little, and tell them what it hath coſt their ſouls for backſliding, ſurely it would ſtick by them, and make them afraid of running back again, ſo long as they had one day to live in this world.

The Fourth Uſe.

So again, fourthly, how like to theſe mens ſufferings will thoſe be, that have all this while ſat ſtill, and have not ſo much as ſet one foot forward to the kingdom of heaven. Surely he that backſlideth, and he that ſitteth ſtill in ſin, they are both of one mind; the one he will not ſtir, becauſe he loveth his ſins, and the things of this world; the other he runs back again, becauſe he loveth his ſins, and the things of this world. Is it not one and the ſame thing? They are all one here, and ſhall not one and the ſame hell hold them hereafter? He is an ungodly one that never looked after Chriſt, and he is an ungodly one that did once look after him, and then ran quite back again; and therefore that word muſt certainly drop out of the mouth of Chriſt againſt them both, *Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.*

The Fifth Uſe.

Again, here you may ſee in the next place, that is, They that will have heaven, muſt run for it; then this calls aloud to thoſe who began but a while ſince to run, I ſay, for them, to mend their pace if they intend to win; you know that they which come hindmoſt, had need run faſteſt. Friend, I tell thee, there be thoſe that have run ten years to thy one, nay, twenty to five, and yet if thou talk with them, ſometimes they will ſay, they doubt they ſhall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an hours time, but part ſpeedily with all, with every thing that is an hindrance to thee in thy journey, and run; yea, and ſo run that thou mayeſt obtain.

The Sixth Uſe.

Again, ſixthly, You that are old profeſſors, take you heed that the young ſtriplings of Jeſus, that began to ſtrip but the other day, do not out-run you, ſo as to have that ſcripture fulfilled on you, The firſt ſhall be laſt, and the laſt firſt, which will be a ſhame to you, and a credit for them.

What, for a young ſoldier to be more courageous than he that hath been uſed to wars. To you that are hindermoſt, I ſay, ſtrive to out-run them that are before you; and you that are foremoſt, I ſay, hold your ground, and keep before them in faith and love, if poſſible; for indeed that is the right running, for one to ſtrive to out-run another; even for the hindermoſt to endeavour to overtake the foremoſt, and he that is before ſhould be ſure to lay out himſelf to keep his ground, even to the very utmoſt. But then,

The ſeventh Uſe.

Again, How baſely do they behave themſelves, how unlike are they to win, that think it enough to keep company with the hindmoſt? There are ſome men, that profeſs themſelves ſuch as run for heaven as well as any, yet if there be but any lazy, ſlothful, cold, half-hearted profeſſors in the country, they will be ſure to take example by them; they think if they can but keep pace with them they ſhall do fair; but theſe do not conſider that the hindmoſt loſe the prize. You may know it if you will, that it coſt the fooliſh virgins dear for their coming too late. *They that were ready went in with him, and the door was ſhut. Afterward*, mark, *Afterward came the other* (the fooliſh) *virgins ſaying, Lord, open to us: But he anſwered and ſaid, depart, I know you not.* Depart lazy profeſſors, cold profeſſors, ſlothful profeſſors. O! methinks the word of God is ſo plain for the overthrow of your lazy profeſſors, that it is to be wondered men do take no more notice of it. How was Lot's wife ſerved for running lazily, and for giving but one look behind her, after the things ſhe left in Sodom? How was Eſau ſerved for ſtaying too long before he came for the bleſſing? And how was they ſerved that are mentioned in the thirteenth of Luke, *for ſtaying till the door was ſhut?* Alſo the *fooliſh virgins*; a heavy after-groan will they give that have thus ſtayed too long. It turned Lot's wife into a pillar of ſalt; it made Eſau weep with an exceeding loud and bitter cry; it made Judas hang himſelf; yea, and it will make thee curſe the day in which thou waſt born, if thou miſs of the kingdom, as thou wilt certainly do if this be thy courſe. But,

The eighth Uſe.

Again, How and if thou by thy lazy running ſhouldeſt not only deſtroy thyſelf, but alſo thereby be the cauſe of the damnation of ſome others; for thou being a profeſſor, thou muſt think that others will take notice of thee; and becauſe thou art but a poor, cold, lazy runner, and one that ſeeks to drive the world and pleaſure along with thee: Why, thereby others will think of doing ſo too. Nay, ſay they, why may not we as well as he? He is a profeſſor, and yet he ſeeks for pleaſures, riches, profits; he loveth vain company, and he is ſo and ſo, and profeſſeth that he is going for heaven; yea, and he ſaith alſo he doth not fear but he ſhall have entertainment; let us therefore keep pace with him, we ſhall fare no worſe than he. O how fearful a thing will it be, if that thou ſhalt be inſtrumental to the ruin of others by thy halting in the way of righteouſneſs! Look to it, thou wilt have ſtrength little enough to appear before God, to give an account of the loſs of thy own ſoul; thou needeſt not have to give an account for others; why, thou did ſtop them from entering in. How wilt thou anſwer that ſaying, You would not enter in yourſelves, and them that would you hinder; for that ſaying will be eminently fulfilled on them that thro' their own idleneſs do keep themſelves out of heaven, and by giving of others the ſame example hinder them alſo.

The ninth Uſe.

Therefore now to ſpeak a word to both of you, and ſo I ſhall conclude.

Firſt, I beſeech you in the name of our Lord Jeſus Chriſt, that none of you do run ſo lazily in the way to heaven as to hinder either yourſelves or others. I know that even he which runs lazieſt, if he ſhould ſee a man running for a temporal life, if he ſhould ſo much neglect his own well-being in this world, as to venture, when he is a running for his life, to pick up here and there a lock of wool that hangeth by the way ſide, or to ſtep now and then aſide out of the way for to gather up a ſtraw or two, or any rotten ſtick; I ſay, if he ſhould do this when he is a running for his life, thou wouldeſt condemn him; and doſt thou not condemn thyſelf that doſt the very ſame, in effect, nay, worſe, that loitereſt in thy race, notwithſtanding thy ſoul, heaven, glory, and all is at ſtake. Have a care, have a care, poor wretched ſinner, have a care.

Secondly, If yet there ſhall be any, that notwithſtanding this advice, will ſtill be flagging, and loitering in the way to the kingdom of glory, be thou ſo wiſe as not to take example by them. Learn of no man farther than he followeth Chriſt. But look unto Jeſus, who is not only the author and finiſher of faith, but who did, for the joy that was ſet before him, endure the croſs, deſpiſe the ſhame, and is now ſet down at the right-hand of God; I ſay, look to no man to learn of him no farther than he followeth Chriſt. *Be ye followers of me* (ſaith Paul) *even as I am of Chriſt*, 1 Cor. 11. 1. Though he was an eminent man, yet his exhortation was, that none ſhould follow him any farther than he followed Chriſt.

Provocation.

Now that you may be provoked to run with the foremoſt, take notice of this.

When Lot and his wife was running from curſed Sodom to the mountains, to ſave their lives, it is ſaid, that his wife looked back from behind him, and ſhe became a pillar of ſalt; and yet you ſee that neither her practice, nor the judgment of God that fell upon her for the ſame, would cauſe Lot to look behind him. I have ſometimes wondered at Lot in this particular; his wife looked behind her, and died immediately, but let what would become of her, Lot would not ſo much as look behind him to ſee her: We do not read that he did ſo much as once look where ſhe was, or what was become of her, his heart was indeed upon his journey, and well it might; there was the mountain before him, and the fire and brimſtone behind him; his life lay at ſtake, and he had loſt it if he had but looked behind him. Do thou ſo run: And in thy race remember Lot's wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her an example for all lazy runners to the end of the world; and take heed thou fall not after the ſame example. But

If this will not provoke thee, conſider thus, 1. Thy ſoul is thy own ſoul, that is either to be ſaved or loſt; thou ſhalt not loſe my ſoul by thy lazineſs: It is thy own ſoul, thy own eaſe, thy own peace, thy own advantage or diſadvantage. If it were my own that thou art deſired to be good unto, methinks reaſon ſhould move thee ſomewhat to pity it: But alas, it is thy own, thy own ſoul. *What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul.* God's people wiſh well to the ſouls of others, and wilt not thou wiſh well to thy own? And if this will not provoke thee, then think

Again, 2. If thou loſe thy ſoul, it is thou alſo that muſt bear the blame. It made Cain ſtark mad to conſider that he had not looked to his brother Abel's ſoul. How much more will it perplex thee to think that thou hadſt not a care of thy own? And if this will not provoke thee to beſtir thyſelf, think again,

3. That if thou wilt not run, the people of God are reſolved to deal with thee even as Lot dealt with his wife, that is, leave thee behind them. It may be thou haſt a father, mother, brother, &c. going poſt-haſte to heaven, wouldeſt thou be willing to be left behind them? Surely no!

Again, 4. Will it not be a diſhonour to thee to ſee the very boys and girls in the country to have more wit than thyſelf? It may be the ſervants of ſome men, as the horſe-keeper, plow-man, ſkullion, &c. is more looking after heaven than their maſters. I am apt to think ſometimes, that more ſervants than maſters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a ſhame for them that are ſuch? I am perſuaded you ſcorn that your ſervants ſhould ſay that they are wiſer than you in the things of this world; and yet I am bold to ſay, that many of them are wiſer than you in the things of the world to come, which are of greater concernment.

Expoſtulation.

Well then, ſinner, what ſayeſt thou? Where is thy heart? Wilt thou run? Art thou reſolved to ſtrip? Or art thou not? Think quickly, man, it is no dallying in this matter. Confer not with fleſh and blood; look up to heaven, and ſee how thou likeſt it; alſo to hell, (of which thou mayeſt underſtand ſomething in my book, called, A few Sighs from Hell, or the Groans of a damned Soul, which I wiſh thee to read ſeriouſly over,) and accordingly devote thyſelf. If thou doſt not know the way, inquire at the word of God. If thou wanteſt company, cry for God's ſpirit. If thou wanteſt incouragement, entertain the promiſes. But be ſure thou begin betimes; get into the way; run apace, and hold out to the end, and the Lord give thee a proſperous journey.

FAREWELL.

Solomon's Temple Spiritualized:

OR,

GOSPEL-LIGHT fetched out of the Temple at JERUSALEM,

To let us more eaſily into

The Glory of New-Teſtament-Truths.

Thou ſon of man, ſhew the houſe to the houſe of Iſrael—ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, Ezek. 43. 10, 11.

To the Chriſtian Reader.

COURTEOUS CHRISTIAN READER,

I Have, as thou by this little book mayeſt ſee, adventured, at this time, to do my endeavour to ſhew thee ſomething of the goſpel-glory of Solomon's temple. That is, of what it, with its utenſils, was a type of, and, as ſuch, how inſtructing it was to our fathers, and alſo is to us their children. The which, that I might do the more diſtinctly, I have handled particulars one by one, to the number of threeſcore and ten; namely, all of them I could call to mind, becauſe, as I believe, there was not one of them but had its ſignification, and ſo ſomething profitable for us to know.

For, though we are not now to worſhip God in thoſe methods, or by ſuch ordinances as once the old church did: yet to know their methods, and to underſtand the nature and ſignification of their ordinances, when compared with the goſpel, may, even now, when themſelves, as to what they once enjoined on others, are dead, may miniſter light to us. And hence the New-Teſtament miniſters, as the apoſtles, made much uſe of Old-Teſtament-language, and ceremonial inſtitutions, as to their ſignification, to help the faith of the godly in their preaching of the goſpel of Chriſt.

I may ſay, that God did in a manner tie up the church of the Jews to types, figures and ſimilitudes, I mean to be butted and bounded by them in all external parts of worſhip. Yea, not only the levitical law, and temple, but as it ſeems to me, the whole land of Canaan, the place of their lot to dwell in, was to them a ceremonial, or a figure. Their land was a type of heaven, their paſſage over Jordan into it, a ſimilitude of our going to heaven by death. The fruit of their land was ſaid to be uncircumciſed, as being at their firſt entrance thither unclean, in which their land was alſo a figure of another thing, even as heaven was a type of grace and glory.

Again, the very land itſelf was ſaid to keep Sabbath, and ſo to reſt a holy reſt, even then when ſhe lay deſolate, and not poſſeſſed of thoſe to whom ſhe was given for them to dwell in.

Yea, many of the features of the then church of God, were ſet forth, as in figures and ſhadows, ſo by places, and things in that land.

1. In general, ſhe is ſaid to be beautiful as Tirzah, (Song 6. 4.) and to be comely as Jeruſalem.

2. In particular, Her neck is compared to the tower of David, building for an armory, (Song 4. 4.) Her eyes to the fiſh-pools of Heſhbon, by the gate of Bethrabbim, (ch. 7. 4.) Her noſe is compared to the tower of Lebanon, which looketh towards Damaſcus, (ch. 4. 1.) Yea, the hair of her head is compared to a flock of goats, which come

up from mount Gilead: And the ſmell of her garments to the ſmell of Lebanon, (ver. 11.)

Nor was this land altogether void of ſhadows, even of her Lord and Saviour. Hence, he ſays of himſelf, *I am the roſe of Sharon, and the lilly of the valleys,* (Song 2. 1.) Alſo ſhe, his beloved, ſaith of him, *His countenance is as Lebanon, excellent as the cedars,* (ch. 5. 15.) What ſhall I ſay? The two cities, Sion, and Jeruſalem, were ſuch as ſometimes ſet forth the two churches (Gal. 4.) the true, and the falſe, and their ſeed Iſaac and Iſhmael.

I might alſo here ſhew you, that even the gifts and graces of the true church were ſet forth by the ſpices, nuts, grapes, and pomegranates that the land of Canaan brought forth. Yea, that hell itſelf was ſet forth by the valley of the ſons of Hinnom, and Tophet, places in this country. Indeed the whole, in a manner, was a typical and a figurative thing.

But I have, in the enſuing diſcourſe, confined myſelf to the temple, that immediate place of God's worſhip; of whoſe utenſils in particular, as I have ſaid, I have ſpoken, (though to each with what brevity I could) for that none of them are without a ſpiritual, and ſo a profitable ſignification to us.

And here we may behold much of the richneſs of the wiſdom and grace of God; namely, That he, even in the very place of worſhip of old, ſhould ordain viſible forms, and repreſentations, for the worſhippers to learn to worſhip him by. Yea, the temple itſelf was, as to this, to them a good inſtruction.

But in my thus ſaying, I give no encouragement to any now, to fetch out of their own fancies, figures of ſimilitudes to worſhip God by. What God provided to be an help to the weakneſs of his people of old, was one thing, and what they invented without his commandment was another. For though they had his bleſſing when they worſhipped him with ſuch types, ſhadows, and figures, which he had enjoined them for that purpoſe, yet he ſorely puniſhed and plagued them when they would add to theſe, inventions of their own. Yea, he in the very act of inſtituting their way of worſhipping him, forbad their giving, in any thing, way to their own humours or fancies, and bound them ſtrictly to the orders of heaven.

Look, ſaid God to Moſes, their firſt great legiſlator, *That thou make all things, according to the pattern ſhewed thee in the mount,* (Exod. 25. 40. Heb. 8. 5.)

Nor doth our apoſtle but take the ſame meaſures, when he ſaith, *If any man thinketh himſelf a prophet, or ſpiritual: let him acknowledge that the things that I write unto you, are the commandments of the Lord.* 1 Cor. 14. 37.

When Solomon alſo was to build this temple for the worſhip of God, though he was wiſer than all men, yet God neither truſted to his wiſdom nor memory, nor to any immediate dictates from heaven to him, as to how he would have him build it. No, he was to receive the whole platform thereof, in writing, by the inſpiration of God. Nor would God give this platform of the temple, and of its utenſils, immediately to this wiſe man, leſt perhaps by others, his wiſdom ſhould be idolized, or that ſome ſhould object, that the whole faſhion thereof proceeded of his fancy, only he made pretenſions of divine revelation, as a cover for his doings.

Therefore, I ſay, not to him, but to his father David, was the whole pattern of it given from heaven, and ſo by David to Solomon his ſon, in writing: *Then David,* ſays the text, *gave to Solomon, his ſon, the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,* (1 Chron. 28. 11.) *And the pattern of all that he had by the Spirit, of the courts of the houſe of the Lord, and of all the chambers round about, and of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things,* (ver. 12.) *Alſo for the courſes of the prieſts and levites, and for all the work of the ſervice of the houſe of the Lord, and for all the veſſels of ſervice in the houſe of the Lord,* (ver. 13.)

Yea, moreover, he had from heaven, or by divine revelation, what the candleſticks muſt be made of, and alſo how much was to go to each; the ſame order and commandment he alſo gave for the making of the tables, fleſh-hooks, cups, baſons, altar of incenſe, with the pattern for the chariot of the cherubims, &c. ver. 14, 15, 16, 17, 18, 19. *All this,* ſaid David, *the Lord made me underſtand by writing by his hand upon me, even all the work of this pattern,* (ver. 20.) So I ſay, He gave David the pattern of the temple, ſo David gave Solomon the pattern of the temple, and according to that pattern did Solomon build the temple, and no otherwiſe.

True, all theſe were but figures, patterns, and ſhadows of things in the heavens, and not the very image of the things: But, as was ſaid before, if God was ſo circumſpect, and exact in theſe, as not to leave any thing to the dictates of the godly and wiſeſt of men, what! Can we ſuppoſe he will now admit of the wiſdom and contrivance of men in thoſe things that are, in compariſon to them, the heavenly things themſelves!

It is alſo to be concluded, That ſince thoſe ſhadows of things in the heavens, are already committed by God to ſacred ſtory; and ſince that ſacred ſtory is ſaid to be able to make the man of God perfect in all things, (2 Tim. 3. 15, 16, 17.) It is duty to us to leave off to lean to common underſtandings, and to enquire and ſearch out by that very holy writ, and nought elſe, by what, and how we ſhould worſhip God. David was for enquiring in his temple, Pſal. 27. 4.

And although the old church way of worſhip, is laid aſide as to us in New Teſtament times: Yet ſince thoſe very ordinances were figures of things and methods of worſhip now, we may, yea, we ought to ſearch out the ſpiritual meaning of them, becauſe they ſerve to confirm and illuſtrate matters to our underſtandings. Yea, they ſhew us the more exactly how the New and Old Teſtament, as to the ſpiritualneſs of the worſhip, was as one and the ſame; only the old was clouded with ſhadows, but ours is with more open face.

Features to the life, as we ſay, ſet out by a picture, does excellently ſhew the ſkill of the artiſt. The Old Teſtament had the ſhadow, nor have we but the very image; both then are but emblems of what is yet behind, We may find our goſpel clouded in their ceremonies, and our ſpiritual worſhip ſet out ſomewhat by their carnal ordinances.

Now becauſe, as I ſaid, there lies, as wrapt up in a mantle, much of the glory of our goſpel-matters in this temple which Solomon builded; therefore, I have made, as well as I could, by comparing ſpiritual things with ſpiritual, this book upon this ſubject.

I dare not preſume to ſay, That I know I have hit right in every thing, but this I can ſay, I have endeavoured ſo to do. True, I have not for theſe things fiſhed in other mens waters, my bible and concordance are my only library in my writings. Wherefore, courteous reader, if thou findeſt any thing, either in word or matter, that thou ſhalt judge doth vary from God's truth, let it be counted no man's elſe but mine: Pray God alſo to pardon my fault: Do thou alſo lovingly paſs it by, and receive what thou findeſt will do thee good.

Thy Servant in the Goſpel,

John Bunyan.

The Glory of the Temple:

O R,

SOLOMON's Temple, and the Materials thereof Spiritualized.

I. Where the TEMPLE was built.

THE temple was built at Jeruſalem, on Mount Moriah, in the threſhing-floor of Arnon the Jebuſite. Where about Abraham offered up Iſaac; there where David met the angel of the Lord when he came with his drawn ſword in his hand, to cut off the people at Jeruſalem, for the ſin which David committed in his diſorderly numbering the people, Gen. 22. 3, 4, 5. 1 Chron. 21. 15. chap. 22. 1. 2 Chron. 3. 1.

There Abraham received his Iſaac from the dead. There the Lord was intreated by David to take away the plague, and to return to Iſrael again in mercy: From whence alſo David gathered, that there God's temple muſt be built. *This* (ſaid he) *is the houſe of the Lord God, and this is the altar of the burnt-offering for Iſrael,* 1 Chron. 21. 28. chap. 22. 1. chap. 3. 1.

This Mount Moriah therefore, was a type of the Son of God, the mountain of the Lord's houſe, the rock againſt which the gates of hell cannot prevail.

II. Who built the Temple.

THE temple was built by Solomon, a man peaceable and quiet; and that in name, by nature, and in governing. For ſo God had before told David, namely, that ſuch a one the builder of the temple ſhould be.

Behold, ſaith he, *a ſon ſhall be born unto thee, who ſhall be a man of reſt; and I will give him reſt from all his enemies round about; for his name ſhall be called Solomon, and I will give peace and quietneſs*

etneſs to Iſrael in his days. He ſhall build an houſe for my name, and he ſhall be my ſon, I will be his father. 1 Chron. 22. 9, 10. Pſal. 72. 1, 2, 3, 4.

As therefore, Mount Moriah was a type of Chriſt, as the foundation: So Solomon was a type of him as the builder of his church. The mount was ſignal, for that thereon the Lord God, before Abraham and David, did diſplay his mercy. And as Solomon built this temple, ſo Chriſt doth build his houſe; *Yea, He ſhall build the everlaſting temple, and he ſhall bear the glory,* Heb. 3. 3, 4. Zach. 6. 12, 13.

And in that Solomon was called peaceable, it was to ſhew with what peaceable doctrine and ways, Chriſt's houſe, and church ſhould be built, Iſa. 9. 6. Mich. 7. 2, 3, 4.

III. How the Temple was built.

THE temple was built, not merely by the dictates of Solomon, though he was wiſer than Ethan, and Heman, and Calcol, and Darda, and all men, 1 Kings 4. 31. But it was built by rules, preſcribed by, or in a written word; and as ſo, delivered to him by his father David.

For when David gave to Solomon his ſon, a charge to build the temple of God, with that charge, he gave him alſo the pattern of all in writing; even a pattern of the porch, houſe, chambers, treaſuries, parlours, &c. And of the place for the mercy-ſeat, which pattern David had of God: nor would God truſt his memory with it. *The Lord made me,* ſaid he, *underſtand in writing, by his hand upon me, even all the work of this pattern.* Thus therefore David gave to Solomon his ſon, the pattern of all; and thus Solomon his ſon built the houſe of God. See 1 Chron. 28. from ver. 9, to ver. 20.

And anſwerable to this, Chriſt Jeſus the builder of his own houſe, whoſe houſe are we, doth build his holy habitation for him to dwell in; even according to the commandment of God the Father. For, ſaith he, *I have not ſpoken of myſelf, but the Father which ſent me, He gave me a commandment, what I ſhould ſpeak.* And hence it is ſaid, God gave him the revelation, and again that he took the book out of the hand of him that ſat on the throne, and ſo acted, as to the building up of his church, John 12. 40, 41. Rev. 1. 1. chap. 5. 5.

IV. Of what the Temple was built.

THE materials with which the temple was built, was ſuch as were in their own nature common to that which was left behind. Things that naturally were not fit, without art, to be laid on ſo holy a houſe. And this ſhews that thoſe of whom Chriſt Jeſus deſigns to build his church, are by nature no better than others: But as the trees and ſtones of which the temple was built, was firſt hewed and ſquared before they were fit to be laid in that houſe; ſo ſinners, of which the church is to be built, muſt firſt be fitted by the word and doctrine, and then fitly laid in their place in the church.

For though, as to nature, there is no difference betwixt thoſe made uſe of to build God's houſe with, yet by grace they differ from others; even as thoſe trees and ſtones that are hewed and ſquared for building, by art are made to differ from thoſe which abide in the wood or pit.

The Lord Jeſus therefore, while he ſeeketh materials wherewith to build his houſe, he findeth them, the clay of the ſame lump that he rejecteth and leaves behind. *Are we better than they? No, in no wiſe,* Rom. 3. ver. 9. Nay, I think, if any be beſt, it is they which are left behind: *He came not to call the righteous, but ſinners to repentance,* Mark 2. 17. And indeed in this he doth ſhew both the greatneſs of his grace and workmanſhip. His grace in taking ſuch; and his workmanſhip, in that he makes them meet for his holy habitation.

This the current of ſcripture maketh manifeſt: wherefore it is needleſs now to cite particulars: Only we muſt remember, that none are laid in this building, as they come out of the wood or pit; but as they firſt paſs under the hand and rule of this great builder of the temple of God.

V. Who was to fell thoſe trees, and to dig thoſe ſtones, with which Solomon built the Temple.

AS the trees were to be felled, and ſtones to be digged, ſo there was for that matter ſelect workmen appointed.

Theſe were not of the ſons of Jacob nor of the houſe of Iſrael; they were the ſervants of Hiram king of Tyre, and the Gibeonites, namely, their children that made a league with Joſhua, in the day that God gave the land of Canaan to his people, Joſh. 9. 22 to 29. 1 Kings 5. 2 Chron. 27. 28.

And theſe were types of our goſpel miniſters, who are the men appointed by Jeſus Chriſt to make ſinners, by their preaching, meet for the houſe of God. Wherefore as he was famous of old who was ſtrong to lift up his axe upon the thick boughs, to ſquare wood for the building of the temple: So a miniſter of the goſpel now is alſo famous, if much uſed by Chriſt for the converting of ſinners to himſelf, that he may build him a temple with them, Pſal. 7. 4, 5, 6. Rom. 16. 7.

But why, may ſome ſay, do you make ſo homely a compariſon? I anſwer, becauſe I believe it is true; for 'tis grace, not gifts, that makes us ſons, and the beloved of God. Gifts make a miniſter; and as a miniſter, one is but a ſervant to hew wood, and draw water for the houſe of my God. Yea Paul, though a ſon, yet counted himſelf not a ſon but a ſervant, purely as he was a miniſter: A ſervant of God, a ſervant of Chriſt, a ſervant of the church, and your ſervant for Jeſus ſake, Tit. 1. 1. Rom. 1. 1. 2 Cor. 4. 5.

A man then is a ſon, as he is begotten and born of God to himſelf, and a ſervant as he is gifted for work in the houſe of his father: and though it is truth, the ſervant may be a ſon, yet he is not a ſon, becauſe he is a ſervant. Nor doth it follow, that becauſe all ſons may be ſervants, therefore all ſervants are ſons; no, all the ſervants of God are not ſons; and therefore when time ſhall come, he that is only a ſervant here, ſhall certainly be put out of the houſe, even out of that houſe himſelf did help to build. *The ſervant abideth not in the houſe for ever.* The ſervant, that is, he that is only ſo, Ezek. 46. 16, 17. John 8. 35.

So then, as a ſon, thou art an Iſraelite; as a ſervant, a Gibeonite. The conſideration of this made Paul ſtart; he knew that gifts made him not a ſon, 1 Cor. 12. 28, 29, 30, 31. Chap. 13. 1, 2.

The ſum then is, a man may be a ſervant and a ſon; a ſervant as he is employed by Chriſt in his houſe for the good of others: And a ſon, as he is a partaker of the grace of adoption: But all ſervants are not ſons, and let this be for a caution, and a call to miniſters, to do all acts of ſervice for God, and in his houſe, with reverence and godly fear. And with all humility let us deſire to be partakers ourſelves of that grace we preach to others, 1 Cor. 9. 25.

This is a great ſaying, and written perhaps to keep miniſters humble: *And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien ſhall be your plowmen, and your vinedreſſers*, Iſaiah 61. 5.

To be a plowman here, is to be a preacher; and to be a vinedreſſer here is to be a preacher, Luke 9. 59, 60, 61, 62. and 1 Cor. 9. 27. Matt. 2. 1, 2, 3, 4, 8. Chap. 21. 28. 1 Cor. 9. 7.

And if he does this work willingly, he has a reward: if not, a diſpenſation of the goſpel was committed to him, and that is all, 1 Cor. 9. 17.

VI. In what condition the timber and ſtones were, when brought to be laid in the building of the Temple,

THE timber and ſtones with which the temple was built, was ſquared and hewed at the wood or pit; and ſo there made every way fit for that work, even before they were brought to the place where the houſe ſhould be ſet up. *So that neither hammer, nor axe, nor any tool of iron was heard in the houſe while it was in building*, 1 Kings 6. 7.

And this ſhews, as was ſaid before, that the materials of which the houſe was built, were (before the hand of the work-man touched them) as unfit to be laid in the building, as was thoſe that were left behind; conſequently that themſelves none otherwiſe but by the art of others, were made fit to be laid in this building.

To this our New Teſtament temple anſwers. For thoſe of the ſons of Adam, who are counted worthy to be laid in this building, are not by nature, but by grace made meet for it; not by their own wiſdom, but by the word of God. Hence he ſaith, *I have hewed them by the prophets*. And again, miniſters are called God's builders and labourers, even as to this work, Hoſ. 6. 5. 1 Cor. 3. 10. and 2 Cor. 6. 1. Col. 1. 28.

No man will lay trees, as they come from the wood, for beams and rafters in his houſe; nor ſtones, as digged, in the walls. No, the trees muſt be hewed and ſquared, and the ſtones ſawn and made fit, and ſo be laid in the houſe.

Yea, they muſt be ſo ſawn, and ſo ſquared, that in coupling they may be joined exactly; elſe the building will not be good, nor the workman have credit of his doings.

Hence our goſpel-church, of which the temple was a type, is ſaid to be fitly formed, and that there is a fit ſupply of every joint for the ſecuring of the whole, 1 Pet. 3. 5. Epheſ. 4. 20, 21. Chap. 4. 16. Col. 2. 19.

As they therefore build like children, that build with wood, as it come from the wood or foreſt; and with ſtones as they come from the pit, even ſo do they, who pretend to build God a houſe of unconverted ſinners, unhewed, unſquared, unpoliſhed. Wherefore God's work-men, according to God's advice, prepare their work without, and make it fit for themſelves in the field, and afterwards build the houſe, Prov. 24. 27.

Let miniſters therefore look to this, and take heed, leſt inſtead of making their notions ſtoop to the word, they make the ſcriptures ſtoop to their notions.

VII. Of the foundation of the Temple.

THE foundation of the Temple is that upon which it ſtood, and it was twofold; Firſt the hill Moriah, and then thoſe great ſtones upon which it was erected. This hill Moriah, as was ſaid afore, did more properly typify Chriſt. Hence Moriah is called The Mountain of the houſe, it being the rock on which it was built. Thoſe great ſtones called foundation-ſtones, were types of the prophets and apoſtles, *Matt.* 16. 18. *Epheſ.* 2. 20, 21. *Heb.* 11. 10.

Wherefore, Theſe ſtones were ſtones of the biggeſt ſize, ſtones of eight cubits; and ſtones of ten cubits, 1 *Kings* 7. 10.

Now as the temple had this double foundation: So we muſt conſider it reſpectively and diſtinctly. For Chriſt is the foundation one way, the prophets and apoſtle a foundation another; Chriſt is the foundation perſonally and meritoriouſly, but the prophets and apoſtles by doctrine miniſterially. The church then, which is God's New Teſtament Temple, is ſaid to be built on Chriſt the foundation: So none other is the foundation but he, 1 *Cor.* 3. 11, 12. But as it is ſaid to be built upon the apoſtles: So it is ſaid to have twelve foundations, and muſt have none but they, *Rev.* 21. 14.

What is it then? Why we muſt be building upon Chriſt, as he is our prieſt, ſacrifice, prophet, king, and advocate; and upon the other, as they are infallible inſtructors and preachers of him; not that any may be an apoſtle that ſo ſhall eſteem of himſelf, nor that any other doctrine be adminiſtred, but what is the doctrine of the twelve; for they are ſet forth as the chief and laſt. Theſe are alſo they, as Moſes, which are to look over all the building, and to ſee that all in this houſe be done according to the pattern ſhewed to them in the mount, *Exod.* 39. 43. *John* 20. 21, 22, 23. 1 *Cor.* 3. 9. *chap.* 4. 9.

Let us then keep theſe diſtinctions clear, and not put an apoſtle in the room of Chriſt, nor Chriſt in the place of one of thoſe apoſtles. Let none but Chriſt be the high-prieſt and ſacrifice for your ſouls to God; and none but that doctrine which is apoſtolical be to you as the mouth of Chriſt for inſtruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

VIII. Of the richneſs of the ſtones which were laid for the foundations of the temple.

THESE foundation ſtones, as they were great, ſo they were coſtly ſtones. Though, as I ſaid, of themſelves, of no more worth then they are of their nature that were left behind. Their coſtlineſs therefore lay in thoſe additions which they received from the king's charge.

Firſt, In that labour which was beſtowed upon them in ſawing, ſquaring and carving. For the ſervants, as they were cunning at this work, ſo they beſtowed much of their art and labour upon them, by which they put them into excellent form, and added to their bigneſs, glory and beauty, fit for ſtones upon which ſo goodly a fabrick was to be built.

Secondly, Theſe ſtones, as they were thus wrought within and without, ſo, as it ſeems to me, they were inlaid with other ſtones, more precious than themſelves. Inlaid, I ſay, with ſtones of divers colours. According as it is written, *I will lay thy foundations with ſaphires*, Iſa. 54. 11. Not that the foundations were ſaphires, but they were laid, inlaid with them: Or as he ſaith in another place. *They were adorned with goodly ſtones and gifts*, Luke 21. 5.

This is ſtill more amplified, where it is written of the New-Jeruſalem (which is ſtill the teſtament-church on earth, and ſo the ſame in ſubſtance with what is now) *The foundations of the wall of the city*, ſaith he, *were garniſhed with all manner of precious ſtones*, Rev. 21. 19. True, theſe there are called, *The foundations of the wall of the city*, but it has reſpect to the matter in hand, for that which is before called a temple, for its comparative ſmallneſs, is here called a city, for, or becauſe of its great increaſe: And both the foundations of the wall of the city as well as of the temple, *are the twelve apoſtles of the lamb*, Rev. 21. 14.

For theſe carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apoſtles. Hence the apoſtle calls ſuch gifts, ſigns of apoſtleſhip, *Rom.* 15. 19. 2 *Cor.* 12. 21. *Heb.* 2. 4. For as the foundation ſtones of the temple were thus garniſhed, ſo were the apoſtles beautified with a call, gifts and graces peculiar to themſelves. Hence he ſays, Firſt apoſtles, for that they were firſt and chief in the church of Chriſt, 1 *Cor.* 12. 28.

Nor were theſe ſtones only laid for a foundation for the temple, for the great court, the inner court, as alſo the porch of the temple, had round about them *three rows of theſe ſtones for their foundation*, 1 Kings 7. 12.

Signifying, as ſeems to me, that the more outward and external part, as well as that more internal worſhip to be performed to God, ſhould be grounded upon apoſtolical doctrine and appointments, 1 *Cor.* 3. 10, 11, 12. 2 *Theſ.* 2. 15. *chap.* 3. 6. *Heb.* 6. 1, to 5.

IX. Which way the face or front of the temple ſtood.

THE temple was built with its face or front towards the eaſt, and that perhaps, becauſe the glory of the God of *Iſrael was to come from the way of the eaſt unto it*, Ezek. 43. 1, to 5. *chap.* 47. 1. Wherefore in that its front ſtood towards the eaſt, it may be to ſhew that the true goſpel church would have its eye to, and expectation from the Lord. We look ſaid Paul, but whither? *We have our converſation,*

verſation, ſaid he, *in heaven from whence our expectation is*, 2 Cor. 4. 18. Phil. 3. 20, 21. Pſal. 62. 5.

2. It was ſet alſo with its face towards the eaſt, to keep the people of God from committing of idolatry, to wit, from worſhiping the hoſt of heaven, and the ſun whoſe riſing is from the eaſt. For ſince the face of the temple ſtood toward the eaſt, and ſince the worſhippers were to worſhip at, or with their faces towards the temple, it follows, that both in their going to, and worſhiping God towards that place, their faces muſt be from, and their backs towards the ſun. The thus building of the temple, therefore was a ſnare to idolaters, and a proof of the zeal of thoſe that were the true worſhippers: As alſo to this day the true goſpel inſtituted worſhip of Jeſus Chriſt is: Hence he is ſaid to idolaters to be a ſnare and trap, but to the godly a glory, Iſa. 8. 14. chap. 60. 19.

3. Do but ſee how God catched the idolatrous Jews by this means in their naughtineſs: *And he brought me*, ſaid the prophet, *into the inner court of the Lord's houſe, and behold at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men with their backs towards the temple of the Lord, and their faces towards the eaſt*, Ezek. 8. 16. It was therefore, as I ſaid, ſet with its face towards the eaſt, to prevent falſe worſhips and detect idolaters.

4. From the eaſt alſo came the moſt blaſting winds, wind that are deſtructive to man and beaſts; to fruit and trees; and ſhips at ſea, Exod. 10. 13. Job 27. 21. Ezek. 17. 10. chap. 19. 12. Pſal. 48. 7. Ezek. 27. 26.

I ſay, The eaſt wind, or that which comes from thence, is the moſt hurtful; yet you ſee, the temple hath ſet her face againſt it, to ſhew that the true church cannot be blaſted or made turn back by any affliction. It is not eaſt winds, nor none of their blaſtings, that can make the temple turn about. Hence he ſaith, That Jacob's face ſhall not wax pale. And again, I have made thy face ſtrong againſt their faces, and that the gates of hell ſhall not prevail againſt it. Iſa. 29. 22. Ezek. 3. 8. Mat. 16. 18.

5. It might be alſo built with its face towards the eaſt, to ſhew that the true church looketh, as afore I hinted, for her Lord and King from heaven, knowing that at his coming he will bring healing in his wings: for from the eaſt he will appear when he comes the ſecond time without ſin unto ſalvation, of which the ſun give us a *memento* in his riſing there every morning. *For as the lightening cometh out of the eaſt, and ſhineth unto the weſt; So ſhall alſo the coming of the ſon of man be*, Mal. 4. 2. Heb. 9. 28. Col. 3. 3. 2. Pet. 3. 11, 12, 13, 14. Mat. 24. 27.

6. Chriſt, as the north pole, draws thoſe touched with the load-ſtone of his word, with the face of their ſouls towards him, to look for, and haſten to his coming. And this alſo is ſignified by the temple ſtanding with its face towards the eaſt.

X. Of the courts of the temple.

I Perceive that there were two courts belonging to the temple. The firſt was called the outward court, Ezek. 40. 17. chap. 46. 21.

1. This was that into which the people of neceſſity firſt entered, when they went to worſhip in the temple, conſequently that was it, in and by which the people did firſt ſhew their deſires to be the worſhippers of God. And this anſwers to thoſe badges and ſigns of love to religion, that people have in face, or outward appearance, Mat. 25. 27. 2 Cor. 10. 7.

2. In this, though here may ſometimes be truth, yet oftener lies and diſſimulation; wherefore commonly an outward appearance is ſet in oppoſition to faith and truth, as the outward is in oppoſition to the inner court, and outward to the inner man; and that is, when it is by itſelf, for then it profits nothing. Rom. 2. 28. 1 Cor. 13. 1, 2, 3. 2 Cor. 5. 12.

3. Hence, though the outward court was ſomething to the Jews, becauſe by outward bodies they were diſtinguiſhed from the Gentiles; yet to us it is little, for now he is not a Jew who is one only outwardly. Therefore all the time of the beaſt's reign, this court is given to be trodden under foot; for, as I ſaid, outward ſhew will avail nothing, when the beaſt comes to turn and toſs up profeſſors with his horns, Rev. 11. 12.

4. But as there was an outward, ſo there was an inner court, a court that ſtood nearer to the temple, and ſo to the true practical part of worſhip, than that outward court did, Ezek. 10. 13. chap. 46. 1. 1 Kings 6. 36.

5. This inner court, is that which is called the court of the prieſts, becauſe it was it, in which they boiled the treſpaſs-offerings, and in which they prepared the ſin-offering for the people, 2 Cor. 4. 9. Ezek. 46. 20.

6. This court therefore was the place of practice and of preparation to appear before God, which is the firſt true token of a ſincere and honeſt mind. Wherefore here, and not in the outward court, ſtood the great brazen altar, which was a type of Chriſt, by whom alone true worſhippers make their approach with acceptance unto God. Alſo here ſtood the great brazen ſcaffold, on which the king kneeled when

he prayed for the people, a type of Chriſt's prayers for his when he was in the world, 2 Chron. 6. John 13. 17.

7. Wherefore this court was a type of practical worſhip, and ſo of our praying, hearing, and eating, before God. There belonged to this court ſeveral gates, an eaſt, a ſouth, and a north gate; and when the people of the land went into this court to worſhip, they were not to go out at the gate by which they came in, but out of the gate over-againſt it, to ſhew that true chriſtians ſhould perſevere right on, and not turn back, whatever they meet with in the way. *He that entereth in by the way of the north gate to worſhip, ſhall go out by the way of the ſouth gate: And he that entereth in by the way of the north gate, he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over-againſt it*, Ezek. 46. 9.

8. Theſe courts were places of great delight to the Jews, as both feigned and ſincere profeſſion is to thoſe that practiſe therein. Wherefore when the Jews did enter into theſe, they did uſe to do it with praiſe and pipe; as do both hypocrites and ſincere ones. So then when a man ſhall tread in both theſe courts, and ſhall turn what he ſeems to be, into what he would be in reality; then, and not till then, he treads them as he ſhould. For then he makes the outward court, and his treading there, but a paſſage to that which is more inward and ſincere. But he that ſtays in the outward one, is but ſuch an one as pleaſes not God, for that he wants the practice of what he profeſſes with his mouth.

XI. Of the great brazen altar that ſtood in the inner court of the temple.

IN the inner court ſtood the great brazen altar which Solomon made. This is evident, for that when he kneeled upon the ſcaffold there to pray, he kneeled before this altar, ſee Exod. 40. 6, 29. 2 Chron. 6. 13. 2 Kings 16. 14. Joel 2. 17.

2. This altar ſeems to be placed about the middle of this court, over-againſt the porch of the houſe; and between it and the temple was the place where Zachariah was ſlain. This altar was called the altar of burnt offering, and therefore it was a type of Chriſt in his dignity. For Chriſt's body was our true burnt offering, of which the bodies of the ſacrificed beaſts were a type: now that altar upon which his body was offered, was his divinity or godhead. For that and that only, could bear up that offering in the whole of its ſufferings, and that therefore, and that only, was to receive the fat, the glory. Hence it is ſaid, *He through the eternal ſpirit offered himſelf without ſpot to God*, Heb. 9. 14

3. For Chriſt is prieſt, and ſacrifice, and altar, and all. And as a prieſt he offered, as a ſacrifice he ſuffered, and as God he ſupported his humanity, in that ſuffering of all the pains it underwent, Gal. 1. 4. chap. 2. 20. 1 Pet. 3. 18. Heb. 9. 14.

4. It was then Chriſt's god-head, not the tree, that was the altar of burnt offering, or that by which Chriſt offered himſelf an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

5. That it was not the tree, is evident, for that could not ſanctify the gift, to wit, his body; but Chriſt affirmeth, *That the altar ſanctifieth the gift*: And by ſo ſaying, he affirmeth, That the altar on which he offered his offering, was greater than the offering itſelf, Matt. 33. 19.

Now the body of Chriſt was the *gift*, for ſo he ſaith, *I give my fleſh for the life of the world*, John 6.

But now, what thing is that which is greater than his body, ſave the altar, his divinity, on which it was offered? The tree then was not the altar which ſanctified this gift, to make it of virtue enough to make reconciliation for iniquity, John 6. 15. chap. 17. 19. Heb. 9. 14. Col. 1. 19, 20, 21.

Now, ſince this altar of burnt-offering was thus placed in the inner court, it teaches us ſeveral things:

Firſt, That thoſe that come only into the outward court, or that reſt in a bare appearance of chriſtianity, do not, by ſo doing, come to Jeſus Chriſt; for this altar, ſtands not there. Hence John takes notice only of the temple and this altar, and them that worſhip therein, and leaves out the outward court, and ſo them that come no further, Rev. 11. 1, 2.

Secondly, This teaches us alſo, that we are to enter into that temple of God, by blood. The altar, this altar of burnt-offering, ſtood as men went into the temple, they muſt go by it: yea, there they muſt leave their offering, and ſo go in and worſhip, even as a token that they came thither, by ſacrifice and by blood.

Thirdly, Upon this altar Solomon at the dedication of the temple, offered thouſands, both of oxen and of ſheep; to ſignify ſurely the abundant worth, and richneſs that would be in the blood of Chriſt to ſave when it ſhould be ſhed for us. *For* his blood is ſpoken of with an how much more. *For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh,* [*how much more*] *ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God*, Heb. 9. 14. 2 Chron. 7. 5, 6, 7, 8. Heb. 10. 1, 12.

Let us then, not dare to ſtop, or ſtay in the outward court, for there is not this altar. Nor let us dare when we come into this court, to be careleſs whether we look to this altar or no. For it is by blood we muſt enter; for without ſhedding of blood is no remiſſion. Let us always then when we come hither, waſh our hands in innocency, and ſo compaſs this holy altar: For that by Chriſt who is the altar indeed, we are reconciled to God. This is looking to Jeſus; this is coming to God by him, of whom this altar and the ſacrifice thereon was a type.

XII. Of the pillars that were before the porch of the temple.

THERE was divers pillars belonging to the temple: But in this place we are confined to ſpeak of only two; namely, thoſe which ſtood before the temple.

Theſe pillars ſtood before the porch, or entrance into the temple, looking towards the altar, the court, and them that were the worſhippers there: Alſo they were a grace and a beauty to the front of the houſe.

1. Theſe pillars ſtood one on the right hand, and the other on the left, at the door of the porch of the temple, and they had names given them (you may be ſure) to ſignify ſomething. The name of that on the right hand was called Jachin; (God ſhall eſtabliſh:) And the name of that on the left hand was Boaz, (in it is ſtrength) 1 *Kings* 7. 21. 2 *Chron*. 3. 17.

2. Theſe two pillars were types of Chriſt's apoſtles, of the apoſtles of circumciſion, and of the uncircumciſion. Therefore, the apoſtle Paul alſo calleth them pillars, *Gal*. 2. And ſaith, that that pillar on the right hand was a type of himſelf, and his companions, who were to go to the uncircumciſed and teach the Gentiles the way of life. When James, Cephas, and John ſaith, *He who ſeemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hand of fellowſhip, that we ſhould go unto the heathen, and they unto the circumciſion*, Gal. 2. 9.

So then, theſe two pillars were types of theſe two orders of the apoſtles in this their divers ſervice for God.

3. And that Paul and Barnabas was ſignified by thoſe on the right hand, to wit, To be the apoſtles of the Gentiles, He ſheweth again, where he ſaith, *I am the miniſter of Chriſt to the Gentiles, miniſtring the grace of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt*, Rom. 11. 13. chap. 15. 16.

4. And ſince the name of this pillar was Jachin (God ſhall eſtabliſh) as it ſheweth that oppoſition ſhall attend it: ſo alſo, That God would bleſs his word preached by them to the Gentiles, to the converſion of numbers of them, maugre all the oppoſition of the enemy.

5. This is further implied, for that they were made of braſs; as he ſaith of the Prophet, I have made thee a fenced brazen wall, an iron pillar; And their fighting againſt thee ſhall nothing at all prevail. Wherefore Paul ſays of himſelf, I am ſet for the defence of the goſpel, That the truth thereof might continue with you, *Phil*. 1. 17. *Gal*. 2. 5.

XIII. Of the height of theſe pillars, that thus ſtood before the porch of the door of the temple.

THE pillars were eighteen cubits high a-piece, and that is as high, yea, as high again, as the higheſt giant that ever we read of in the word: For the higheſt of which we read, was but ſix cubits and a ſpan.

True, the bedſtead of Og was nine cubits long, but I trow, the giant himſelf was ſhorter, *Deut*. 3. 11. 2 *Chron*. 3. 15. But put the longeſt to the longeſt, and ſet the one upon the ſhoulders of the other, and yet each pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the giants, and though they boaſt, as if they were higher than Agag, yet theſe pillars are higher than they.

Theſe pillars are the higheſt, you may equal them; and an inch above, is worth an ell below. The height therefore of theſe pillars is, to ſhew us what high dignity God did put upon thoſe of his ſaints, whom he did call to be apoſtles of the lamb: For their office and call thereto, is the higheſt in the church of God. Theſe men, I ſay, were made thus high by their being caſt in ſuch a mould: Of that which added yet further to their height, we will ſpeak anon: we only ſpeak now of the high call, by which they, and only they were made capable of apoſtolical authority. The apoſtles were ſent immediately, their call was extraordinary, their office was univerſal, they had alike power in all churches, and their doctrine was infallible, *Acts* 26. 16. 1 *Cor*. 9. 1. *Gal*. 1. 1. 1 *John* 1. 1, 2, 3. *John* 2. 23.

And what can our pretended giants do, or ſay, in compariſon of theſe? The truth is, all other men to theſe are dwarfs, are low, dark, weak, and beneath them, not only as to call and office; but alſo as to gifts and grace. This ſentence, Paul an apoſtle of Jeſus Chriſt, drowneth all.

What now are all other titles of grandeur and greatneſs, when compared with this one ſentence.

True, the men were but mean in themſelves, for what is Paul, or Apollos, or what was James or John? Yet by their call to that office, they were made higheſt of all in the church. Chriſt did raiſe them eighteen cubits high, not in conceit, for ſo there are many higher than they, but in office, and calling, and divine authority.

And obſerve it, theſe ſtand at the door, at the entering into the temple of God, at which they enter that go in thither to worſhip God, to ſhew that all right worſhip, and that which will be acceptable to God, is by, or according to their doctrine.

XIV. Of the Chapiters of the pillars of the temple.

THERE was alſo two chapiters, made for the pillars of the temple: for each, one; and they were five cubits high apiece. Theſe were for the adorning of the pillars, and therefore were types and ſhadows of that abundance of grace which God did put upon the apoſtles after the reſurrection of our Lord. Wherefore, as he ſaith here, the chapiters were upon the pillars; ſo it ſaith, that great grace was upon all the apoſtles, Acts 4. 33.

Theſe chapiters, had belonging to them a bowl made pumil-faſhion, and it was placed upon the head of them, perhaps to ſignify their aptneſs to receive, and largeneſs to contain of the dew of heaven, that ſhadow of the doctrine of the goſpel, which doctrine the apoſtles, as the chief, were to receive and hold forth to the world for their converſion. Hence, as the bowls were capable to receive the dew of heaven, theſe are ſaid to receive grace, an apoſtleſhip for obedience to the faith among all nations, for his name, Rom. 1. 5. 1 Kings 7. 16, 42. 2 Chron. 4. 33. Deut. 32. 1. Rom. 15. 29.

There was alſo upon theſe chapiters a net-work or nets like unto chequer-work, which ſtill added to their luſtre. Theſe nets were they which ſhewed for what intent the apoſtolical office was ordained; namely, that by their preaching they might bring many ſouls to God. And hence Chriſt calls them fiſhermen, ſaying, *Ye ſhall catch men.* Mat. 4. 19. Mar. 1. 17. Luke 5. 10. and 2 Cor. 12. 16.

The world is compared, to a ſea; Men to fiſhes; and the goſpel, to a net, Ezek. 47. 10, 11, 12, 13, 14. Matt. 13 47, 48, 49, 50. As therefore men catch fiſh with a net, ſo the apoſtles caught men by their word, which word, as I told you, to me is ſignified by this net-work, upon the top of theſe pillars. See therefore the myſtery of God in theſe things.

XV. Of the pomegranates adjoined to theſe nets on the chapiters.

THERE was alſo joined to theſe nets upon the top of theſe pillars, pomegranates in abundance, four hundred for the net-work: Pomegranates, you know are beautiful to look on, pleaſant to the palate, comfortable to the ſtomach, and chearing by their juice, 1 Kings 7. 42. Song. 4. 3. chap. 8. 2. chap. 4. 13. chap. 6. 11. chap. 7. 12. There was to be two rows of theſe pomegranates for one net-work, and ſo two rows of them for the other.

And this was to ſhew that the net of the goſpel is not an empty thing; but is ſufficiently baited with ſuch varieties, as are apt to allure the world to be catched by them. The law is but a ſound of words, but the goſpel is not ſo: that is baited with pomegranates; with variety of excellent things. Hence it is called the goſpel of the kingdom; and the goſpel of the grace of God; becauſe it is, as it were, baited with grace and glory, that ſinners may be allured, and may be taken with it to their eternal ſalvation, Matt. 24. 14. Acts 20. 24.

Grace and glory, grace and glory! theſe are the pomegranates with which the word of the goſpel is baited, that ſinners may be taken and ſaved thereby. The argument of old was, Milk and honey, that was, I ſay, the alluring bait, with which Moſes drew ſix hundred thouſand out of Egypt, into the wilderneſs of old, Exod. 3. 8. But behold we have pomegranates, two rows of pomegranates: Grace and a kingdom, as the bait of the holy goſpel; no wonder then, if when men of ſkill did caſt this net into the ſea, ſuch numbers of fiſh have been catcht, even by one ſermon, Acts 2. They baited their nets with taking things, things taking to the eye and taſte.

Nets are truly inſtruments of death, but the net of the goſpel doth catch to draw from death, wherefore this net is contrary, life and immortality is brought to light through this. No marvel then, if men are ſo glad, and that for gladneſs they leap like fiſhes in a net, when they ſee themſelves catcht in this drag of the holy goſpel of the Son of God. They are catcht from death and hell, catcht to live with God in glory.

XVI. Of the chains that were upon theſe pillars that ſtood before the temple.

AS there were nets to catch, and pomegranates to bait, ſo there were chains belonging to theſe chapiters on theſe pillars. And he made chains, as in the oracle, and put them upon the head of the chapiters, 2 Chr. 3. 16.

But what were theſe chains a type of? I anſwer, They were (perhaps) a type of thoſe bonds which attend the goſpel, by which ſouls are taken, and tied faſt to the horns of the altar. Goſpel grace, and goſpel obligations, are ties and binding things: They can hold thoſe that are entangled by the word. Love is ſtrong as death, bands of love and the cords of a man, and chains take hold on them that are taken by the goſpel, Hoſ. 11. Song. 8. 6.

But this ſtrength to bind, lieth not in outward force, but in a ſweet conſtraint, by virtue of the diſplays of undeſerved love. *The love of Chriſt conſtraineth us:* 2 Cor. 5. Wherefore as you find the nets, ſo the chains had pomegranates on them. *And he made an hundred pomegranates, and put them upon the chains,* 2 Chr. 3. 16. The chains then had baits, as well as the nets, to ſhew that the bands of the goſpel are unreſiſtable goodneſſes: Such with which men love to be bound, and ſuch as they pray they may hold faſt by. He binds his foal to the vine; his ſaint unto this ſaviour, Gen. 49. 11.

By theſe chains there is therefore ſhewed what ſtrength there is in goſpel-charms, if once the adder doth but hear them; never man yet was able to reſiſt them that well did know the meaning of them. They are mighty to make poor men obedient, and that in word and deed.

Theſe chains were ſuch as was in the oracle, to ſhew that goſpel-bonds are ſtrong as the joys of heaven, and as the glories there, can make them chains as in the oracle, as in the moſt holy place. 'Tis heaven that binds ſinners on earth, to the faith and hope of the goſpel of Chriſt.

XVII. Of the lilly-work which was upon the chapiters, that were upon theſe pillars of the temple.

THESE pillars were alſo adorned with lilly-work, as well as with pomegranates and chains. *Chapiters alſo which were upon the top of the pillars were of lilly-work: ſo was the work of the pillars finiſhed,* ſee 1 Kings 7. 19, 20.

This lilly-work is here put in on purpoſe, even to ſhew us how far off thoſe that were to be the true apoſtles of the Lamb ſhould be from ſeeking carnal things, or of making their preaching a ſtalking-horſe to worldly greatneſs, and that preferment. There was lilly-work upon them: That is, they lived upon the bounty and care of God, and was content with that glory which he had put upon them. *The lillies,* ſaith Chriſt, *they toil not, neither do they ſpin, and yet Solomon in all his glory was not arrayed like one of theſe,* Matt. 6. 28, 29. Luke 12. 28, 29.

Thus therefore theſe pillars ſhew, that as the apoſtles ſhould be fitted and qualified for their work: They ſhould be alſo from cares and worldly cumber, they ſhould be content with God's providing for them, even as the goodly lillies are. And as thus prepared, they were ſet in the front of the houſe, for all miniſters to ſee and learn, and take example of them how to behave themſelves as to this world, in the performing of their office.

And that which gives us further light in this is, that this lilly-work is ſaid by divine inſtitution, to be placed *over againſt the belly,* the belly of the pillars, a type of ours: 1 Kings 7. 20.

The belly is a craving thing; and theſe things, ſaith the text, were placed over againſt the belly, to teach that they ſhould not humour, but put check unto the deſires and cravings of the belly, or to ſhew that they need not do it, for that he that calls to his work will himſelf provide for the belly. 'Tis ſaid of the church, that *her belly is as a heap of wheat ſet about with lillies,* Song 7. 2. To ſhew that ſhe ſhould without covetouſneſs have ſufficient, if ſhe would caſt all her care upon God, her great provider; This the apoſtles did, and this is their glory to this day.

So was the work of the pillars finiſhed; To live lilly-lives, it ſeems is the glory of an apoſtle, and the compleating of their office and ſervice for God. But this is directly oppoſite to the belly, over againſt the belly, and this makes it the harder work. But yet ſo living is the way to make all that is done ſweet-ſcented, to thoſe that be under this care. Covetouſneſs makes a miniſter ſmell frowiſh, and look more like a greedy dog, than an apoſtle of Jeſus Chriſt. Judas had none of this lilly-work, ſo his name ſtinks to this day. *He that grows like the lilly ſhall caſt forth his ſcent like Lebanon, his branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.*

Thus lived Chriſt, firſt; and thus the apoſtles, next; nor can any other, as to this, live like or be compared to them. They coveted no man's ſilver or gold, or apparel. They lived like lillies in the world, and did ſend forth their ſcent as Lebanon.

Thus you ſee of whom theſe pillars were a ſhadow, and what their height, their chapiters, their bowls, their nets, their chains, their pomegranates, and their lilly-work did ſignify, and how all was moſt ſweetly anſwered in the antitype. Theſe were men of the firſt rate, the apoſtles, I mean, were ſuch.

XVIII. Of the faſhion of the temple.

1. OF the length and the breadth of the temple, I ſhall ſay nothing: But as to the height thereof, there methinks I ſee ſomething. The temple was

higher than the pillars, and ſo is the church than her officers; I ſay, conſider them ſingly as officers, though inferior as to gifts and office: for, as I ſaid before of miniſters in general, ſo now I ſay the ſame of the apoſtles, though as to office they were the higheſt, yet the temple is above them. Gifts and office make no men ſons of God; as ſo, they are but ſervants: Though theſe were ſervants of the higheſt form. 'Tis the church as ſuch, that is the lady, a queen, the bride, the Lamb's wife, and prophets, apoſtles and miniſters, &c. are but ſervants, ſtewards, labourers, for her good, Pſal. 45. 9. Rev. 19. 7. 1 Cor. 3. 5. chap. 4. 1, 2.

As therefore the lady is above the ſervant, the queen above the ſteward, or the wife above all her huſband's officers, ſo is the church, as ſuch, above theſe officers. The temple was higher than the pillars.

2. Again, as the temple was higheſt, ſo it enlarged itſelf ſtill upward; for as it aſcended in height, ſo it ſtill was wider and wider; even from the loweſt chambers to the top.

The firſt chambers were but five cubits broad, the middle ones were ſix, but the higheſt were ſeven cubits, 1 Kings 6. 5, 6. The temple therefore was round about above, ſome cubits wider than it was below; *For there was an enlarging and aſcending about ſtill upward to the ſide chambers, for the winding about was ſtill upward round about the houſe; therefore the breadth of the houſe was ſtill upward, and ſo increaſed from the loweſt chambers to the higheſt, by the midſt,* Ezek. 41. 7.

And this was to ſhew us, that God's true goſpel temple, which is his church, ſhould have its enlargedneſs of heart ſtill upward, or moſt for ſpiritual and eternal things; wherefore he ſaith, *Thy heart ſhall fear and be enlarged*; that is, be moſt affected with things above, *where Chriſt ſitteth on the right hand of God*, Iſa. 60. 5. Col. 3. 2, 3. Indeed, it is the nature of grace to enlarge itſelf ſtill upward, and to make the heart wideſt for the things that are above.

The temple therefore was narroweſt downwards, to ſhew that a little of earth, or this world, ſhould ſerve the church of God. And having food, and raiment, let us be therewith content.

But now, upwards, and as to heavenly things, we are commanded to be covetous, as to them, and after them to enlarge ourſelves, both by the faſhion of the temple, as by expreſs words, 1 King. 4. 29. Iſa. 60. 5. Philip. 3. 14. 1 Cor. 12. 31. 1 Tim. 6. 8. Pſal. 119. 32.

Since then the temple was wideſt upward, let us imitate it, and have our converſation in heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans be moſt for things above. Let us open our mouths, as the ground that is chapt, doth for the latter rain, for the things that are eternal, Job 29. 23. Pſal. 81. 10.

Obſerve again, that the loweſt parts of the temple were the narroweſt parts of the temple: So thoſe in the church who are neareſt, or moſt concerned with earth, are the moſt narroweſt ſpirited, as to the things of God. But now let even ſuch an one be taken up higher, to above, to the uppermoſt parts of the temple, and there he will be enlarged, and have his heart ſtretcht out. For the temple you ſee was wideſt upwards, the higher, the more it is enlarged. Paul being once caught up into paradiſe, could not but be there enlarged, 2 Cor. 12.

One may ſay of the faſhion of the temple, as ſome ſay of a lively picture, it ſpeaks. I ſay, its form and faſhion ſpeaks, it ſays to all ſaints, to all the churches of Chriſt, Open your hearts for heaven, be ye enlarged upwards.

I read not in ſcripture of any houſe, but this that was thus enlarged upwards, nor is there any where, ſave only in the church of God, that which doth anſwer this ſimilitude.

All other are wideſt downward, and have the largeſt heart for earthly things: The church only is wideſt upwards, and has its greateſt enlargements towards heaven.

XIX. Of the outward glory of the temple.

I Do alſo think, that as to this, there was a great expreſſion in it. I mean, a voice of God, a voice that teacheth the New Teſtament church to carry even conviction in her outward uſages that I ſay might give conviction to the world. And beſides, this of its enlarging upwards, there was ſuch an outward beauty and glory put upon it, as was alluring to beholders: The ſtones were curiouſly carved, and excellently joined together; its outward ſhew was white and glittering to the dazling of the eyes of the beholders; yea, the diſciples themſelves were taken with it, 'twas ſo admirable to behold. Hence 'tis ſaid they came to Chriſt to ſhew him the building of the temple: *Maſter*, ſaid they, *ſee what manner of ſtones, and what buildings are here*, Matt. 24. 1. Mark 13. 1. Luke 21. 5. And hence it is ſaid that Kings, and the mighty of the earth, were taken with the glory of it. *Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee*: as it is Pſal. 68. 29, 31.

Kings; Gentile Kings, they ſhall be ſo taken with the ſight of the outward glory of it; for they were not ſuffered to go into it: No uncircumciſed were admitted in thither. It was therefore with the outward glory of it, with which the beholders were thus taken.

Her enlarging upward, as that was to ſhew us what the inward affections of chriſtians ſhould be, Col. 3. 1, 2, 3. So her curious outward adorning and beauty, was a figure of the beauteous and holy converſation of the godly. And it is brave when the world are made to ſay of the lives and converſations of ſaints, as they were made to ſay of the ſtones and outward building of the temple, Behold what chriſtians, and what goodly converſations are here! I ſay is is brave, when our light ſo ſhines before men, that they ſeeing our good works ſhall be forced to glorify our Father which is in heaven, Matt. 5. 16.

Hence this is called our adorning wherewith we adorn the goſpel, and that by which we beautify it, Tit. 2. 10.

This, I ſay, is taking to beholders, as was this goodly outſide of the temple. And without this, what is to be ſeen in the church of God? Her inſide cannot be ſeen by the world, but her outſide may. Now her outſide is very homely and without all beauty ſave that of the holy life; this only is her viſible goodlineſs. This puts to ſilence the ignorance of fooliſh men. This allureth others to fall in love with their own ſalvation, and makes them fall in with Chriſt againſt the devil and his kingdom.

XX. Of the porch of the temple.

WE come next to the porch of the temple, that is commonly called Solomon's.

1. This porch was in the front of the houſe, and ſo became the common way into the temple, 1 Kings 6. 3. 2 Chron. 3. 4.

2. This porch therefore was the place of reception in common for all, whether Jews or religious proſelites, who came to Jeruſalem to worſhip, Acts 3. 11. chap. 5. 12.

3. This porch had a door or gate belonging to it, but ſuch as was ſeldom ſhut except in declining times, or when men put themſelves into a rage againſt thoſe better than themſelves, 2 Chron. 29. 7. Acts 21. 28, 29, 30.

4. This gate of this porch was called Beautiful, even the beautiful gate of the temple, and was that at which the lame lay, to beg for an alms of them that went in thither to worſhip, Acts 3. 1, 2, 10.

Now then, ſince this porch was the common place of reception for all worſhippers, and the place alſo where they laid the beggars. It looks, as if it were to be a type of the churches boſom for charity. Here the proſelites were entertained, here the beggars were relieved, and received alms. Theſe gates were ſeldom ſhut, and the houſes of chriſtian compaſſion ſhould be always open. This therefore beautified this gate, as charity beautifies any of the churches. Largeneſs of heart, and tender compaſſion at the church-door, is excellent. It is the bond of perfectneſs, 1 Cor. 12 ult. chap. 13. 1, 2, 3, 4. Heb. 13. 1, 2. 3 Joh. 5, 6, 7. Col. 3. 14.

The church-porch to this day is a place for beggars, and perhaps this practice at firſt was borrowed from the beggars lying at the temple-gate. This porch was large, and ſo ſhould the charity of the churches be, It was for length, the breadth of the temple, and of the ſame ſize with the holieſt of all, 1 Kings 6. 3. 2 Chron. 3. 4, 5, 6, 7, 8.

The firſt might be to teach us, in charity we ſhould not be niggardly, but according to the breadth of our ability, we ſhould extend it to all the houſe, and that in our ſo doing the very emblem of heaven is upon us, of which the holieſt was a figure, As therefore we have opportunity, let us do good to all, &c.

It is a fine ornament to a true church, to have a large church-porch, or a wide boſom for reception of all that come thither to worſhip. This was commanded to the Jews, and their glory ſhone when they did accordingly. *And it ſhall come to paſs in what place the ſtranger ſojourneth, there ſhall ye give him his inheritance, ſaith the Lord God*, Ezek. 47. 23.

This porch was as I ſaid, not only for length, the breadth of the temple, and ſo the length and breadth of the holieſt: but it was, if I miſtake not, for height, far higher than them both. For the holy place was but thirty cubits high, and the moſt holy but twenty; but the porch was in height an hundred and twenty cubits. This beautiful porch therefore was four times as high as was the temple itſelf, 1 Kings 6. 2, 20. 2 Chron. 3. 4.

One excellent ornament therefore of this temple was, for that it had a porch ſo high, that is ſo famous for height: ſo high as to be ſeen afar off. Charity, if it be rich, runs up from the church like a ſteeple, and will be ſeen afar off; I ſay, if it be rich, large, and abounds. Chriſt's charity was blazed abroad, it was ſo high no man could hide it, and the charity of the churches will be ſeen from church to church, yea, and will be ſpoken of to their commendations in every place, if it be warm, fervent, and high, Mark 7. 36. 2 Cor. 8. 24. ch. 9. 2, 13, 14.

XXI. Of the ornaments of the porch of the temple.

THERE were three things belonging to the porch, beſides its height, that was an ornament unto it.

I. It was over-laid within with gold.

II. It had the pillars adjoined unto it.

III. It was the inlet into the temple.

Firſt, It was over-laid with gold oft-times was a type of grace, and particularly of the grace of love. That in Solomon's chariot

riot called gold, is yet again mentioned by the name, Love: Song 3. 9, 10. As it is in the church, the grace of love is as gold: It is the greateſt, the richeſt of graces, and that which abides for ever: Hence they that ſhew much love to ſaints, are ſaid to be rich, 1 Tim. 6. 17, 18, 19. And hence charity is called a treaſure, a treaſure in the heavens, Luke 12. 33, 34. Love is a golden grace, let then the churches, as the porch of the temple was, be in-laid with love, as gold.

Secondly, It had the pillars adjoining to it, the which, beſides their ſtatelineſs, ſeem to be there typically to teach example. For there was ſeen by the ſpace of four cubits, their lilly-work in the porch, 1 Kings 7. 19.

Of their lilly-work I ſpake before, now that they were ſo placed, that they might be ſeen in the porch of the houſe, it ſeems to be for example to teach the church, that ſhe ſhould live without worldly care, as did the apoſtles, the firſt planters of the church. And let miniſters do this, they are now the pillars of the churches, and they ſtand before the porch of the houſe, let them alſo ſhew their lilly-work to the houſe, that the church may learn of them to be without carefulneſs, as to worldly things, and alſo to be rich in love, and charity towards the brethren.

A covetous miniſter is a baſe thing, a pillar more ſymbolizing Lot's wife, than an holy apoſtle of Jeſus Chriſt, let them, ſince they ſtand at the door, and ſince the eyes of all in the porch are upon them, be patterns, and examples of good works, 1 Tim. 6. 10, 11, 12. Tit. 2. 7.

Thirdly, Another ornament unto this porch, was, that it was an inlet into the temple. Charity is it which receiveth orphans, that receiveth the poor and afflicted into the church; worldly love, or that which is carnal, ſhuts up bowels, yea and the church doors too, againſt the poor of the flock; wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O churches, let your miniſters be beautified with your love, that they may beautify you with their love, and alſo be an ornament unto you, and to that goſpel they miniſter to you, for Jeſus Chriſt's ſake.

XXII. Of the aſcent, by which they went up into the porch of the temple.

1. THIS porch alſo had certain ſteps, by which they went up into the houſe of the Lord. I know not directly the number of them. Though Ezekiel ſpeaks ſomething about it, Ezek. 40. 38, 39. Hence when men went to worſhip in the temple, they were ſaid, To go up into the houſe of the Lord, Iſa. 38. 22.

Theſe ſteps which were the aſcent to the temple, were ſo curiouſly ſet, and alſo finely wrought, that they were amazing to behold. Wherefore when the queen of Sheba, who came to prove Solomon's wiſdom, ſaw the houſe which he had built, and his aſcent by which he went up into the houſe of the Lord, ſhe had no more ſpirit in her. She was by that ſight quite drowned, and overcome. 1 Kings 10. 4, 5.

2. Theſe ſteps, whether cedar, gold, or ſtone, yet that which added to their adornment, was, the wonderment of a queen. And whatever they were made of, to be ſure they were a ſhadow of thoſe ſteps, which we ſhould take to, and in the houſe of God. Steps of God, Pſal. 85. 13. Steps ordered by him, Pſal. 37. 23. Steps ordered in his word, Pſal. 119. 133. Steps of faith, Rom. 4. 12. Steps of the Spirit. 1 Cor. 12. 18. Steps of truth, 3 John 4. Steps waſhed with butter, Job 29. 6. Steps taken before, or in the preſence of God. Steps butted and bounded by a divine rule. Theſe are ſteps indeed.

3. There are therefore no ſuch ſteps as theſe to be found any where in the world. A ſtep to honour, a ſtep to riches, a ſtep to worldly glory, theſe are every where; but what are theſe to the ſteps by which men do aſcend, or go up to the houſe of the Lord!

He then that entereth into the houſe of the Lord, is an aſcending man; as it is ſaid of Moſes, he went up into the mount of God. It is aſcending, to go into the houſe of God. The world believe not this, they think it is going downward to go up to the houſe of God, but they are in a horrible miſtake.

The ſteps then by which men went up into the temple, are, and ought to be oppoſed to thoſe which men take to their luſts and empty glories. Hence ſuch ſteps are ſaid, not only to decline from God, but to take hold of the path to death, and hell, Pſal. 44. 18. Prov. 2. 18. chap. 55. ch. 7. 25, 26, 27.

The ſteps then by which men went up to the houſe of the Lord, were ſignificative of thoſe ſteps which men take, when they go to God, to heaven, and glory, for theſe ſteps were the way to God, to God in his holy temple.

But how few are there, that as the queen of the ſouth, are taken with theſe goodly ſteps. Do not moſt rather ſeek to puſh away our feet from taking hold of the path of life, or elſe lay ſnares for us in the way? But all theſe notwithſtanding, the Lord guide us in the way of his ſteps, they are goodly ſteps, they are the beſt.

XXIII. Of the gate of the porch of the temple.

1. THE porch, at which was an aſcent to the temple, had a gate belonging to it. This gate, according to the

prophet Ezekiel, was ſix cubits wide. The leaves of this gate were double, one folding this way, the other folding that, *Ezek.* 40. 48.

Now here ſome may object, and ſay, Since the way to God by theſe doors were ſo wide, why doth Chriſt ſay, the way and gate is narrow ?

Anſwer, The ſtraightneſs, the narrowneſs, muſt not be underſtood of the gate ſimply, but becauſe of that cumber that ſome men carry with them, that pretend to be going to heaven. Six cubits! What is ſixteen cubits to him who would enter in here with all the world on his back? The young man in the goſpel, who made ſuch a noiſe for heaven, might have gone in eaſy enough; for in ſix cubits breadth there is room, but poor man, he was not for going in thither, unleſs he might carry in his houſes upon his ſhoulder too, and ſo the gate was ſtrait, *Mark* 10. 17, to 23.

Wherefore he that will enter in at the gate of heaven, of which this gate into the temple was a type, muſt go in by himſelf, and not with his bundles of traſh on his back, and if he will go in thus, he need not fear there is room, The *righteous nation that keepeth the truth, they ſhall enter in*, Iſa. 26. 2.

2. They that enter in at the gate of the inner court muſt be clothed in fine linnen, how then ſhall they go into the temple, that carry the clogs of the dirt of this world at their heels. Thus ſaith the Lord, *No ſtranger uncircumciſed in heart, or uncircumciſed in fleſh, ſhall enter into my ſanctuary*; Ezek. 44. 9.

3. The wideneſs therefore of this gate is for this cauſe here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of God, and not to flatter them that are not for leaving of all for God.

4. Wherefore let ſuch as would go in remember that here is room, even a gate to enter in at ſix cubits wide. We have been all this while but on the outſide of the temple, even in the courts of the houſe of the Lord, to ſee the beauty and glory that is there. The beauty hereof made men cry out, and ſay, *How amiable are thy tabernacles, O Lord of hoſts! my ſoul longeth, yea fainteth for the courts of the Lord*; and to ſay, *A day in thy courts is better than a thouſand*, Pſal. 84. 1, 2, &c.

XXIV. Of the pinacles of the temple.

1. THERE was alſo ſeveral pinacles belonging to the temple. Theſe pinacles ſtood on the top aloft, in the air, and were ſharp, and ſo difficult to ſtand upon: what men ſay of their number and length, I wave, and come directly to their ſignification.

2. I therefore take thoſe pinacles to be types of thoſe lofty, airy notions, with which ſome men delight themſelves, while they hover like birds, above the ſolid and godly truths of Chriſt. Satan attempted to entertain Chriſt Jeſus with this type, and antitype, at once, when he ſet him on one of the pinacles of the temple, and offered to thruſt him upon a falſe confidence in God, by a falſe and unſound interpretation of a text, *Matt.* 4. 5, 6. *Luke* 4. 9, 10, 11.

3. You have ſome men cannot be content to worſhip in the temple, but muſt be aloft, no place will ſerve them, but pinacles, pinacles; that they may be ſpeaking in and to the air, that they may be promoting their heady notions, inſtead of ſolid truth; not conſidering that now they are where the devil would have them be, they ſtrut upon their points, their pinacles, but let them look to it, there is difficult ſtanding upon pinacles, their neck, their ſoul, is in danger. We read, God is in his temple, not upon theſe pinacles, *Pſal.* 11. 4. *Hab.* 2. 20.

4. It is true, Chriſt was once upon one of theſe, but the devil ſet him there, with intent to have daſht him in pieces by a fall, and yet even then told him, if he would venture to tumble down, he ſhould be kept from daſhing his foot againſt a ſtone. To be there, therefore, was one of Chriſt's temptations, conſequently one of ſatan's ſtratagems, nor went he thither of his own accord, for he knew that there was danger, he loved not to clamber pinacles.

5. This ſhould teach chriſtians to be low, and little in their own eyes, and to forbear to intrude into airy and vain ſpeculations, and to take heed of being puffed up with a foul and empty mind.

XXV. Of the porters of the temple.

1. THERE were porters belonging to the temple. In David's time their number was four thouſand men: 1 *Chron.* 23. 5.

2. The porters were of the Levites, and their work was to watch at every gate of the houſe of the Lord. At the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord, 2 *Chron.* 35. 15.

3. The work of the porters, or rather the reaſon of their watching, was to look that none not duly qualified, entered into the houſe of the Lord. *He ſet*, ſaith the text, *porters at the gates of the houſe of the Lord, that none which was unclean in any thing ſhould enter in*, 2 Chron. 23. 19.

4. The excellency of the porters, lay in theſe three things; their watchfulneſs, diligence and valour, to make reſiſtance to thoſe that as unfit would attempt to enter thoſe courts, and the houſe of God, 1 *Chron.* 26. 6. *Mark* 13. 34.

5. Theſe porters were types of our goſpel miniſters, as they are ſet to be watchmen in and over the church, and the holy things of God. Therefore as Chriſt gives to every man in the church his work, *ſo he commands the porter to watch*, Iſa. 21. 11. Ezek. 3. 17. chap. 33. 7. Acts 20. 27, 28. 29, 30, 31. 2 Tim. 4. 5. Rev. 3. 2, 3.

6. Sometimes every awakened chriſtian, is ſaid to be a porter, and ſuch at Chriſt's firſt knock open unto him immediately, *Luke* 12. 36, 37, 38, 39.

7. The heart of a chriſtian is alſo ſometimes called the porter, for that when the true ſhepherd comes to it, to him, this porter openeth alſo, *John* 10. 3.

8. This laſt has the body for his watch-houſe, the eyes and ears for his port-holes: the tongue therewith to cry, Who comes there? as alſo to call for aid, when any thing unclean ſhall attempt with force and violence to enter in, to defile the houſe.

XXVI. Of the charge of the porters of the temple more particularly.

1. THE charge of the porters was to keep their watch, in four-ſquare, even round about the temple of God. Thus it was ordained by David; before him by Moſes, and after him by Solomon his ſon, 1 *Chron*. 9. 24. *Numb*. 3. 2 *Chron*. 23. 19. chap. 35. 15.

2. The porters had, ſome of them, the charge of the treaſure-chambers, ſome of them had the charge of the miniſtring veſſels; even to bring them in and out by tale. Alſo the opening and ſhutting of the gates of the houſe of the Lord, was a part of their calling and office.

1. I told you the porters were types of our goſpel miniſters, as they were watchmen, in, and over the houſe of God; and therefore in that they were thus to watch round about the temple, What is it, but to ſhew, how diligent ſatan is, to ſee if he may get in ſomewhere, by ſome means to defile the church of God. He goes round and round, and round us, to ſee if he can find a hog-hole for that purpoſe.

2. This alſo ſheweth that the church of itſelf, without its watch-men, is a weak, feeble, and very helpleſs thing: What can the lady, or miſtreſs do to defend herſelf againſt thieves, and ſturdy villains, if there be none but ſhe at home? It is ſaid when the ſhepherd is ſmitten, the ſheep will be ſcattered. What could the temple do without its watch-men.

3. Again, in that the porters had charge of the treaſure-chambers (as it is, 1 *Chron*. 9. 26.) It is to intimate, that the treaſures of the goſpel are with the miniſters of our God; and that the church next to Chriſt, ſhould ſeek them at their mouth. *We have this treaſure in earthen veſſels*; ſaith Paul, and they are ſtewards of the *manifold myſteries of God*, 1 Cor. 4. 1. 2 Cor. 4. 7. 1 Pet. 4. 10. Eph. 4. 11, 12, 13.

4. Theſe are God's true ſcribes, and bring out of their treaſury things new and old: or, as he ſaith in another place, *At our gates*, that is, where our porters watch, *are all manner of pleaſant fruit, which I have laid up for thee, O my beloved*, Matt 13. 52. Song 7. 13.

5. Further, ſome of them had charge of the miniſtring veſſels, and they were to bring them in and out by tale, 1 *Chron*. 9. 18.

1. If by miniſtring veſſels you underſtand goſpel ordinances, then you ſee who has the charge of them, to wit, the watch-men and miniſters of the word; *Luke* 1. 12. 2 *Theſſ*. 2. 15. 2 *Tim*. 2. 2.

2. If by miniſtring veſſels, you mean the members of the church, for they are alſo miniſtring veſſels, then you ſee who has the care of them, to wit, the paſtors, the goſpel-miniſters. Therefore *obey them that have the rule over you, for they watch for your ſouls, as they that muſt give an account, that they may do it with joy, and not with grief, for that is unprofitable for you*, Rom. 9. 23, 13, 17.

3. The opening of the gates did alſo belong to the porters, to ſhew that the power of the keys, to wit, of opening and ſhutting, of letting in and keeping out of the church, doth miniſterially belong to theſe watchmen, *Matt*. 16. 19. *Heb*. 12. 15.

4. The concluſion is, Then let the churches love their paſtors, hear their paſtors, be ruled by their paſtors, and ſuffer themſelves to be watched over, and to be exhorted, counſelled, and if need be, reproved, and rebuked by their paſtors. And let the miniſters not ſleep, but be watchful, and look to the ordinances, to the ſouls of the ſaints, and the gates of the churches. Watch-man, watch-man, watch.

XXVII. Of the doors of the temple.

NOW we come to the gate of the temple; namely to that which let out of the porch into the holy place.

1. Theſe doors or gates were folding, and they opened by degrees. Firſt a quarter, then a half, after that three quarters, and laſt of all the whole. Theſe doors alſo hanged upon hinges of gold, and upon poſts made of the goodly *Olive-tree*: 1 Kings 6. 33, 34. Ezek. 41. 23, 24.

2. Theſe doors did repreſent Chriſt, as he is the way to the Father, as alſo did the door of the tabernacle, at which the people were wont to ſtand, when they went to enquire of God. *Wherefore Chriſt ſaith, I am the door*, (alluding to this) *by me if any man enter he ſhall be ſaved, and ſhall go in and out, and find paſture*, Exod. 33. 9, 10.

10. chap. 38. 8. chap. 40. 12. Levit. 1. 3, 4. chap. 8. 3, 4, 13. chap. 15. 14. Numb. 6. 13, 18. chap. 10. 3. chap. 25. 6. chap. 27. 2. 1 Sam. 2. 22. John 10. 9.

1. *I am the door.* The door into the court, the door into the porch, the door into the temple, the door into the holieſt, the door to the Father. But now we are at the door of the temple.

2. And obſerve it, this door by Solomon was not meaſured, as the door of the porch was: for though the door into the court, and the door into the porch were meaſured, to ſhew that the right to ordinances, and the inlet into the church is to be according to a preſcript rule, yet this door was not meaſured; to ſhew that Chriſt, as he is the inlet to ſaving grace, is beyond all meaſure, and unſearchable. Hence his grace is called unſearchable riches, and that above all we can aſk or think, for that it paſſeth knowledge, Epheſ. 3. 8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may diſtinguiſh rule and duty, from grace and pardoning mercy; for as I ſaid though Chriſt, as the door to outward privileges is ſet forth by rule and meaſure: yet, as he is the door to grace, and favour, never a creature, as yet, did ſee the length and breadth of him. Eph. 3. 17, 18, 19.

4. Therefore, I ſay, this gate was not meaſured, for what ſhould a rule do here, where things are beyond all meaſure?

5. This gate being alſo to open by degrees, is of ſignification to us, for it will be opening firſt, by one fold, then by another, and yet will never be ſet wide, wide open until the day of judgment. For then, and not till then, will the whole of the matter be open. *For now we ſee through a glaſs darkly, but then face to face; now we know in part, but then ſhall we know even as we are known,* 1 Cor. 13. 12.

XXVIII. Of the leaves of this gate of the temple.

THE leaves of this gate or door, as I told you before, were folding, and ſo, as was hinted, has ſomething of ſignification in them. For by this means, a man, eſpecially a young diſciple, may eaſily be miſtaken; thinking that the whole paſſage, when yet but a part was open, whereas three parts might yet be kept undiſcovered to him. For theſe doors, as I ſaid before, were never yet ſo wide open, I mean in the anti-type; never man yet ſaw all the riches, and fulneſs which is in Chriſt. So that I ſay, a new comer, if he judged by preſent ſight, eſpecially if he ſaw but little, might eaſily be miſtaken, wherefore ſuch for the moſt part are moſt horribly afraid, that they ſhall never get in thereat.

How ſaiſt thou, young comer, is not this the caſe with thy ſoul? So it ſeems to thee that thou art too big, being ſo great, ſo tun-bellied a ſinner. But O thou ſinner, fear not, the doors are folding-doors, and may be opened wider, and wider again after that; wherefore when thou comeſt to this gate, and imagineſt there is not ſpace enough for thee to enter, Knock and it ſhall be wider opened unto thee, and thou ſhalt be received, Luke 11. 9. John 9. 37. So then, whoever thou art, that art come to the door, of which the temple-door was a type, truſt not to thy firſt conceptions of things, but believe there is grace abundant: Thou knoweſt not yet what Chriſt can do, the doors are folding-doors. He can do exceeding abundantly above all that we can aſk or think, Epheſ. 3. 20.

The hinges, on which theſe doors do hang, were, as I told you, gold, to ſignify that they both turned upon motives, and motions of love, and alſo that the openings thereof were rich. Golden hinges the gate to God doth turn upon.

The poſts on which theſe doors did hang, were of the olive-tree, that fat and oily tree, to ſhew that they do never open with lothneſs, or ſluggiſhneſs, as doors do, whoſe hinges wanteth oil. They are always oily, and ſo open eaſily and quickly to thoſe who knock at them. Hence you read, that he that dwells in this houſe, gives freely, loves freely, and doth us good with all his heart. Yea, ſaith he, *I will rejoice over them to do them good, and I will plant them in this land aſſuredly with my whole heart, and with my whole ſoul,* Jer. 3. 12, 14, 22. Jer. 32. 41. Revel. 21. 6. ch. 22. 17.

Wherefore the oil of grace, ſignified by this oily tree, or theſe olive-poſts, on which theſe doors do hang, cauſes that they open glibly, or frankly to the ſoul.

XXIX. What the doors of the temple were made of.

1. THE doors of the temple were made of firr, that is ſo ſweet ſcented, and pleaſant to the ſmell, 1 Kings 6. 34.

2. Mankind is alſo often compared to the firr-tree, as Iſa. 41. 19. chap. 55. 13. chap. 60. 17. and chap. 14. 8.

3. Now ſince the doors of the temple were made of the ſame, doth it not ſhew, that the way into God's houſe, and into his favour, is by the ſame nature which they are of, that thither enter, even thorough the vail *his fleſh?* (Heb. 10.) For this door, I mean the anti-type, doth even ſay of himſelf, *I am as a green firr-tree, from me is thy fruit found,* Hoſea 14. 8.

4. This firr-tree is Chriſt, Chriſt as man, and ſo as the way to the Father.

The doors of the temple are alſo as you ſee here, made of the firr-tree: even of that tree which was a type of the humanity of Jeſus Chriſt. Conſider, Heb. 2. 14.

5. The firr-tree, is alſo the houſe of the Stork, that unclean bird, even as Chriſt is a harbour and ſhelter for ſinners. As for the Stork, ſaith the text, the firr-tree is her houſe: and Chriſt ſaith to the ſinners, that ſee their want of ſhelter, Come, unto me, and I will give you reſt. He is a refuge for the oppreſſed, a refuge in time of trouble, Deut. 14. 18. Levit. 11. 19. Pſal. 104. 17. Pſal. 84. 2, 3. Mat. 11. 27, 28. Heb. 6. 17, to 21.

He is, as the doors of firr of the temple, the inlet to God's houſe, to God's preſence, and to a partaking of his glory. Thus God did of old by ſimilitudes teach his people his way.

XXX. How the doors of the temple were adorned.

AND Solomon carved upon the doors cherubims, palm-trees, and open flowers, and overlaid them all with gold, 1 Kings 6.35. Ezek. 41. 15.

He carved cherubims thereon. Theſe cherubims were figures, or types of angels, and foraſmuch as they were carved here upon the door, it was to ſhew,

Firſt, What delight the angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting ſervants at the door of their Lord's houſe.

Secondly, It may be alſo to ſhew how much pleaſed they are to be where they may ſee ſinners come to God. For there is joy in the preſence of the angels of God over one ſinner that repenteth, and comes to God by Chriſt for mercy, Luke 15. 10.

Thirdly, They may be alſo placed here to behold with what reverence, or irreverence, thoſe that come hither to worſhip, do behave themſelves. Hence Solomon cautions thoſe that come to God's houſe to worſhip, that they take heed to their feet, becauſe of the angels. Paul alſo ſays, Women muſt take heed that they behave themſelves in the church as they ſhould, and that becauſe of the angels, Eccleſ. 5. 1, 2, 6. 1 Cor. 11. 14.

Fourthly, They may alſo be carved upon the temple doors, to ſhew us how ready they are, ſo ſoon as any poor creature comes to Chriſt for life, to take the care and charge of its conduct thorough this miſerable world: *Are they not all miniſtering ſpirits, ſent forth to miniſter for thoſe which ſhall be heirs of ſalvation*, Heb. 1. 14.

Fifthly, They may alſo be carved here, to ſhew that they are ready at Chriſt's command, to take vengeance for him, upon thoſe that deſpiſe his people, and hate his perſon. Hence he bids the world take heed what they do to his little ones, for their angels behold the face of their Father which is in heaven, and are ready at the door to run at his bidding, Matt. 18. 10.

Sixthly, or laſtly, They may be carved upon theſe doors, to ſhew that Chriſt Jeſus is the very ſupporter and upholder of angels, as well as the Saviour of ſinful man: For as he is before all things, ſo by him all things conſiſt; angels ſtand by Chriſt, men are ſaved by Chriſt, and therefore the very cherubims themſelves, were carved upon theſe doors, to ſhew they are upheld, and ſubſiſt by him, 1 Cor. 8. 6. Col. 1.17. Heb. 1. 3.

Secondly, Again, as the cherubims are carved here, ſot here were palm-trees carved here alſo. The palm-tree is upright, it twiſteth not itſelf awry, Jer. 10. 5.

1. Apply this to Chriſt, and then it ſhews us the uprightneſs of his heart, word, and ways with ſinners. *Good and upright is the Lord, therefore will he teach ſinners in the way*, in at the door to life, Pſal. 25. 8. Pſal. 92. 15.

2. The palm or palm-tree is alſo a token of victory, and as placed here, it betokeneth the conqueſt that Chriſt, the door, ſhould get over ſin, death, the devil, and hell for us, Rom. 7. 24. chap. 8. 37. 1 Cor. 15. 54, 55, 56. Revel. 7. 9, 10, 11.

3. If we apply the palm-tree to the church, as we may; for ſhe alſo is compared thereto, Song 7. 8, 9, 10. Then the palm-tree may be carved here to ſhew, That none but ſuch as are upright of heart and life, ſhall dwell in the preſence of God. *The hypocrite*, ſays Job, *ſhall not come before him. The upright*, ſays David, *ſhall dwell in thy preſence*, Job 13. 16. Pſal. 24. 3, 4.

They are they that are clothed in white robes, which ſignifies uprightneſs of life, that ſtand before the Lamb with palms in their hands, Revel. 7. 9.

Thirdly, There was alſo carved upon theſe doors open flowers. And that to teach us that here is the ſweet ſcent and fragrant ſmell, and that the coming ſoul will find it ſo in Chriſt, this door, *I am* ſaith he, *the roſe of Sharon, and the lilly of the vallies.* And again, *His cheeks are as beds of ſpices and ſeveral flowers, his lips like lillies drop ſweet ſwelling myrrh*, Song 2. 1. ch. 5. 13.

Open Flowers. Open flowers are the ſweeteſt, becauſe full grown, and becauſe as ſuch, they yield their fragrancy moſt freely. Wherefore, when he ſaith upon the doors are open flowers, he ſetteth Chriſt Jeſus forth in his good ſavours, as high as by ſuch ſimilitudes he could. And that both in name and office. For open flowers, lay, by their thus opening themſelves before us, all their beauty alſo moſt plainly before our faces. There are varieties of beauty in open flowers, the which they alſo commend to all obſervers. Now upon theſe doors, you ſee are open flowers, flowers ripe, and ſpread before us, to ſhew that his name and offices are ſavory to them, that by him do enter his houſe to God his Father, *Song*. 1. 1, 2, 3, 4.

All theſe were over-laid with fine gold. Gold is moſt rich of all metals, and here it is ſaid the doors, the cherubims, the palm-trees, and open flowers were overlaid therewith. And this ſhews that as theſe things are rich in themſelves, even ſo they ſhould be to us.

We have a golden door to go to God by, and golden angels to conduct us thorow the world: we have golden palm-trees, as tokens of our victory, and golden flowers to ſmell on all the way to heaven.

XXXI. Of the wall of the temple.

THE wall of the temple was *cieled with firr, which he overlaid with fine gold: and ſet thereon palm-trees, and chains,* 2 Chron. 3. 5, 6, 7.

The walls were as the body of the houſe, unto which Chriſt alluded, when he ſaid, *Deſtroy this temple, and in three days I will raiſe it up,* John 2. 19, 21.

Hence to be, and worſhip in the temple, was a type of being in Chriſt, and worſhipping God by him. For Chriſt, as was ſaid, is the great temple of God, in the which all the elect meet, and in whom they do ſervice to and for his father.

Hence again, the true worſhippers are ſaid to be in him, to ſpeak in him, to walk in him, to obey in him: (2 *Cor*. 2. 14. *chap*. 12. 19. *Col*. 2. 6.) For as of old all true worſhip was to be found at the temple, ſo now it is only found with Chriſt, and with them that are in him. The promiſe of old was made to them that worſhipped within theſe walls. *I will give,* ſaith he, *to them in my houſe, and within my walls,* (to them that worſhip there in truth) *a place, and a name, better than that of ſons and of daughters,* Iſa. 5. 6, 5.

But now in New Teſtament times, *all the promiſes in him are yea, and in him amen, to the glory of God by us,* 2 Cor. 1. 20.

This is yet further hinted to us, in that it is ſaid theſe walls are cieled with firr; which, as was ſhewed before, was a figure of the humanity of Jeſus Chriſt.

A wall is for defence, and ſo is the humanity of Jeſus Chriſt. It is, was, and will be our defence for ever. For it was that which underwent, and overcame the curſe of the law, and that in which our everlaſting righteouſneſs is found. Had he not in that interpoſed, we had periſhed for ever. Hence we are ſaid to be reconciled to God in the body of his fleſh thorow death, *Col*. 1. 19, 20. *Rom*. 5. 8, 9, 10.

Now this wall was overlaid with fine gold. Gold here is a figure of the righteouſneſs of Chriſt, by which we are juſtified in the ſight of God. Therefore you read that his church as juſtified, is ſaid to ſtand at his right hand in cloth of gold. *Upon thy right hand did ſtand the queen in gold of Ophir.* And again, *her cloathing is of wrought gold,* Pſal. 45. 9, 13. This the wall was overlaid with, this the body of Chriſt was filled with. Men, while in the temple, were clothed with gold, even with the gold of the temple: And men in Chriſt are clothed with righteouſneſs, the righteouſneſs of Chriſt. Wherefore this conſideration doth yet more illuſtrate the matter.

In that the palm-trees were ſet on this wall, it may be to ſhew, that the elect are fixed in Jeſus, and ſo ſhall abide for ever.

Chains were alſo carved on theſe walls, yea, and they were golden chains; there were chains on the pillars; and now alſo we find chains upon the walls, *Phil*. 1. 12, 13.

1. Chains were uſed to hold captives, and ſuch Paul did wear at Rome, but he calls them his bands in Chriſt.

2. Chains ſometimes ſignify great afflictions, which God lays on us for our ſins, *Pſal*. 107. 9, 10, 11. *Lam*. 1. 14. *chap*. 3. 7.

3. Chains alſo may be more myſtically underſtood, as of thoſe obligations which the love of God lays upon us, to do and ſuffer for him, *Acts* 20. 22.

4. Chains do ſometimes ſignify beauty and comely ornaments; *Thy neck,* ſaith Chriſt to his ſpouſe, *is comely with chains of gold:* And again, *I put bracelets upon thy hands, a chain about thy neck*; Song. 1. 10. Ezek. 16. 8, 9, 10, 11. Prov. 1. 9.

5. Chains alſo do ſometimes denote greatneſs and honour, ſuch as Daniel had, when the king made him the third ruler in the kingdom, *Dan*. 5. 7, 16, 29.

Now all theſe are temple-chains, and are put upon us for good, ſome to prevent our ruin, ſome to diſpoſe our minds the better, and ſome to dignify, and to make us noble. Temple chains are brave chains. None but temple-worſhippers, muſt wear temple-chains.

XXXII. Of the garniſhing the temple with precious ſtones.

AND he garniſhed the houſe with precious ſtones for beauty, 2 Chron. 3. 6, 7.

1. This is another ornament to the temple of the Lord: wherefore as he ſaith, it was garniſhed with them; he ſaith, It was garniſhed with them, for beauty. The line ſaith garniſhed, the margent ſaith covered.

2. Wherefore, I think, they were fixed as ſtars, or as the ſtars in the firmament, ſo they were ſet in the cieling of the houſe, as in the heaven of the holy temple.

3. And thus fixed, they do the more aptly tell us, of what they were a figure, namely, of the miniſterial gifts, and officers in the church. For miniſters, as to their gifts and office, are called ſtars of

God, and are ſaid to be in the hand of Chriſt, *Rev.* 1. 20.

4. Wherefore, as the ſtars glitter, and twinkle in the firmament of heaven: So do true miniſters in the firmament of his church, 1 *Chron.* 29. 2. *John* 5. 35. *Dan.* 12. 3.

5. So that it is ſaid again, theſe gifts come down from above, as ſignifying they diſtill their dew from above. And hence again the miniſters are ſaid to be ſet over us in the Lord, as placed in the firmament of his heaven, to give a light upon his earth. *There is gold, and a multitude of rubies, but the lips of knowledge are a precious jewel,* Prov. 20. 15.

Verily it is enough to make a man in this houſe, look always upward: ſince the cieling above head doth thus glitter with precious ſtones.

Precious ſtones, all manner of precious ſtones; ſtones of all colours: *For there are divers gifts, differences of adminiſtrations, and diverſities of operations: but it is the ſame God which worketh all in all,* 1 Cor. 12. 4, 5, 6.

Thus had the cieling of this houſe a pearl, here; and there, a diamond; here a jaſper, and there a ſaphire; here a ſardius, and there a jacinth; here a ſardonix, and there an amethiſt. *For to one is given by the ſpirit the word of wiſdom, to another the word of knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a ſpirit of propheſy; to another the diſcerning of ſpirits, to another diverſe kinds of tongues,* 1 Cor. 12. 8, 9, 10, 11.

He alſo overlaid the houſe, beams, poſts, walls, doors, &c. And all with gold. O what a beautiful houſe the temple was, how full of glory was it! And yet all was but a ſhadow, a ſhadow of things to come, and which was to be anſwered in the church of the living God, the pillar and ground of truth, by better things than theſe.

XXXIII. Of the windows of the temple.

AND for the houſe, he made windows of narrow lights, 1 Kings 6. 4. There was windows for this houſe, windows for the chambers, and windows round about, *Ezek.* 4. 16, 22, 23, 24, 25, 29, 33, 36.

Theſe windows were of ſeveral ſizes, but all narrow, narrow without, but wide within, they alſo were finely wrought, and beautified with goodly ſtones; *Iſa.* 54. 14.

1. Windows, as they are to an houſe, an ornament, ſo alſo to it they are a benefit. *Truly the light is good, and a pleaſant thing it is for the eye to behold the ſun,* Eccleſ. 11. 7. The window is that which Chriſt looks forth at, the window is that which the ſun looks in at, *Song.* 2. 9.

2 By the light which ſhines in at the window, we alſo ſee to make, and keep the houſe clean, and alſo to do what buſineſs is neceſſary there to be done. In thy light we ſee light; Light to do our duty, and that both to God and man.

3. Theſe windows therefore were figures of the written word, by and thorough which Chriſt ſhews himſelf to his, and by which we alſo apprehend him. And hence the word of God is compared to a glaſs thorough which the light doth come, and by which we ſee not only the beams of the ſun, but our own ſmutches alſo, 2 *Chron.* 3. 18. *Jam.* 1. 23, 24, 25.

4. The lights indeed were narrow, wherefore we ſee alſo thorow their antitype but darkly, and imperfectly. *Now we ſee thorow a glaſs darkly,* or as in a riddle, *now we know but in part,* 1 Cor. 13. 12.

5. Their windows and their lights are but of little ſervice to thoſe that are without; the word ſees but little of the beauty of the church by the light of the written word, though the church by that light can ſee the diſmal ſtate of the world, and alſo how to avoid it.

XXXIV. Of the chambers of the temple.

IN the temple Solomon made chambers, 1 *Kings* 6. 5.

1. The chambers were of ſeveral ſizes; ſome little, ſome large; ſome higher, ſome lower; ſome more inward, and ſome outward.

2. Theſe chambers were for ſeveral ſervices, ſome were for reſt, ſome to hide in, ſome to lay up treaſure in, and ſome for ſolace and delight, 2 *Chron.* 3. 9. *Ezek.* 40. 7. *chap.* 41. 5, 9, 44. 2 *Chron.* 31. 11, 12. 2 *King.* 11. 1, 2, 3. *Ezra.* 8. 29.

1. They were for reſting places. Here the prieſts and porters were wont to lodge.

2. They were for hiding places. Here Jehoſhebah hid Joaſh from Athaliah the term of ſix years.

3. They were alſo to lay the temple-treaſure, or dedicated things in, that they might be ſafely kept there for the worſhippers.

4. And ſome of them were for ſolace and delight; and I muſt add, ſome for durable habitation. Wherefore in ſome of them, ſome dwelt always, yea their names dwelt there when they were dead.

1. Thoſe of them which were for reſt, were types of that reſt, which by faith we have in the Son of God, *Matt.* 11. and of that eternal reſt which we ſhall have in heaven by him, *Heb.* 4. 3.

2. Thoſe chambers which were for hiding, and ſecurity, were types of that ſafety which we have in Chriſt from the rage of the world, *Iſa.* 26. 20.

3. Thoſe chambers which were for the reception of the treaſures, and dedicated things, were types of Chriſt, as he is the

common ſtore-houſe of believers. *For it pleaſed the Father that in him ſhould all fulneſs dwell, and of his fulneſs we all receive, and grace for grace.* John 1. 16. Col. 1. 19.

4. Thoſe chambers that were for ſolace and delight, were types of thoſe retirements, and ſecret meetings of Chriſt with the ſoul, where he gives it his embraces, and delights her with his boſom and raviſhing delight. *He brought me,* ſaid ſhe, *into his chambers, into the chamber of her which conceived me;* and there he gave her his love, Song 1. 4. chap. 3. 4.

The chambers which were for durable dwelling places, were types of thoſe eternal dwelling-places, which are in the heavens, prepared of Chriſt and the Father, for them that ſhall be ſaved, John 14. 1, 2, 3, 4. 2 Cor. 5. 1, 2, 3, 4.

This it is to dwell on high, and to be ſafe from fear of evil. Here therefore you ſee are chambers for reſt; chambers for ſafety, chambers for treaſure, chambers for ſolace, and chambers for durable habitations. O the reſt and peace that the chambers of God's high houſe will yield to its inhabitants in another world. Here they will reſt from their labours, reſt upon their beds, reſt with God, reſt from ſin, temptation, and all ſorrow, Rev. 14. 13. Iſa. 57. 1, 2. 2 Theſ. 1. 7.

God therefore then ſhall wipe all tears from our eyes, even when he comes out of his chambers as a bridegroom, to fetch his bride, his wife, unto him thither, to the end they may have eternal ſolace together.

O theſe are far better than the chambers of the ſouth.

XXXV. Of the ſtairs, by which they went up into the chambers of the temple.

THERE was ſtairs, by which men went up into theſe chambers of the temple, and they were but one pair, and they went from below to the firſt, and ſo to the middle, and thence to the higheſt chambers in the Temple, 1 Kings 6. 8. Ezek. 41. 7.

1. Theſe ſtairs were winding, ſo that they turned about that did go up them. So then, he that aſſayed to go into theſe chambers, muſt turn with the ſtairs, or he could not go up, no, not into the loweſt chambers.

2. Theſe ſtairs therefore were a type of a two-fold repentance. That by which we turn from nature to grace, and by which we turn from the imperfections which attend a ſtate of grace, to glory. Hence true repentance, or the right going up theſe turning ſtairs, is called repentance to ſalvation; for true repentance ſtoppeth not at the reception of grace, for that is but a going up theſe ſtairs to the middle chambers, 2 Cor. 7. 10.

Thus therefore the ſoul, at its going up theſe ſtairs, turns and turns, till it enters the doors of the higheſt chambers.

It groans, though in a ſtate of grace, becauſe that is not the ſtate of glory. I count then that from the firſt to the middle chambers, may be a type of turning from nature to grace. But from the middle to the higheſt, theſe ſtairs may ſignify a turning ſtill from the imperfections and temptations that attend a ſtate of grace, to that of immortality and glory, 2 Cor. 5. 1, to 10.

For as there are turning ſtairs, from the loweſt to the middle chambers, ſo the ſtairs from thence ſtill turn, and ſo will do, till you come to the higheſt chambers. I do not ſay that they that have received grace, do repent they have received grace, but I ſay, they that have received grace, are yet ſorry that grace is not conſummate in glory. And hence they are for going up thither ſtill by theſe turning ſtairs; yea, they cannot reſt below, as they would, till they aſcend to the higheſt chambers. *O wretched man that I am! And in this we groan earneſtly,* is the language of gracious ſouls, Rom. 7. 20. 2 Cor. 5. 1, 2, 3.

True, every one doth not do thus, that comes into the temple of God, many reſt below ſtairs, they like not to go turning upward. Nor do I believe that all that bid fair for aſcending to the middle chambers, get up to the higheſt ſtories, to his ſtories in the heavens: Many in churches, who ſeem to be turned from nature to grace, have not the grace to go up turning ſtill; but reſt in that ſhew of things, and ſo die below a ſhare in the higheſt chambers.

All theſe things are true in the anti-type, and, as I think, prefigured by theſe turning ſtairs, to the chambers of the temple. But this turning, and turning ſtill, diſpleaſes ſome much, they ſay it makes them giddy: but I ſay there is no way like this, to make a man ſtand ſteddy: ſtedfaſt in the faith, and with boldneſs in the day of judgment. For he has this ſeated in his heart, I went up the turning ſtairs, till I came to the higheſt chambers. A ſtrait pair of ſtairs, are like that ladder by which men aſcend to the gallows, they are the turning ones, that lead us to the heavenly manſion houſes. Look therefore, you that come into the temple of God to worſhip, that you ſtay not at the foot of theſe turning ſtairs, but go up thence: yea, up them, and up them, and up them, till you come to the view of the heavens; yea, till you are poſſeſt of the higheſt chambers. How many times has God by the ſcripture called upon you to TURN, and told you, you muſt turn or die, and now here he has added to his call, a figure, by placing a pair of turning ſtairs in his temple, to convict your very ſenſes, that you muſt TURN, if you mean to go up into his holy chambers, and ſo into his eternal manſion-houſes: and look that you turn to purpoſe. For every turning will not ſerve. Some turn, but not to the moſt high, and ſo turn to no purpoſe.

XXXVI. Of the molten ſea that was in the temple.

THERE was alſo a molten ſea in the temple, it was made of braſs, and contained three thouſand baths, 2 Chron. 4. 2, to 9.

This ſea was for the prieſts to waſh in, when they came into the temple, to accompliſh the ſervice of God: to waſh their hands and feet at, that they might not when they came thither, die for their unpreparableneſs. The laver alſo which was in the wilderneſs, was of the ſame uſe there, Exod. 28.

1. It was, as may be ſuppoſed, called a ſea, for that it was large to contain, and a ſea of braſs, for that it was made thereof. It is called in Revelations a ſea of glaſs, alluding to that in the wilderneſs, which was made of the brazen looking-glaſſes of the women, that came to worſhip at the door of the tabernacle, Rev. 4. 6. ch. 15. 2. Exod. 28. 8.

2. It was alſo ſaid to be molten, becauſe it was made of that faſhion, by fire, and its anti-type therefore ſaid to be a ſea of glaſs mingled with fire, Rev. 15. 2.

1. This ſea was a figure of the word of the goſpel, in the cleanſing vertue of it, which vertue, then it has, when mingled with the fire of the Holy Ghoſt. And to this Chriſt alludes, when he ſaith, *Now ye are clean through the word, which I have ſpoken unto you*, John 15. 3.

2. It was a figure of the word, without mixture of mens inventions: Hence it is called, pure water. Having your *bodies waſhed with pure water*: And again, *He ſanctifies and cleanſeth his church with the waſhing of water by the word*, Epheſ. 5. 26. Tit. 3. 5.

All theſe places are an alluſion to the molten ſea, at which of old they waſhed, when they went into the temple to worſhip. *Therefore*, ſaith he, *being waſhed, let us draw near to God*, Heb. 10. 22.

3. This ſea from brim to brim was compleat ten cubits, perhaps to ſhew, there is as much in the word of the goſpel to ſave, as there is in the ten words to condemn.

4. From under this ſea round about appeared oxen, ten in a cubit did compaſs it round about, 2 Chron. 4. 3. Underſtand by theſe oxen, *miniſters*, for to them they are compared in 1. Cor. 9. 9. And then we are taught whence true miniſters come, to wit, from under the power of the goſpel, for this ſea breeds goſpel miniſters, as the waters breed fiſh.

5. It is alſo ſaid in the text, that theſe oxen were caſt when the ſea was caſt: inſinuating that when God ordained a word of grace to ſave us, he alſo in his decree provided miniſters to preach it to us to that end. Paul tells us that he was made a miniſter of the goſpel, *according to God's eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord*, Epheſ. 3. 9, 10, 11. Col. 1. 25.

6. This ſea is ſaid to have a brim like the brim of a cup. To invite us as well to drink of its grace, as to waſh in its water. For the word and Spirit when mixed, has not only a cleanſing, but a ſaving quality in it, 2 Chron. 4. 1, 2, 3, 4, 5. 1 Cor. 15. 1, 2.

7. This brim was wrought with lillies; or was like a lilly-flower; to ſhew how they ſhould grow and flouriſh, and with what beautiful robes they ſhould be adorned, who were waſhed, and did drink of this holy water: Yea, that God would take care of them, as he alſo did of lillies, and would not fail to beſtow upon them, what was neceſſary for the body, as well as for the ſoul, Mat. 6. 28, to 34.

XXXVII. Upon what the molten ſea ſtood in the temple.

1. THIS molten ſea ſtood upon the backs of twelve brazen bulls, or oxen, 2 Chron. 4. 4.

2. Theſe oxen, as they thus ſtood, looked three towards the north, three towards the weſt, three towards the eaſt, and three towards the ſouth.

3. Theſe twelve oxen, were types of the twelve apoſtles of the lamb, who, as theſe beaſts, ſtood looking into the four corners of the earth, and were bid to go preach the goſpel in all the world.

4. They were compared to oxen, becauſe they were clean, for the ox was a clean beaſt. Hence the apoſtles are called holy. They were compared to oxen, becauſe the ox is ſtrong; and they alſo were mighty in the word, Prov. 14. 4. 2 Cor. 12. 12.

5. The ox will not loſe what he has got by drawing; he will not let the wheels go back: So the apoſtles were ſet to defend, and not let that doctrine go back, which they had preached to others, nor did they, they delivered it pure to us.

6. One of the cherubs of which you read in the viſion, had a face like an ox, to ſhew that the apoſtles, theſe men of the firſt order, are moſt like the angels of God, Ezek. 1. 10.

7. In that they ſtood with their faces every way, it was, as I ſaid, to ſhew how the apoſtles ſhould carry the goſpel into all the world, Matt. 28. 19. Mark 16.

8. And obſerve, juſt as theſe oxen were placed looking in the temple every way, even ſo ſtand open the gates of the new Jeruſalem, to receive thoſe that by their doctrine ſhould be brought into it. *And they*

ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdom of God, Rev. 21. 13, 14. Luke 13. 29.

9. Theſe oxen bear this molten ſea upon their backs, to ſhew that they ſhould be the foundation workmen of the goſpel, and that it ought not to be removed, as was the molten ſea of old from that baſis to another.

10. It is alſo ſaid concerning theſe oxen, that thus did bear this molten ſea, that all their hinder-parts were inwards, that is, covered by that ſea that was ſet upon their backs. Their hinder-parts, or as the apoſtle has it, *our uncomely parts*, 1 Cor. 12. 23, 24.

11. And indeed it becomes a goſpel miniſter to have his uncomely parts covered with that grace, which by the goſpel he preacheth unto others. As Paul exhorts Timothy to take heed unto himſelf, and to his doctrine, 1 Tim. 4. 6.

12. But alas, there are too many, who, can they but have their heads covered with a few goſpel notions, care not though their hinder-parts are ſeen of all the world. But ſuch are falſe miniſters, the prophet calls them the tail. The prophet that ſpeaketh lies, either by word or with his feet, he is the tail, Iſa. 9. 15. Prov. 6. 12, 13.

13. But what a ſhame is it to hide his head under this molten ſea, while his hinder-parts hangs out. Such an one is none of Chriſt's oxen, for they with honour to their maſter, ſhew their heads, before all the world, for that their hinder-parts are inward, covered.

14. Look to thy hinder-parts miniſter; leaſt while thy mouth doth preach the goſpel, thy nakedneſs and ſhame be ſeen of thoſe which hear thee.

For they that do not obſerve to learn this leſſon themſelves, will not teach others to believe the word, nor to live a holy life: They will learn of them to ſhew their ſhame, inſtead of learning to be holy.

XXXVIII. Of the lavers of the temple.

BESIDES this molten ſea, there was ten lavers in the temple. Five of which were put on the right ſide, and five alſo on the left, 2 Chron. 4. 6.

1. Of their faſhion and their furniture, you may ſee, 1 Kings 7. Theſe lavers, as the molten ſea, were veſſels which contained water, but they were not of the ſame uſe with it. True, they were both to waſh in: The ſea to waſh the worſhippers, but the lavers to waſh the ſacrifice. *He made the ten lavers to waſh in them ſuch things as they offered for burnt-offering, but the ſea was for the prieſt to waſh in*, 2. Chron. 4. 6.

2. The burnt-offering was a type of the body of Chriſt, which he once offered for our ſins, and the fire on which the ſacrifice was burned, a type of the curſe of the law which ſeized on Chriſt, when he gave himſelf a ranſom for us. For therefore that under the law was called the burnt offering, becauſe of the burning upon the altar, Levit. 6. 8.

But what then muſt we underſtand by theſe lavers, and by this ſacrifice being waſhed in them in order to its being burned upon the altar.

I anſwer, verily, I think, that the ten lavers were a figure of the ten commandments: In the purity and perfection of Chriſt's obedience to which, he became capable of being made a burnt-offering, acceptable to God for the ſins of the people. Chriſt was made under the law, and all his acts of obedience to God for us, was legal, and his living thus a perfect legal life, was his waſhing his offering in theſe ten lavers, in order to his preſenting it upon the altar for our ſins. The lavers went upon wheels, to ſignify walking feet, and Chriſt walked in the law, and ſo became a clean offering to God for us. The wheels were of the very ſame as was the lavers; To ſhew that Chriſt's obedience to the law was of the ſame, as to length and breadth with its commands, and demands to their utmoſt tittle and extent. The inwards and legs of the burnt-offering was to be waſhed in theſe lavers, Levit. 1. 9, 13. 2 Chron. 4. 6. To ſhew that Chriſt ſhould be pure and clean in heart and life.

We know that obedience, whether Chriſt's, or ours; is called a walking in the way, typified by the lavers walking upon their wheels. But I mean not by Chriſt his waſhing of his offering, that he had any filthineſs cleaving to his nature or obedience: Yet this, I ſay, that ſo far as our guilt laid upon him, could impede, ſo far he wiped it off by waſhing in theſe lavers. For his offering was to be without blemiſh, and without ſpot to God. Hence it is ſaid, he ſanctified himſelf, in order to his ſuffering; *and being made perfect, he became the author of eternal ſalvation to all them that obey him*, John 17. 19. Heb. 5. 6, 7, 8, 9, 10.

For, albeit, he came holy into the world, yet that holineſs was but preparatory to that by which he ſanctified himſelf, in order to his ſuffering for ſin. That then which was his immediate preparation for his ſuffering, was his obedience to the law, his waſhing in theſe lavers. He then firſt yielded compleat obedience to the law on our behalf, and then, as ſo qualified, offered his waſhed ſacrifice for our ſins without ſpot to God.

Thus therefore he was our burnt-offering waſhed in the ten lavers, that he might, according to law be accepted of the Lord.

And he ſet five of the lavers on the right ſide of the houſe, and five of them on the left. Thus was the ten divided, as the tables of the law, one ſhewing our duty towards our God, the other our duty towards our neighbour: in both which the burnt-offering was waſhed, that it might be clean in both reſpects.

They might alſo be thus placed, the better to put the people in mind of the neceſſity of the ſanction of Chriſt, according to the law, in order to his offering of himſelf an offering to God for us.

XXXIX. Of the tables in the temple.

He made alſo ten tables, and placed them in the temple, five on the right hand, and five on the left, 2 Chron. 4. 8.

Some, if not all of theſe tables, ſo far as I can ſee, was they on which the burnt-offering was to be cut in pieces, in order to its burning.

Theſe tables were made of ſtone, of hewen ſtones, on which this work was done, Ezek. 40. 40, 41, 42, 43, 44.

Now ſince the burnt-offering was a figure of the body of Chriſt, the tables on which this ſacrifice was ſlain, muſt needs, I think, be a type of the heart, the ſtony heart of the Jews: For had they not had hearts hard as an adamant, they could not have done that thing.

Upon theſe tables therefore, was the death of Chriſt contrived, and this horrid murder acted, even upon theſe tables of ſtone.

In that they are called tables of hewen ſtone, it may be to ſhew, that all this cruelty was acted under ſmooth pretences, for hewen ſtones are ſmooth. The tables were finely wrought with tools, even as the hearts of the Jews were with hypocriſy. But alas they were ſtone ſtill, that is, hard and cruel, elſe they could not have been an anvil for ſatan to forge ſuch horrid barbariſms upon. The tables were in number the ſame with the lavers, and were ſet by them, to ſhew what are the fruits of being devoted to the law, as the Jews were, in oppoſition to Chriſt and his holy goſpel: There flows nothing but hardneſs, and a ſtony heart from thence. This was ſhewed in its firſt writing, it was writ on tables of ſtone, figures of the heart of man, and on the ſame tables or hearts was the death of Jeſus Chriſt compaſſed.

One would think, that the meekneſs, gentleneſs, or good deeds of Jeſus Chriſt, might have procured in them ſome relentings, when they were about to take away his life; but alas, their hearts were tables of ſtone. What feeling, or compaſſion can a ſtone be ſenſible of? Here were ſtony hearts, ſtony thoughts, ſtony counſels, ſtony contrivances, a ſtony law, and ſtony hands: and what could be expected hence, but barbarous cruelty indeed; *If I aſk you*, ſaid Chriſt, *you will not anſwer me, neither will you let me ſee*, Luke 22. 68.

In that the ſtony tables were placed about the temple, it ſuppoſeth that they were temple-men, prieſts, ſcribes, rulers, lawyers, &c. that were to be the chief on whoſe hearts this murder was to be deſigned, and by them enacted to their own damnation, without repentance.

XL. Of the inſtruments wherewith this ſacrifice was ſlain, and of the four tables they were laid on in the temple.

THE inſtruments that were laid upon the tables in the temple, were not inſtruments of muſick, but thoſe with which the burnt-offering was ſlain.

And the four tables were of hewen ſtone for the burnt-offering: whereon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice, Ezek. 40. 42, 43.

1. Here we are to take notice, that the tables are the ſame, and ſome of them of which we ſpake before.

2. That the inſtruments with which they ſlew the ſacrifice, was laid upon theſe tables.

The inſtruments with which they ſlew the ſacrifices, what were they, but a bloody ax, bloody knives, bloody hooks, and bloody hands? For theſe we need no proof, matter of fact declares it.

But what were thoſe inſtruments a type of?

Anſwer. Doubtleſs they were a type of our ſins. They were the bloody ax, the knife, and bloody hands, that ſhed his precious blood. They were the meritorious ones, without which he could not have died. When I ſay ours, I mean the ſins of the world. Though then the hearts of the Jews were the immediate contrivers, yet they were ours ſins that were the bloody tools, or inſtruments which ſlew the Son of God.

He was wounded for our tranſgreſſions, he died for our ſins, Iſa. 53. 1 Cor. 15. Gal. 1.

Oh the inſtruments of us churls, by which this poor man was taken from off the earth! Iſa. 32. 7. Prov. 30. 14.

The whip, the buffetings, the crown of thorns, the nails, the croſs, the ſpear, with the vinegar and gall, were all nothing in compariſon of our ſins. *For the tranſgreſſions of my people was he ſtricken*, Iſa. 53. Nor were the flouts, taunts, mocks, ſcorns, deriſions, &c. with which they followed him from the garden to the croſs, ſuch cruel inſtruments as theſe. They were our ſins then, our curſed ſins, by, with, and for the ſake of which, the Lord Jeſus became a bloody ſacrifice.

But why muſt the inſtruments be laid upon the tables?

1. Take the tables for the hearts of the murderers, and the inſtruments, for their ſins, and what place more fit for ſuch inſtruments to be laid upon? 'Tis God's command, that theſe things ſhould be laid to heart, and he complains of thoſe that do not do it, Iſa. 42. 25. chap. 57. 11.

2. Nor are men ever like to come to good, until theſe inſtruments with which the Son of God was ſlain, indeed be laid to heart. And they were eminently laid to heart even by them, ſoon after; the effect of which was, the converſion of thouſands of them, *Acts* 2. 36, 37.

3. Wherefore when it ſays theſe inſtruments muſt be laid upon the ſtony tables, he inſinuates, that God would take a time to charge the murder of his Son home, upon the conſciences of them that did that murder, either to converſion or condemnation. And is it not reaſon that they who did this horrid villainy, ſhould have their doings laid before their faces upon the tables of their heart: *That they may look upon him, whom they have pierced, and mourn*, Zech. 12. 10. Rev. 1. 7.

4. But theſe inſtruments were laid but upon ſome of the tables, and not upon all the ten, to ſhew that not all, but ſome of thoſe, ſo horrid, ſhould find mercy of the Lord.

5. But we muſt not confine theſe tables only to the hearts of the bloody Jews, they were our ſins for the which he died. Wherefore the inſtruments ſhould be laid upon our tables too, and the Lord lay them there for good, that we alſo may ſee our horrid doings, and come bending to him for forgiveneſs.

6. Theſe inſtruments thus lying on the tables in the temple, became a continual motive to God's people to repentance, for ſo oft as they ſaw theſe bloody and cruel inſtruments, they were put in mind how their ſins ſhould be the cauſe of the death of Chriſt.

7. It would be well alſo, if theſe inſtruments were at all times laid upon our tables, for our more humbling for our ſins in every thing we do, eſpecially upon the Lord's table, when we come to eat and drink before him. I am ſure the Lord Jeſus doth more than intimate, that he expects that we ſhould do ſo, where he ſaith, When ye eat that bread, and drink that cup, *Do this in remembrance of me.* In remembrance that I died for your ſins, and conſequently, that they were the meritorious cauſe of the ſhedding of my blood.

To conclude. Let all men remember, that theſe cruel inſtruments are laid upon the table of their hearts, whether they ſee them or no. *The ſin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart*, Jer. 17. 1.

A pen of iron, will make letters upon a table made of ſtone, and the point of a diamond will make letters upon glaſs. Wherefore in this ſaying, God informs us, that if we ſhall forbear to read theſe lines to our converſion, God will one day read them againſt us unto our condemnation.

XLI. Of the candleſticks of the temple.

AND he made ten candleſticks of gold, according to the form, and he ſet them in the temple, five on the right hand, and five on the left, 2 Chron. 4. 7.

1. Theſe candleſticks were made of gold, to ſhew the worth and value of them.

2. They were made after the form, or exact, according to rule, like thoſe that were made in the tabernacle, or according to the pattern which David gave to Solomon to make them by; obſerve, there was great exactneſs in theſe, and need there was of this hint, that men might ſee, that every thing will not paſs for a right ordered candleſtick with God, *Exod.* 25. 31, to 37. 1 *Chron.* 28. 15, 16.

Theſe candleſticks are ſaid ſometimes to be ten, ſometimes ſeven, and ſometimes one; ten here, ſeven *Rev.* 1. and one in *Zech.* 4. ten, is a note of multitude, and ſeven, a note of perfection, and one, a note of unity.

Now as the precious ſtones with which the houſe was garniſhed, were a type of miniſterial gifts: So theſe candleſticks were a type of thoſe that were to be the churches of the New Teſtament. Wherefore he ſays, *The candleſticks which thou ſaweſt are the ſeven churches*, Rev. 1. 12, 13, 20.

1. The candleſticks were here in number ten, to ſhew that Chriſt under the New Teſtament would have a many goſpel churches. *And I, if I be lifted up from the earth*, ſaith he, *will draw all men unto me*; that is, abundance: *For the children of the deſolate*, that is, of the New Teſtament church, *ſhall be many more than they of the Jews were*, John 12. 32. Gal. 4. 27.

2. In that the candleſticks were ſet by the lavers and ſtony tables, it might be to ſhew us, that Chriſt's churches ſhould be much in conſidering, that Chriſt though he was righteous, yet died for our ſins: Though his life was according to the holy law, yet our ſtony hearts cauſed him to die. Yea, and that the candleſticks are placed there, it is to ſhew us alſo, that we ſhould be much in looking on the ſins by which we cauſed him to die, for the candleſticks were ſet by thoſe tables, whereon they laid the inſtruments, with which they ſlew the ſacrifice.

3. Theſe candleſticks being made according to form, ſeems not only to be exact as to faſhion, but alſo as to work. For that in Exodus with its furniture, was made preciſely of one talent of gold, perhaps to ſhew, that Chriſt's true ſpouſe is not to be a grain more, nor a dram leſs, but juſt the number of God's elect. This is Chriſt's compleatneſs, his fulneſs, one more, one leſs, would make his body a monſter.

4. The candleſticks was to hold the lights, and to ſhew it to all the houſe, and the church is to let her light ſo ſhine that they without may ſee the light, *Mat.* 5. 15, 16. *Luke* 8. 16. *chap.* 11. 33. *chap.* 12. 35.

5. To this end the candleſticks were ſupplied with oil-olive, a type of the ſupply that the church hath, that her light may ſhine, even of the ſpirit of grace.

XLII. Of the lamps belonging to the candleſticks of the temple.

TO theſe candleſticks belonged ſeveral lamps, with their flowers, and their knops, 2 *Chron.* 4. 21.

1. Theſe lamps were types of that profeſſion, that the members of the church do make of Chriſt, whether ſuch members have ſaving grace, or not, *Matt.* 25. 1, 2, 3, 4, 5, 6, 7.

2. Theſe lamps were beautified with knops and flowers, to ſhew how comely and beautiful that profeſſor is, that adorns his profeſſion with a ſuitable life and converſation.

3. We read that the candleſticks in Zecharias had ſeven lamps belonging to it, and a bowl of golden oil on the top, and that by golden pipes this golden oil emptied it ſelf into the lamps, and all, doubtleſs, that the lamps might ſhine, *Zech.* 4.

4. Chriſt therefore, who is the high-prieſt, and to whom it belongs to dreſs the lamps, doth dreſs them accordingly. But now there are lamp-carriers of two ſorts, ſuch as have only oil in their lamps, and ſuch as have oil in their lamps and veſſels too, and both theſe belong to the church, and in both theſe Chriſt will be glorified. And they ſhould have their proper places at laſt. They that have the oil of grace in their hearts, as well as a profeſſion of Chriſt in their hands, they ſhall go in with him to the wedding; but they who only make a profeſſion, and have not oil in their veſſels, will ſurely miſcarry at laſt, *Matt.* 25.

5. Wherefore, O thou profeſſor! Thou lamp-carrier! Have a care and look to thyſelf, content not thyſelf with that only, that will maintain thee in a profeſſion, for that may be done without ſaving grace. But I adviſe thee to go to Aaron, to Chriſt, the trimmer of our lamps, and beg thy veſſel full of oil of him, (that is grace) for the ſeaſoning of thy heart, that thou mayeſt have wherewith, not only to bear thee up now, but at the day of the bridegroom's coming, when many a lamp will go out, and many a profeſſor be left in the dark, for that will to ſuch be a woſul day, *Lev.* 24. 2. *Matt.* 25.

Some there are, that are neither for lamps nor oil for themſelves, neither are they pleaſed if they think they ſee it in others. But they that have lamps, and they that have none, and they which would blow out other folks light, muſt ſhortly appear to give an account of all their doings to God. And then they ſhall ſee, what it is to have oil in their veſſels and lamps; and what it is to be without it in their veſſels, though it is in their lamps; and what a diſmal thing it is to be a malignant to either; but at preſent let this ſuffice.

XLIII. Of the ſhew-bread on the golden table in the temple.

THERE was alſo ſhew-bread ſet upon a golden table in the temple, 1 *Kings* 7. 48.

The ſhew-bread conſiſted of twelve cakes made of fine flour, *Two tenth deals was to go to one cake, and they were to be ſet in order in two rows upon the pure table*, Exod. 29. 33. *Lev.* 8. 31. chap. 24. 5, 6, 7, 8, 9.

1. Theſe twelve loaves, to me, do ſeem to be a type of the twelve tribes under the law, and of the children of God under the goſpel, as they preſent themſelves before God, in, and by his ordinances, through Chriſt. Hence the apoſtle ſays, *For we being many are one bread*, &c. 1 Cor. 10. 17. For ſo were the twelve cakes, though twelve, and ſo are the goſpel ſaints, though many. *For we being many are one body in Chriſt*, Rom. 12. 5.

2. But they were a type of the true church, not of the falſe. For Ephraim, who was the head of the ten tribes in their apoſtacy, is rejected, as a cake not turned. Indeed he is called a cake, as a falſe church may be called a church: But he is called a cake not turned, as a falſe church is not prepared for God, nor fit to be ſet on the golden table before him, *Hoſ.* 7. 8.

3. Theſe cakes or ſhew-bread, was to have frankincenſe ſtrewed upon them, as they ſtood upon the golden table, which was a type of the ſweet perfumes of the ſanctifications of the Holy Ghoſt. To which, I think, Paul alludes, when he ſays, *The offering up of the Gentiles is acceptable to God, being ſanctified by the Holy Ghoſt*, Rom. 15. 16.

4. They were to be ſet upon the pure table, new, and hot: To ſhew that God delighteth in the company of new and warm believers. *I remember thee, the kindneſs of thy youth: When Iſrael was a child, I loved him.* Men at firſt converſion, are like to a cake well baked, and new taken from the oven, they are warm, and caſt forth a very fragrant ſcent, eſpecially when, as warm, ſweet incenſe is ſtrewed upon them, *Jer.* 2. *Hoſ.* 11.

5. When the ſhew-bread was old, and ſtale, it was to be taken away, and new and warm put in its place, to ſhew that God has but little delight in the ſervice of his

own people, when their duties grow ſtale and mouldy. Therefore he removed his old, ſtale, mouldy church of the Jews from before him, and ſet in their rooms upon the golden table, the warm church of the Gentiles.

6. The ſhew-bread by an often remove, and renewing, was continually to ſtand before the Lord in his houſe, to ſhew us, that always, as long as ordinances ſhall be of uſe, God will have a new, warm, and ſanctified people to worſhip him.

7. Aaron and his ſons were to eat the old ſhew-bread, to ſhew that when ſaints have lived in the world as long as living is good for them; and when they can do no more ſervice for God in the world, they ſhall yet be accepted of Jeſus Chriſt: and that it ſhall be as meat and drink to him to ſave them from all their unworthineſſes.

8. The new ſhew-bread was to be ſet even on the ſabbath before the Lord. To ſhew with what warmth of love and affections God's ſervants ſhould approach his preſence upon his holy day.

XLIV. Of the ſnuffers belonging to the candleſticks and lamps of the temple.

As there were candleſticks and lamps, ſo there were ſnuffers alſo prepared for theſe in the temple of the Lord. *And the ſnuffers were ſnuffers of gold*, 1 Kings 6. 50.

1. Snuffers. The uſe of ſnuffers is to trim the lamps and candles that their lights may ſhine the brighter.

2. Snuffers, you know are biting, pinching things, but uſe them well, and they will prove not only beneficial to thoſe within the houſe, but profitable to the lights.

Snuffers, you may ſay, of what were they a type?

Anſ. If our ſnuffs are our ſuperfluities of naughtineſs; our ſnuffers then are thoſe righteous reproofs, rebukes, and admonitions, which Chriſt has ordained to be in his houſe for good; or as the apoſtle hath it, for our edification; and perhaps, Paul alludes to theſe, when he bids Titus to rebuke the Cretians ſharply, that they might be found in the faith, Tit. 1. 12, 13.

As who ſhould ſay, they muſt uſe the ſnuffers of the temple, to trim their lights withal, if they burn not well. Theſe ſnuffers therefore are of great uſe in the temple of God, only, as I ſaid, they muſt be uſed wiſely. It is not for every fool to handle ſnuffers, at, or about the candles, leſt perhaps, inſtead of mending the light, they put the candle out. And therefore Paul bids them that are ſpiritual do it, Gal. 6. 1.

My reaſon tells me, that if I uſe theſe ſnuffers as I ſhould, I muſt not only endeavour to take the ſuperfluous ſnuff away, but ſo to do it, that the light thereby may be mended; which then is done, if, as the apoſtle ſaith, *I uſe ſharpneſs to edification, and not for deſtruction*, 1 Cor. 5. 4, 5. 2. Cor. 13. 10.

Are not the ſeven churches in Aſia called by the name of candleſticks? And why candleſticks, if they were not to hold the candles? And candles muſt have ſnuffers therewith to trim the lights. And Chriſt who is our true Aaron, in thoſe rebukes which he gave thoſe churches, alluding to theſe ſnuffers did it, that their lights might ſhine the brighter, Revel. chap. 2. 3.

Wherefore as he uſed them, he did it ſtill with caution to their light, that it might not be impaired. For as he ſtill thus trimmed theſe lamps, he yet encouraged what he ſaw would ſhine, if helped. He only nipt the ſnuff away.

Thus therefore he came to them with theſe ſnuffers in his hand, and trimmed their lamps and candleſticks, Revel. 2. 4. ver. 20. chap. 3. 2. ver. 15.

This ſhould teach miniſters, to whom it belongs, under Chriſt, to uſe theſe ſnuffers well. Strike at the ſnuff, not at the light, in all your rebukes and admonitions, ſnuff not your lamps of a private revenge, but of a deſign to nouriſh grace and gifts in churches. Thus our Lord himſelf ſays he did, in his uſing of theſe ſnuffers about theſe candleſticks. *As many*, ſaith he, *as I love, I rebuke and chaſten*; *be zealous therefore, and repent*, Revel. 3. 19.

To conclude, Watchmen, watch, and let not your ſnuffs be too long, nor pull them off with your fingers, or carnal reaſonings, but with godly admonitions, &c. Uſe your ſnuffers graciouſly, curb vice, nouriſh virtue, ſo you will uſe them well, and ſo your light will ſhine to the glory of God.

XLV. Of the ſnuff-diſhes that were with the ſnuffers in the temple.

As there were ſnuffers, ſo there were alſo ſnuff-diſhes in the temple. *And they were alſo made of gold*, Exod. 25. 28. ch. 37. 23. Numb. 4. 9. The ſnuff-diſhes were thoſe in which the ſnuffs were put when ſnuffed off, and by which they were carried forth of the temple. They therefore as the ſnuffers are, are of great uſe in the temple of God.

1. By them the golden floor of the temple is kept, from being daubed by the ſnuffs.

2. By them alſo the clean hands of thoſe that worſhip there are kept from being defiled.

3. By them alſo the ſtinks of the ſnuffs is ſooneſt ſuppreſſed in the temple, and conſequently the tender noſes of them that worſhip there, preſerved from being offended.

Snuffs, you know are daubing things, ſtinking things, nauſeous things; therefore we muſt take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God, when we come to worſhip him. But how muſt this be done, but as we take them off with the ſnuffers, and put them in theſe ſnuff-diſhes?

Some are for being at the ſnuffs with their fingers, and will alſo caſt them at their feet, and daub the floor of God's holy houſe, but uſually ſuch do burn, as well as defile themſelves. But is it not a ſhame for a man to defile himſelf with that vice which he rebuketh in another? Let us then, while we are taking away the ſnuffs of others, hate even the garment ſpotted by the fleſh, and labour to carry ſuch ſtink with the ſnuff-diſhes out of the temple of God.

Snuff-diſhes, you may ſay, what are they?

I anſwer, If ſins are the ſnuffs, and rebukes, and admonitions the ſnuffers: then methinks, Repentance, or in caſe that be wanting, the cenſures of the church ſhould be the ſnuff-diſhes.

Hence repentance is called, a church-cleanſing grace, and the cenſures of the church a purging out of the old leaven, and making it a new lump, 1 Cor. 5. 2. 2 Cor. 7. 11.

Ah! Were theſe ſnuff-diſhes more of uſe in the churches, we ſhould nor have this man's ſnuff, defile that man's fingers as it doth. Nor would the temple of God be ſo beſmeared with theſe ſnuffs, and be daubed as it is.

Ah, ſnuffs pull'd off, lie ſtill in the temple-floor, and there ſtink, and defile both feet and fingers; both the callings and converſations of temple-worſhippers, to the diſparaging of religion, and the making of religious worſhip but of low eſteem with men. And all, I ſay, for want of the due uſe of theſe ſnuffers, and theſe ſnuff-diſhes, there.

Nay, are not whole churches now defiled with thoſe very ſnuffs, that long ſince were plucked off, and all for want of the uſe of theſe ſnuff-diſhes, according to the Lord's commandment. For you muſt know that reproofs and admonitions are but of ſmall uſe, where repentance, or church cenſures, are not thereto annexed, When miniſters uſe the ſnuffers, the people ſhould hold the ſnuff-diſhes.

Round reproofs for ſin, when they light upon penitent hearts, then brave work is in the church: then the ſnuff is not only pulled away, but carried out of the temple of God aright, &c.

And now the worſhip and worſhippers ſhine like gold. *As an ear-ring of gold, and an ornament of fine gold: So is a wiſe reprover upon an obedient ear*, Prov. 25. 12.

Miniſters, it appertains to you to uſe the ſnuffers, and to teach the people to hold the ſnuff-diſhes right, Acts 20. 20, 21. 1 Tim. 4. 2. We muſt often be ſnuffed with theſe ſnuffers, or our light will burn but dimly, our candle will alſo waſte: Pray therefore, O men of God, look diligently to your people. Snuff them as you ſee there is need, but touch not their ſnuff with your white fingers, a little ſmutch on you will be ſeen a great way. Remember alſo that you leave them no where, but with theſe ſnuff-diſhes, that the temple may be cleared of them.

Do with the ſnuff, as the neat houſewiſe doth with the toad, which ſhe finds in her garden. She takes the fork, or a pair of tongs, and therewith doth throw it over the pales. Caſt them away, I ſay, with fear, zeal, care, revenge, and with great indignation, (2 Cor. 7. 11.) And then your church, your converſation, your fingers, and all will be kept white and clean.

XLVI. Of the golden tongs belonging to the temple.

THERE was alſo tongs of gold uſed in the temple of old, 1 Kings 7. 49.

1. Theſe tongs was uſed about the altar, to order the fire there.

2. They were uſed too, about the candleſtick, and therefore called HIS tongs.

3. Perhaps there was tongs for both theſe ſervices, but of that the word is ſilent.

But what were they uſed about the candleſtick to do.

Anſ. To take holy fire from off the altar to light the lamps withal. For the fire of the temple was holy fire, ſuch as at firſt, was kindled from heaven, and when kindled, maintained by the prieſts, and of that the lamps were lighted, Lev. 9. 24. 2 Chron. 7. 1.

Nor was there, upon pain of death, any other fire to be uſed there, Levit. 10. 1. Theſe tongs therefore was uſed to take fire from off the altar, to light the lamps and candleſticks withal. For to trim the lights, and to dreſs the lamps, was Aaron's work day by day, Exod. 40. 24. 25. Levit. 24. 2, 3. Numb. 8. 3. *He ſhall light and order the lamps upon the pure candleſtick before the Lord, and Aaron did ſo: He lighted the ſeven lamps thereof, as the Lord commanded Moſes.*

What is a lamp or candleſtick to us, if there be not light thereon; and how lighted without fire, and how ſhall we take up coals to light the lamps withal, if we have not tongs prepared for that purpoſe?

With theſe tongs fire alſo was taken from off the altar, and put into the cenſers to burn ſweet incenſe with, before the Lord. The tongs then were of great uſe in the temple of the Lord.

But what were the tongs a type of?

The altar was a type of Chriſt, the fire, of the Holy Ghoſt; and theſe tongs was a type of that holy hand of God's grace, by which the coals, or ſeveral diſpenſations and gifts of this Holy Ghoſt are taken and given to the church, and to her members, for her work and profit in this world.

Tongs, we know, are uſed inſtead of fingers, wherefore Aaron's golden tongs, were a type of Chriſt's golden fingers, *Song*. 5. 14.

Iſaiah ſaith, That one of the ſeraphims flew to him with a live coal in his hand, which he had taken with the tongs from off the altar. Here the type, and antitype, to wit, tongs, and hand, are put together: (*Iſa*. 6.) But the prophet Ezekiel treating of like matters, quite waves the type, the tongs, and ſpeaketh only of this holy hand. *And he ſpake to the man cloathed with linnen, and ſaid, go in between the wheels under the cherub*, (where the mercy-ſeat ſtood, where God dwelt, *Exod*. 2. *Pſal*. 80. 1.) *and fill thy hand with coals of fire from between the cherubims*, Ezek. 10. 2.

Thus you ſee our golden tongs, are now turned into a gold hand; into the golden hand of the man cloathed in linnen, which is Jeſus Chriſt, who at his aſcenſion received of God the Father the ſpirit in all fulneſs, to give, as his divine wiſdom knew was beſt, the ſeveral coals or diſpenſations thereof unto this church, for his praiſe, and her edification, *Mat*. 3. 11. *Acts* 2.

It is by this hand alſo, that this holy fire is put into our cenſers. It is this hand alſo that takes this coal, therewith to touch the lips of miniſters, that their words may warm like fire: And it is by this hand that the ſpirit is given to the churches, as returns of their holy prayers, *Luke* 11. 1, 2. *Rom*. 8. 26. *Rev*. 8. 5.

It was convenient that fire in the temple ſhould be diſpoſed of by golden tongs, but the Holy Ghoſt, by the golden hand of Chriſt's grace, for that can wittingly diſpoſe of it, according as men and things are placed, and to do and be done in the churches. Wherefore he adds, *And one cherub ſtretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took thereof and put it into the hands of him that was cloathed with linnen, who took it and went out*, Ezek. 10. 7.

By this hand then, by this man's hand, the coals of the altar are diſpoſed of, both to the lamps, the candleſticks, the cenſers, and the lips of miniſters, according to his own good pleaſure. And of all this was the tongs in the temple a type.

XLVII. Of the altar of incenſe in the temple.

THE altar of incenſe, was made firſt for the tabernacle, and that of ſhittim wood, but it was made for the temple of cedar, and it was to be ſet before the vail, that is, by the ark of the teſtimony, before the mercy-ſeat; that is, at the entring of the holieſt, but not within. And the prieſt was to approach it every morning, which, as to the holieſt, he might not do. Beſides when he went in to make an atonement, he was to take fire from off that altar, to burn his incenſe within the holy place, *Exod*. 30. 4, to 11. *Lev*. 16. 18.

1. It was called the golden altar, becauſe it was overlaid with pure gold. This altar was not for burnt-offering, as the brazen altar was, not for the meat-offering, nor the drink-offering, but to burn incenſe thereon, *ver*. 7. which ſweet incenſe was a type of the grace of prayer, *Pſalm* 141. 2.

2. Incenſe, or that called incenſe here, was not a ſimple, but a compound, made up of ſweet ſpices, called Stacte, Onycha and Galbanum: Theſe three may anſwer to theſe three parts of this duty, to wit, prayer, ſupplication, and interceſſion, *Exod*. 30. 34, 35, 36, 37. *chap*. 37. 29. 1 *Tim*. 2. 1.

3. This incenſe was to be burned upon the altar every morning, upon that altar, which was called the altar of incenſe, which was before the vail; to ſhew, that it is our duty every morning to make our prayer to God by Jeſus Chriſt, before the vail: that is, before the door of heaven, and there to ſeek, knock, and aſk for what we need, according to the word, *Luke* 11. 9, 10, 11, 12.

4. This incenſe was to be kindled every morning, to ſhew how he continueth interceeding for us, and alſo that all true praiſe of men to God is by the work, the renewed work of the Holy Ghoſt upon our hearts, *Rom*. 8. 26.

5. Incenſe, as you ſee, was made of ſweet ſpices, ſuch as were gummy, and ſo, apt to burn with a ſmoke, to ſhew, that not cold and flat, but hot and fervent, is the prayer that flows from the ſpirit of faith and grace, *Zech*. 12. 10. *Jer*. 5. 16.

6. The ſmoak of this incenſe was very ſweet and ſavoury; like pleaſant perfume: to ſhew how delightful and acceptable, the very ſound and noiſe of right prayer is unto the noſtrils of the living God, becauſe it comes from a broken heart, *Pſal*. 51. 17. *Song*. 2. 14.

7. This incenſe was to be offered upon the golden altar, to ſhew us that no prayer is accepted, but what is directed to God, in the name of his holy and bleſſed Son our Saviour, 1 *Pet*. 2. 5. *Heb*. 13. 15.

8. They were commanded to burn incenſe every morning upon this altar, to ſhew that God is never weary of the god-

ly prayers of his people. It alſo ſheweth, that we need every day to go to God for freſh ſupplies of grace to carry us through this evil world.

9. This altar, though it ſtood without the vail, to teach us to live by faith, and to make uſe of the name of Chriſt, as we find it recorded in the firſt temple; yet was placed ſo nigh unto the holieſt, that the ſmell of the ſmoak might go in thither, to ſhew that it is not diſtance of place, that can keep the voice of true prayer from our God, the God of heaven: but that he will be taken with what we aſk for according to his word.

It ſtood, I ſay, nigh the vail, nigh the holieſt, and he that burnt incenſe there, did make his approach to God. Hence the pſalmiſt, when he ſpake of praying, ſaith, *It is good for me to draw nigh unto God*, Pſal. 73. 20. Heb. 10. 22.

10. This altar thus placed, did front the ark within the vail: To put us in mind, that the law is kept therein from hurting us: To let us know alſo, that the mercy-ſeat is above, upon the ark, and that God doth ſit thereon, with his pardon in his hand to ſave us. O! What ſpeaking things are types, ſhadows, and parables, had we but eyes to ſee, had we but ears to hear!

He that did approach the altar with incenſe of old, aright, (and then he did ſo, when he approached it by Aaron, his high-prieſt) pleaſed God: how much more ſhall we have both perſon and prayers accepted, and a grant of what we need, if indeed we come as we ſhould to God by Jeſus Chriſt.

But take heed you approach not to a wrong altar, take heed alſo that you come not with ſtrange fire, for they are dangerous things, and cauſe the worſhippers to miſs of what they would enjoy. But more of this in the next particular.

XLVIII. Of the golden cenſers belonging to the temple.

THERE were alſo golden cenſers belonging to the temple; and they were either ſuch as belonged to the ſons of Levi in general, or that were for Aaron and his ſons in ſpecial, as *Numbers* 16. 16, 17, 18.

The cenſers of the Levites were a type of ours, but the cenſer of Aaron was a type of Chriſt's.

The cenſers, as was hinted before, were for this uſe in the temple, namely to hold the holy fire in, on which incenſe was to be burned before the Lord, *Lev.* 10. 1.

Theſe cenſers then were types of hearts. Aaron's golden one, was a type of Chriſt's golden heart, and the cenſers of the Levites, were types of other worſhippers hearts.

The fire alſo which was put therein, was a type of that ſpirit, by which we pray, and the incenſe that burnt thereon, a type of our deſires.

Of Chriſt's cenſer, we read, *Revelations* the 8th, which is always filled with much incenſe, that is, with continual interceſſions, which he offereth to God for us: and from whence alſo there always goes a cloud of ſweet ſavour, covering the mercy ſeat, *Lev.* 16. 13. *Heb* 7. 25. *Rev.* 8. 3, 4.

But to ſpeak of the cenſers, and fire, and incenſe of the worſhippers. For albeit they were all put under one rule, that is, to be according to law, yet oftentimes, as were the worſhippers, ſuch was the cenſers, fire and incenſe.

1. Hence the two hundred and fifty cenſers with which Corah and his company offered, are called the cenſers of ſinners; for they came with wicked hearts, then to burn incenſe before the Lord, *Numb.* 16. 17, 37.

2. Again, as the cenſers of theſe men were called the cenſers of ſinners, ſhewing they came at that time to God with naughty hearts, ſo the fire that was in Nadab and Abihu's cenſers is called ſtrange fire, which the Lord commanded them not, *Lev.* 10. 1.

3. This ſtrange fire, was a type of that ſtrange ſpirit, oppoſed to the Spirit of God, in and by which, notwithſtanding, ſome adventure to perform worſhip to God.

4. Again, as theſe cenſers are called the cenſers of ſinners, and this fire called ſtrange fire, ſo the incenſe of ſuch is alſo called ſtrange, and is ſaid to be an abomination unto God, *Exod.* 30. 9. *Iſa.* 1. 13. *chap.* 66. 3.

Thus you ſee that both the cenſers, fire, and incenſe of ſome, is rejected, even as the heart, ſpirit, and prayer of ſinners, are an abomination unto God, *Hoſ.* 7. 14. *chap.* 4. 12. *chap.* 5. 4. *Prov.* 28. 9.

But there was beſides theſe, true cenſers, holy fire, and ſweet incenſe among the worſhippers in the temple, and their ſervice was accepted by Aaron their high-prieſt: For that was thorough the faith of Chriſt, and theſe were a type of our true goſpel-worſhippers, who come with holy hearts, the holy ſpirit, and holy deſires before their God, by their Redeemer. Theſe are a perfume in his noſe. *The prayer of the upright is his delight. David's prayers went up like incenſe, and the lifting up of his hands, as the evening ſacrifice*, Prov. 15. 8. Pſal. 141. 2.

Let them then that pretend to worſhip before God in his holy temple, look to it that both their cenſers, fire, and incenſe, heart, ſpirit, and deſires, be ſuch as the word requires. Leſt inſtead of receiving of gracious returns from the God of heaven, their cenſers be laid up againſt them, leſt the fire of God devours them, and their incenſe becomes an abomination to him, as it happened to thoſe, made mention of before.

But it is ſaid the cenſers of Corah and his company was hallowed.

Anſ. So is God's worſhip, which is ſo his by his ordination, yet even that very worſhip may be ſpoiled by man's tranſgreſſions. Prayer is God's ordinance, but all prayer is not accepted of God. We muſt then diſtinguiſh between the thing commanded, and our uſing of that thing. The temple was God's houſe, but was abuſed by the irreverence of thoſe that worſhipped there, even to the demoliſhing of it.

A golden cenſer is a gracious heart, heavenly fire is the Holy Ghoſt; and ſweet incenſe the effectual fervent prayer of faith. Have you theſe? Theſe God expects, and theſe you muſt have, if ever your perſons or performances be of God accepted.

XLIX. Of the golden ſpoons of the temple.

1. THE golden ſpoons belonging to the temple, were in number, according to Moſes, twelve; anſwering to the twelve tribes. But when the temple was built. I ſuppoſe they were more, becauſe of the number of the baſons, Numb. 7. 14, 20, 26, 32, 38, 40, 50, 56, 62, 68, 74, 80, 86.

2. The ſpoons, as I ſuppoſe, were for the worſhippers in the temple to eat that broth withal, wherein the treſpaſs-offerings were boiled: For which purpoſe there were ſeveral cauldrons hanged in the corners of that court called the prieſts, to boil them in, 2 Sam 2. 13, 14. Ezek. 46. 19, 20.

3. Now in that he ſaith here were ſpoons, what is it, but that there are alſo babes in the temple of the Lord. There was broth for babes, as well as meat for men, and ſpoons to eat the broth withal.

4. True, the goſpel being more excellent than the law, doth change the term, and inſtead of broth, ſaith, There is milk for babes. But in that he ſaith milk, he inſinuates there are ſpoons for children in the church.

5. *I could not*, ſaith Paul to them at Corinth, *ſpeak to you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able*, 1 Cor. 3. 1, 2.

6. See, here were need of ſpoons, milk is ſpoon-meat; for here were thoſe which could not feed themſelves with milk, let them then that are men eat the ſtrong meat. *For every one that uſeth milk is unſkilful in the word of righteouſneſs, for he is a babe. For ſtrong meat belongeth to them that are full of age, who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil*, Heb. 6. 13, 14.

7. Spoons, you know are to feed us with weak and thin food, even with that which beſt ſuiteth with weak ſtomachs, or with a babiſh temper. Hence as the ſtrong man is oppoſed to the weak, ſo the milk is oppoſed to the ſtrong meat.

8. So then, though the babe in Chriſt is weaker than the man in Chriſt, yet is he not by Chriſt left unprovided for: for here is milk for babes, and ſpoons to eat it with. All this is taught us by the ſpoons, for what need is there of ſpoons, where there is nothing to eat but ſtrong meat?

9. Babes, you know, have not only babiſh ſtomachs, but alſo babiſh tricks, and muſt be dealt withal as babes; their childiſh talk, and froward carriages, muſt be born withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childiſh toys and ways. All which the church muſt bear, becauſe they are God's babes; yea, they muſt feed them too: For if he has found them milk and ſpoons, it is that they may be fed therewith, and live: Yea, grown miniſters are God's nurſes, wherefore they muſt have a lap to lay them in, and knees to dandle them upon, and ſpoons to feed them with.

11. Nor are the babes without their uſe in the church of God, for he commands that they be brought to cry with the congregation before the Lord, for mercy for the land, Joel 2. 16.

12. Incenſe, I told you, was a type of prayers, and the ſpoons in the time of Moſes, were preſented at the temple full of it. Perhaps to ſhew that God will with the milk which he has provided for them, give it to them as a return of their crying to him, even as the nurſe gives the child the teat and milk.

13. You know the milk is called for, when the child is crying, as we ſay to ſtop its mouth with it. O babes, did you but cry ſoundly, God will give you yet more milk.

14. But what were theſe golden ſpoons a type of?

I anſwer, If the milk is the juice, and conſolations of the word, then the ſpoons muſt be thoſe ſoft ſentences, and golden concluſions, with which the miniſters feed their ſouls by it. *I have fed you*, ſaid Paul, *with the milk of the word*: ſaith Peter, *even as you have been able to bear it*. Compare theſe two or three texts, 1 Pet. 2. 1, 2, 3. 1 Cor. 3. 2. 1 Theſſ. 2. 7.

15. And this is the way to ſtrengthen the weak hands, and to confirm the feeble knees. This is the way to make them grow to be men, who now are but as infants of days. Thus a little one may become a thouſand, and a ſmall one a ſtrong nation. Yea, thus in time, you may

make a little child to joſtle it with a leopard, yea, to take a lion by the head; yea, thus you may embolden him to put his hand to the hole of the aſp, and to play before the den of the cockatrice, Iſa. 11. 6, 7, 8. chap. 60. 22.

Who is moſt ſtout, was once a babe, he that can now eat meat, was ſometimes glad of milk, and to be fed with the ſpoon. Babes in Chriſt therefore muſt not be deſpiſed, nor over-looked: God has provided them milk, and ſpoons to eat it with, that they may grow up to be men before him.

L. Of the bowls and baſons belonging to the temple.

As there were ſpoons, ſo there were bowls, and baſons belonging to the temple: Some of theſe were of gold, and ſome of ſilver; and when they were put together, their number was four hundred and forty. Theſe you read of, Ezra 1. 10.

The bowls, or baſons, were not to waſh in, as was the ſea and lavers of the temple, they were rather to hold the meſſes in, which the prieſts at their holy feaſts, did uſe to ſet before the people. This being ſo, they were types of that proportion of faith, by which, or by the meaſure of which, every man received of the holy food, for the nouriſhment of his ſoul. For, as a man, had he a thouſand meſſes ſet before him, he eating for his health, cannot go beyond what his ſtomach will bear: So neither can the child of God, when he comes to worſhip in the temple of God, receive the good things that are there, beyond the *proportion of his faith*, or, as it is in another place, *according to the ability which God giveth*, Rom. 12. 6. 1 Pet. 4. 11.

And hence it is at the ſelf-ſame ordinance, ſome receive three times as much as others do: for that their bowl, I mean their faith, is able to receive it. Yea Benjamin's meſs was five times as big as was the meſs of any of his brethren; and ſo it is with ſome ſaints, while they eat with their brother Joſeph in the houſe of the living God.

There are three go to the ſame ordinance, and are all of them believers, who when they come and compare notes, do find their receivings are not of the ſame quantity.

One ſays, I got but little; the other ſays, it was a pretty good ordinance to me; the third ſays, I was exceeding well there. Why, to be ſure, he that had but little there, had there but little faith, but great faith in him would have received more. He had it then according to the largeneſs of his bowl, even *according to his faith, even as God hath dealt to every man the meaſure of faith*, Rom. 12. 3. Mark, Faith is a certain meaſure, and that not only as to its degree, but for that it can receive, retain, or hold what is put into it.

So then, here it is no matter how much milk or holy broth there is, but how big is thy bowl, thy faith. Little bowls hold but little, nor canſt thou receive, but as thy faith will bear: (I ſpeak now of God's ordinary dealing with his people) For ſo he ſaid in his word, *According to thy faith be it unto thee*, Matt. 9. 29.

If a man goeth to the ocean for water, let him carry but an egg-ſhell with him, and with that he ſhall not bring a gallon home. I know indeed that our little pots, have a promiſe of being made like the bowls of the altar; but ſtill our meſs muſt be according to our meaſure, be that ſmall, or be it great. The ſame prophet ſaith again, The ſaints ſhall be filled like bowls, as the corners of the altar: which though it ſuppoſes an enlargement, yet it muſt be confined to that meaſure of faith, which is provided for its reception, Zech. 9. 15. chap. 14. 2. And ſuppoſe theſe bowls ſhould ſignify the promiſes, though the ſaints, not the promiſes, are compared to them, becauſe they, not promiſes, are the ſubjects of faith. Yet it is the promiſe by our meaſure of faith in that, that is nouriſhing to our ſouls.

When Ahaſuerus made a feaſt to his ſubjects, they drank their wine in bowls. They did not drink it by the largeneſs of the veſſel, whence they drew it, but according to their health, and as their ſtomachs would ſo receive it, Eſth. 1.

Thy faith then is one of the bowls, or baſons of the temple, by, or according to which, thou receivedſt thy meſs, when ſitting feaſting at the table of God.

And obſerve, all the bowls were not made of gold, as all faith is not of a ſaving ſort. It is the golden faith that is right, the ſilver bowls were of an inferior ſort, Revel. 3. 18.

Some, I ſay, have golden faith, all faith is not ſo. Wherefore look to it, ſoul, that thy bowl, thy faith, be golden faith, or of the beſt kind. Look, I ſay, after a good faith, and great, for a great faith receives a great meſs.

Of old, beggars did uſe to carry their bowls in their laps, when they went to a door for an alms. Conſequently if their bowls were but little, they oft-times came off by the loſs, though the charity of the giver was large. Yea, the greater the charity, the larger the loſs, becauſe the beggar's bowl was too little. Mark it well, it is oft-times thus in the matters of our God.

Art thou a beggar, a beggar at God's door, be ſure thou getteſt a great bowl, for as thy bowl is, ſo will be thy meſs. *According to thy faith*, ſaith he, *be it unto thee*, Matt. 9. 29.

LI. Of the flaggons and cups of the temple.

THE next thing to be conſidered, is, the flaggons and cups of the temple; of theſe we read, 1 Chron. 28. 17. Jer. 52. 19.

Theſe were of great uſe among the Jews, eſpecially on their feaſting-days; as of their ſabbaths, new-moons, and the like, Levit. 23. 13. Numb. 28. 7. 1 Chron. 16. 3. Iſa. 25. 6. chap. 62. 8, 9.

For inſtance, the day that David danced before the ark, he dealt among all the people, even to the whole multitude of Iſrael, as well to the women as to men, to every man a cake of bread, a good piece of fleſh, and a flaggon of wine, 2 Sam. 6. 19. 1 Chron. 16. 3.

In this mountain, that is, in the temple typically, ſaith the prophet, *ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wine on the lees, of fat things full of marrow, of wine on the lees well refined*, Iſa. 25. 6.

Theſe are feaſting-times: The times in which our Lord uſed to have his ſpouſe into his wine-cellar, and in which he uſed to diſplay with delight his banner over her head in love, Song 2. 5.

The church of Chriſt, alas, is of herſelf a very ſickly puely thing, a woman, a weaker veſſel, but how much more muſt ſhe needs be ſo weak, when ſhe is ſick of love. Then ſhe indeed has need of a draught, for ſhe now ſinks, and will not elſe be ſupported; *Stay me with flaggons*, ſaith ſhe, *and comfort me with apples, for I am ſick of love*, Song 2. 4, 5.

Theſe flaggons therefore were types of thoſe feaſtings, and of thoſe large draughts of divine love, that the Lord Jeſus draweth for, and giveth to his ſpouſe in thoſe days that he feaſteth with them. For then he ſaith, *Drink, yea drink abundantly, O beloved.* This he does to chear her up under her hours of ſadneſs and dejection: For now *new corn makes the young men chearful, and new wine the maids*, Prov. 31. 6, 7. Pſal. 116. 13. Jer. 16. 7. Song. 5. Zech. 9. 17.

As there were flaggons, ſo there were cups, and they are called cups of conſolation, and cups of ſalvation, becauſe, as I ſaid, they were they by which God at his feaſtings with his people, or when he ſuppeth with them, giveth out the more large draughts of his love unto his ſaints, to revive the ſpirits of the humble, and to revive the hearts of the contrite ones. At theſe times God made David's cup run over. For we are now admitted, if our faith will bear it, to drink freely into this grace, and to be merry with him, Pſal. 23. 5. Luke 15. 22, 23, 24. Song 5. 1. chap. 7. 11, 12. Joh. 14. 23. Revel. 3. 20.

This is that to which the apoſtle alludeth, when he ſaith, *Be not drunk with wine, wherein is exceſs, but be ye filled with the Spirit; ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your hearts unto the Lord.*

For the cups, as to their uſe in the general, underſtand them, as of the bowls made mention of before. For aſſurances are the blooms and flowers of faith, not always on it, though uſually on feaſting days, it is ſo. So the degree of the one, is ſtill according to the meaſure of the other, Epheſ. 5. 18. Jam. 5. Rom. 15. 13.

LII. Of the chargers of the temple.

IN the tabernacle they had but twelve of them, and they were made of ſilver, but in the temple they had in all a thouſand and thirty. The thirty were made of gold, the reſt were made of ſilver, Numb. 7. 84.

Theſe chargers were not for uſes common or prophane, but, as I take it, they were thoſe in which the paſſover, and other meat-offerings were dreſt up, when the people came to eat before God in his holy temple.

The meat, you know, I told you was oppoſite to milk, and ſo are theſe chargers, to the bowls, and cups, and flaggons of the temple.

The meat was of two ſorts, roaſt or boil'd. Of that which was roaſt, was the paſſover, and of that which was boil'd, was the treſpaſs-offerings. Wherefore concerning the paſſover, he ſaith, *Eat not of it raw, nor ſodden at all in water, but roaſt with fire, his head, with his legs, and with the purtenance thereof*, Exod. 12.

This roaſt meat, was a type of the body of Chriſt, as ſuffering for our ſins, the which when it was roaſt, was, and is, as dreſt up in chargers, and ſet before the congregations of the ſaints.

But what were the chargers a type of?

I alſo aſk, in what chargers our goſpel-paſſover is now dreſt up, and ſet before the people. Is it not in the Evangeliſts, the prophets, and epiſtles of the apoſtles? They therefore are the chargers, and the ordinance of the ſupper; in theſe alſo is the treſpaſs-offerings, with what is fried in pans, myſtically prepared for the children of the higheſt.

And why might they not be a type of Goſpel-ſermons?

I anſwer, I think not ſo fitly, for alas! the beſt of ſermons in the world, are but as thin ſlices cut out of thoſe large diſhes. Our miniſters are the carvers, good doctrine is the meat, and the chargers in which this meat is found, are the holy canonical ſcriptures, &c. Though as I ſaid, moſt properly, the New Teſtament of our Lord and Saviour Jeſus Chriſt.

In theſe is Chriſt moſt truly, lively, and amply ſet before us as crucified, or roaſt at the fire of God's law for our ſins, that we might live by him through faith, feeding upon him, 2 Cor. 3. 12. Gal. 3. 12. Acts 3. 18, to 22. Chap. 13. 4. Chap. 26. 22. 1 Pet. 1. 10. Acts. 7. 42. Chap. 15. 15. Chap. 28. 23. Rom. 16. 26. Rev. 10. 7.

There is in theſe chargers, not only meat, but ſauce (if you like it) to eat the meat withal. For the paſſover there is bitter herbs, or ſound repentance: and for other, as the thank-offerings, there is holy chearfulneſs and prayers to God for grace. All theſe are ſet forth before in the holy ſcriptures, and preſented to us thereby, as in the golden chargers of the temple. He that will ſcoff at this, let him ſcoff. The chargers were a type of ſomething, and he that can ſhew a fitter antitype than is here propoſed to conſideration, let him do it, and I will be thankful to him.

Chriſtians, here is your meat before you: and this know, the deeper you dip it in the ſauce, the better it will reliſh. But let not unbelief teach you ſuch manners, as to make you leave the beſt bits behind you. For your liberty is to eat freely of the beſt, of the fat, and of the ſweet.

LIII. Of the goings out of the temple.

As to the comings into the temple, of them we have ſpoken already; namely, of the outer and inner court, as alſo of the doors of the porch, and temple. The coming in was but one ſtrait courſe, and that a type of Jeſus Chriſt, but the goings out were many, John 10. 9. Chap. 14. 6.

Now, as I ſaid, it is inſinuated, that the goings out are many, anſwerable to the many ways which the children of men have invented to apoſtatize in from God. Chriſt is the way into, but ſin, the way out of the temple of God. True, I read not of a deſcription of the goings out of this houſe, as I read of the comings in. Only when they had Athalia out thence, ſhe is ſaid, To go out by the way by which the horſes come into the king's ſtables, and there ſhe was ſlain; as it were upon the horſe-dunghill, 2 Kings 11. 16. 2 Chron. 24. 15.

When Uzziah alſo went out of this houſe for his tranſgreſſion, he was caſt out of all ſociety, and made to dwell in a kind of a peſt-houſe, even to the day of his death, 2 Chron. 26. 20, 21.

Thus therefore, though theſe goings out are not particularly deſcribed, the judgments that followed them, that have for their tranſgreſſions been thruſt out thence, have been both remarkable and tremendous. For, to die upon a dunghill, or in a peſt-houſe, and that for wicked actions, is a ſhameful, a diſgraceful thing. And God will ſtill be ſpreading dung upon the faces of ſuch, no greatneſs ſhall prevent it; *Yea, and will take them away with it*, Mal. 2. *I will drive them out of my houſe*, ſays he, *I will love them no more*, Hoſ. 9. 15.

But what are we to underſtand in goſpel days, by going out of the houſe of the Lord, for, or by ſin?

I anſwer, If it be done voluntarily, then ſin leads you out, if it be done by the holy compulſion of the church, then 'tis done by the judicial judgment of God; That is, they are cut off, and caſt out from thence, as a juſt reward for their tranſgreſſions, Levit. 20. 18. Chap. 22. 3. Ezek. 14. 8. 1 Cor. 5. 13.

Well, but whither do they go, that are thus gone out of the temple or church of God?

I anſwer, Not to the dunghill with Athalia, nor to the peſt-houſe with Uzziah, but to the devil, that's the firſt ſtep, and ſo to hell, without repentance. But if their ſin be not unpardonable, they may by repentance be recovered, and in mercy tread theſe courts again. Now the way to this recovery, is to think ſeriouſly what they have done, or by what way they went out from the houſe of God. Hence the prophet is bid to ſhew to the rebellious houſe, firſt the goings out of the houſe, and then the comings in. But, I ſay firſt, he bids ſhew them the goings out thereof, Ezekiel 43. 10, 11.

And this is of abſolute neceſſity, for the recovering of the ſinner. For until he that has ſinned himſelf out of God's houſe, ſhall ſee what danger he has incurred to himſelf, by this his wicked going out, he will not unfeignedly deſire to come in thither again.

There is another thing as to this point to be taken notice of. There is a way, by which God alſo doth depart from this houſe, and that alſo is by ſin, as the occaſion. The ſin of man will thruſt him out, and the ſin of men will drive God out of his own houſe. Of this you read, Ezek. 11. 22, 23. For this, he ſaith, *I have forſaken mine houſe, I have left mine heritage, I have given the dearly beloved of my ſoul into the hand of her enemies*, Jer. 12. 7.

And this alſo is dreadful: The great ſentence of Chriſt upon the Jews lay much in theſe words, *Your houſe is left unto you deſolate*; that is, God has left you to bare walls, and to lifeleſs traditions.

Conſider therefore of this going out alſo. Alas, a church, a true church, is but a poor thing, if God leaves, if God forſakes it. By a true church, I mean, one that is congregated, according to outward rule, that has ſinned God away, as ſhe had almoſt quite done, that was of Laodicea, Revel. 3.

He that ſins himſelf out, can find no good in the world, and they that have ſinned God out, can find no good in the church. A church that has ſinned God away from it, is a ſad lump indeed. You therefore that are in God's church, take heed of ſinning yourſelves out thence; alſo take heed that while you keep in, you ſin not God away, for thenceforth, no good is there, *Yea, wo unto them when I depart from them*, ſaith God, *Hoſ.* 9. 12.

LIV. Of the ſingers belonging to the temple.

HAVING thus far paſſed thorow the temple, I come now to the ſingers there. The ſingers were many, but all of the church, either Jews, or Proſelites. Nor was there any, as I know of, under the Old Teſtament-worſhip, admitted to ſing the ſongs of the church, and to celebrate that part of worſhip with the ſaints, but they, who, at leaſt, in appearance, were ſo. The ſong of Moſes, of Deborah, and of thoſe that danced before David, with others that you read of, they were all performed, either by Jews by nature, or by ſuch as were proſelited to their religion, *Exod.* 15. 1. *Judges* 5. 1, 2. 1 *Sam.* 18. 6. And ſuch worſhip then was occaſioned by God's appearance for them, againſt the power of the Gentiles, their enemies.

But we are confined to the ſongs of the temple, a more diſtinct type of ours in the church under the goſpel.

1. The ſingers then were many, but the chief of them in the days of David, were David himſelf, Aſaph, Jeduthan, and Heman, and their ſons.

2. In David's time the chief of theſe ſingers were two hundred threeſcore and eight, 1 *Chron.* 25.

Theſe ſingers of old were to ſing their ſongs over the burnt-offering, which were types of the ſacrificed body of Chriſt, a memorial of which offering we have at the Lord's table, the conſummation of which *Chriſt and his diſciples celebrated with a hymn*, Mat. 26. 30.

And as of old, they were the church, that did ſing in the temple, according to inſtitution, to God: So alſo they are by God's appointment to be ſung by the church in the new. Hence,

1. They are ſaid to be the redeemed that ſing.

2. The ſongs that they ſing, are ſaid to be the *ſongs of their redemption*, Rev. 5. 9, 10.

3. They were and are ſongs, that no man can learn, but they.

But let us run a little in the parallel.

1. They were of old appointed to ſing, that were cunning and ſkilful in ſongs. And anſwerable to that, it is ſaid, *That no man could learn our New Teſtament ſongs, but the hundred and forty and four thouſand, which where redeemed from the earth*, 1 Chr. 15. 22. Rev. 14. 3.

2. Theſe ſongs were ſung with harps, pſalteries, cymbals, and trumpets; a type of our ſinging with ſpiritual joy, from grace in our hearts, 1 *Chron.* 25. 6. 2 *Chron.* 29. 26, 27, 28. *Col.* 3. 16.

3. The ſingers of old were to be clothed in fine linnen, which fine linnen was a type of innocency, and an upright converſation. Hence the ſingers under the New Teſtament, are ſaid to be virgins, ſuch, in whoſe mouth was no guile, and that were without *fault before the throne of God*, 1 Chron. 15. 27. and Rev. 14. 1, to 6. See alſo chap. 7. 9, to 16. Pſal. 33. 1.

4. The ſongs ſung in the temple, were new or ſuch as were compiled after the manner of repeated mercies, that the church of God had received or were to receive, and anſwerable to this is the church to ſing now, new ſongs, with new hearts for new mercies, *Pſal.* 33. 3. *Pſal.* 40. 3. *Pſal.* 96. *Pſal.* 144. 9. *Rev.* 14. 3.

New ſongs, I ſay, are grounded on new matter, new occaſions, new mercies, new deliverances, new diſcoveries of God to the ſoul, or for new frames of heart. And are ſuch as are moſt taking, moſt pleaſing, and moſt refreſhing to the ſoul.

5. Theſe ſongs of old, to diſtinguiſh them from heatheniſh ones, were called God's ſongs, the Lord's ſongs; becauſe taught by him, and learned of him, and injoined to them, to be ſung to his praiſe. Hence David ſaid, *God had put a new ſong in his mouth, even praiſes to our God*, 1 Chron. 25. 7. Pſal. 47. 6, 7. Pſal. 137. 4. Pſal. 40. 3.

6. Theſe ſongs alſo were called the ſongs of Sion, and the ſongs of the temple, Pſal. 137. 3. Amos 8. 3.

And they are ſo called as they were theirs to ſing there, I ſay, of them of Sion, and the worſhippers in the temple: I ſay, to ſing in the church, by the church, to him who is the God of the church, for the mercies, benefits and bleſſings, which ſhe has received from him. Sion-ſongs, temple-ſongs, muſt be ſung by Sion's ſons, and temple-worſhippers.

The redeemed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall fly away. Therefore they ſhall come and ſing in the height, or upon the mountain of Zion; and ſhall flow together, thither, to the goodneſs of the Lord. Break forth into ſinging ye mountains, and let the inhabitants of the rock ſing, Iſa. 44. 23. chap. 42. 11.

To ſing to God, is the higheſt worſhip we are capable of performing in heaven; and it is much if ſinners on earth, without grace, ſhould be capable of performing it, according to his inſtitution, acceptably. I pray God it be done by all thoſe that now a days get into churches, in ſpirit and with underſtanding.

LV. Of the union of the holy and moſt holy temple.

THAT commonly called the temple of God at Jeruſalem, conſidered as ſtanding of two parts, was called the outward, and inward temple, or, the holy, and moſt holy place. They were built upon one, and the ſame foundation, neither could one go into the holieſt, but as thorow the holy place, 1 *Kings* 3. 1. chap. 6. 1. 2 *Chron.* 5. 1, 13. *chap.* 7. 2.

The firſt houſe, namely, that which we have been ſpeaking of, was a type of the church militant, and the place moſt holy a type of the church triumphant. I ſay, of the church triumphant, as it is now.

So then, The houſe ſtanding of theſe two parts, was a ſhadow of the church both in heaven and earth. And for that they are joined together by one and the ſame foundation, it was to ſhew, that they above, and we below, are yet one and the ſelf-ſame houſe of God. Hence they, and we together, are called, *The whole family in heaven and earth*, Eph. 3. 14, 15.

And hence it is ſaid again, that we who believe on earth, *are come to mount Zion, to the city of the living God, the heavenly Jeruſalem; and to an innumerable company of angels. To the general aſſembly, and church of the firſt born, which are written in heaven, and to the ſpirits of juſt men made perfect, and to God the judge of all, and to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel*, Heb. 12. 22, 23, 24.

The difference then betwixt us, and them, is, not that we are really two, but one body in Chriſt, in divers places. True we are below ſtairs, and they above; they in their holy-day, and we in our working-day cloaths: they in harbour, but we in the ſtorm; they at reſt, and we in the wilderneſs: they ſinging, as crowned with joy; we crying, as crowned with thorns. But I ſay, we are all of one houſe, one family, and are all the children of one father.

This therefore we muſt not forget, leſt we debar ourſelves of much of that, which otherwiſe, while here we have a right unto. Let us therefore, I ſay, remember, that the temple of God is but one, though divided, as one may ſay, into kitchen and hall, above ſtairs and below; or holy and moſt holy place. For it ſtands upon the ſame foundation, and is called but one, the temple of God; which is built upon the Lord our Saviour.

I told you before, that none of old could go into the moſt holy, but by the holy place, even by the vail that made the partition between, *Exod.* 26. 33. *Lev.* 16. 2, 12, 15. *Heb.* 9. 7, 8. chap. 10. 19.

Wherefore, they are deceived, that think to go into the holieſt which is heaven, when they die; who yet abandon, and hate the holy place, while they live.

Nay ſirs, The way into the holieſt, is thorow the holy place; the way into heaven, is thorow the church on earth; for that Chriſt is there by his word to be received by faith, before he can by us in perſon, be received in the beatical viſion. The church on earth, is as the houſe of the women, ſpoken of in the book of Eſther, where we muſt be dieted, perfumed, and made fit to go into the bridegroom's chamber, or as Paul ſays, *made meet to be partakers of the inheritance of the ſaints in light*, Eſth. 2. Col. 1. 12.

LVI. Of the holieſt or inner temple.

THE moſt holy place was, as I ſaid, a figure of heaven itſelf, conſequently, a type of that where the moſt ſpecial preſence of God is; and where his face is moſt clearly ſeen, and the gladneſs of his countenance moſt enjoyed, *Heb.* 9. 23, 24. *Exod.* 25. 22. *Numb.* 7. 89.

The moſt holy place was dark, it had no windows in it, though there was ſuch round the chambers; the more ſpecial preſence of God too, on mount Sinai, was in the thick darkneſs there, 1 *Kings* 8. 12. 2 *Chron.* 6. 1. *Exod.* 19. 9. *chap.* 20. 21.

1. This holieſt therefore being thus made, was to ſhew that God as in heaven, to us on earth, is altogether inviſible, and not to be reached otherwiſe than by faith. For I ſay, in that this houſe had no windows, nothing therein could be ſeen by the higheſt light of this world. Things there were only ſeen by the light of the fire of the altar, which was a type of the ſhinings of the Holy Ghoſt, 1 *Cor.* 2. *chap.* And hence it is ſaid, notwithſtanding this darkneſs, *He dwelleth in the light, which no man can approach unto; none but the high-prieſt, Chriſt*, 1 Tim. 6. 16. 1 Pet. 3. 21, 22.

2. The holieſt therefore was thus built, to ſhew how different our ſtate in heaven will be, from this our ſtate on earth. We walk here by one light, by the light of a written word; For that is now a light to our feet, and a lanthorn to our path. But that place, where there will be no written word, nor ordinances as here, will yet to us ſhine more light and clear, then if all the lights that are in the world were put together to light one man: *For God is light, and in him is no darkneſs at all*, 1 John 1. 5. And in his light, and in the light of the Lamb immediately, we ſhall live, and walk, and rejoice all the days of eternity.

3. This alſo was ordained thus, to ſhew, that we while in the firſt temple, ſhould live by faith, as to what there was, or as

to what was done in the ſecond. Hence it is ſaid, as to that, we walk by faith not by ſight, 2 *Cor.* 5, to 9.

The things that are there we are told of, even of the ark of the teſtimony, and mercy-ſeat, and the cherubims of glory, and the preſence of Chriſt, and of God; we are, I ſay, told of them by the word, and believe, and are taken therewith, and hope to go to them hereafter: but otherwiſe we ſee them not. Therefore we are ſaid to *look, not at the things that are ſeen, but at the things that are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal,* 2 Cor. 4. 18.

4. The people of old were not to look into the holieſt, leſt they died, (*Numb.* 17. 13.) ſave only their high-prieſt, he might go into it: To ſhew that we, while here, muſt have a care of vain ſpeculations, for there is nothing to be ſeen by us while here, in heaven, otherwiſe than by faith in God's eternal teſtament: True, we may now come to the holieſt, even as nigh as the firſt temple will admit us to come; but it muſt be by blood and faith, not by vain imagination, ſenſe, or carnal reaſon.

5. This holieſt of all was four ſquare every way, both as to height, length, and breadth. To be thus, is a note of perfection, as I have ſhewed elſewhere; wherefore it was on purpoſe thus built, to ſhew us, that all fulneſs of bleſſedneſs is there, both as to the nature, degree, and duration. *So when that which is perfect is come, that which is in part ſhall be done away,* 1 Cor. 13. 8, 9, 10. Heb. 10. 19, 20, 21, 22.

LVII. Of the vail of the temple.

THE vail of the temple was a hanging, made of *blue and purple, and crimſon, and fine linnen, and there were cherubims wrought thereon,* Exod. 26. 31, 32.

1. This vail was one partition betwixt the holy and moſt holy place. And I take it, it was to keep from the ſight of the worſhippers, the things moſt holy, when the high-prieſt went in thither, to accompliſh the ſervice of God, *Exod.* 26. 33. 2 *Chron.* 3. 14. *Heb.* 9. 8.

2. The vail was a type of two things.

1. Of theſe viſible heavens, thro' which Chriſt paſſed, when he went to make interceſſion for us. And as by the vail, the prieſt went out of the ſight of the people, when he went into the holieſt of all: So Jeſus Chriſt when he aſcended, was by the heavens, that great and ſtretched out curtain, received out of the ſight of his people here. Alſo by the ſame curtain, ſince it is become as a tent for him to dwell in, he is ſtill received, and ſtill kept out of our ſight: For now we ſee him not, nor ſhall, until theſe heavens be rolled together as a ſcrole, and paſs away like a thing rolled together, *Iſa.* 40. 22. *Acts* 1. 9, 10, 11. *chap.* 3. 19, 20, 21. 1 *Pet.* 1. 8.

2. This is that vail, thorow which the apoſtle ſaith, Jeſus as a fore-runner for us, entered into the preſence of God. For by vail here alſo, muſt be meant the heavens, or out-ſpread firmament thereof. As both Mark and Peter ſays, *He is gone into heaven, and is on the right hand of God,* Mark 16. 19 1 Pet. 3. 22.

3. The vail of the temple was made of blue, the very colour of the heavens. Of purple, and crimſon, and ſcarlet alſo, which are the colour of many of the clouds: becauſe of the reflections of the ſun. But again,

4. The vail was alſo a type of the body of Chriſt. For as the vail of the temple, when whole, kept the view of the things of the holieſt from us, but when rent, gave place to man to look in unto them: Even ſo the body of Chriſt while whole, kept the things of the holieſt from that view, we, ſince he was pierced, have of them. Hence we are ſaid to enter into the holieſt, by faith, thorow the vail, that is to ſay, his fleſh, *Heb.* 10. 19, 20, 21, 22.

But yet, I ſay, all is by faith; and indeed the renting of the vail that day that Chriſt was crucified, did loudly preach this to us. For no ſooner was the body of Chriſt pierced but the vail of the temple rent in twain from the top to the bottom: And ſo a way was made for a clearer ſight of what was there beyond it, both in the type and antitype, *Matt.* 27. 50, 51, 52, 53. *Heb.* 10. 19, 20.

Thus you ſee that the vail of the temple was a type of theſe viſible heavens, and alſo of the body of Chriſt; of the firſt, becauſe, he paſſed thorow it unto the Father; of the ſecond, becauſe, we by it have boldneſs to come to the Father.

I read alſo of two other vails as of that ſpread over the face of Moſes, to the end the children of Iſrael ſhould not ſtedfaſtly behold, and of the firſt vail of the tabernacle. But of theſe I ſhall not in this place ſpeak.

Upon the vail of the temple there was alſo the figures of cherubims wrought, that is, of angels; to ſhew that as the angels are with us *here,* and wait upon us all the days of our pilgrimage in this world: ſo, when we die, they ſtand ready, even at the vail, at the door of theſe heavens, to come when bid, to fetch us, and carry us away into *Abraham's boſom,* Luke 16. 22.

The vail then thus underſtood, teaches us firſt where Jeſus is, namely, not here, but gone into heaven, from whence we ſhould wait for him. it alſo teaches us, that if we would even now diſcern the glories that are in the holieſt of all, we muſt look thorow Jeſus to them, even thorow the vail, *that is to ſay, his fleſh.* Yea, it teaches us, that we may by faith through him, attain to a kind of a preſence, at leaſt of the beauty and ſweetneſs of them.

LVIII. Of the doors of the inner temple.

1. BESIDES the vail, there was a door to the inner temple, and that door was made of olive-tree; *and for the entering in of the oracle, he made doors of olive-tree. The two doors alſo of olive-tree, and he carved upon them cherubims, and palm-trees, and open flowers, and overlaid them with gold, and ſpread gold upon the cherubims, and upon the palm-trees,* 1 Kings 6. 31.

2. Theſe doors were a type of the gate of heaven, even of that which lets into the eternal manſion-houſe that is beyond that vail. I told you before, that the vail was a type of the viſible heavens, which God has ſpread out as a curtain, and through which Chriſt went, when he aſcended to the right hand of the Father.

3. Now beyond this vail, as I ſaid, I find a door, a gate opening with two leaves, as afore we found at the door of the outward temple. Theſe are they which the pſalmiſt calls to, when he ſaith, *Lift up your heads, O ye gates, even lift them up ye everlaſting doors, and the king of glory ſhall come in,* Pſal. 24. 7, 9.

4. The doors of the temple were made of firr, but theſe, as you ſee, were made of olive: To ſhew us by that fat tree, that rich type, with what glory we ſhall meet, who ſhall be counted worthy to enter at theſe gates. The olive-tree has its name from the oil and fatneſs of its nature, and the doors that let into the holieſt were made of this olive-tree.

5. Cherubims were alſo carved upon theſe doors, to ſhew, that as the angels met us at the temple-door, and as they wait upon us in the temple, and ſtand alſo ready at the vail, ſo even at the gate of the manſion-houſe, they will be alſo ready to give us a welcome thither, and to attend us into the preſence-chamber.

6. Palm-trees alſo, as they were carved upon the temple-doors, ſo we alſo find them here before the oracle, upon the doors that let in thither. To ſhew that as Chriſt gave us the victory at our firſt entring into faith, ſo he will finiſh that victory, by giving of us eternal ſalvation. Thus is he the author and finiſher of our faith. For as ſure as at firſt we received the palm-branch by faith, ſo ſurely ſhall we wear it in our hands, as a token of his faithfulneſs in the heaven of heavens, for ever, *Rev.* 7. 9.

7. Open flowers, are alſo carved here; to ſhew, that Chriſt, who is the door to glory, as well as the door to grace, will be precious to us at our entring in thither, as well as at the firſt ſtep we took thitherward in a ſinful miſerable world. Chriſt will never loſe his ſweet ſcent in the noſtrils of his church. He is moſt ſweet now, will be ſo at death, and ſweeteſt of all, when by him we ſhall enter into that manſion-houſe prepared for us in heaven.

8. The palm-trees, and open flowers may alſo be a type of the precious ones of God, who ſhall be counted worthy of his kingdom: The one, of the uprightneſs of their hearts; the other, of the good ſavour of their lives. *The upright ſhall dwell in thy preſence; and to him that ordereth his converſation aright, I will ſhew the ſalvation of God,* Pſal. 140. 13. Pſal. 50. ult.

9. Thus ſweet in earth, ſweet in heaven: And he that yields the fruit of the goſpel here, ſhall find it for himſelf, and his eternal comfort, at the gates of glory.

10. All theſe were overlaid with gold, as you may ſay, and ſo they were at the door of the firſt houſe. True, but obſerve here we have an addition. Here is gold upon gold. Gold laid on them, and then gold ſpread upon that. He overlaid them with gold, and then ſpread gold upon them. The Lord gives grace and glory, *Pſal.* 84. 11. Gold and gold. Gold ſpread upon gold. Grace is gold in the leaf, and glory is gold in plates. Grace is thin gold, Glory is gold that is thick. Here is gold laid on, and gold ſpread upon that. And that both upon the palm-trees, and the cherubims. Gold upon the palm-trees, that's on the ſaints; Gold upon the cherubims, that's upon the angels. For, I doubt not, but that the angels themſelves ſhall receive additional glory for the ſervice which they have ſerved Chriſt and his church on earth.

11. The angels are God's harveſt-men, and doubtleſs he will give them good wages, even glory upon their glory then, *Mat.* 13. 38, 39. *chap.* 24. 31. *John* 4. 36.

12. You know harveſt-men uſe to be paid well for gathering in the corn, and I doubt not but ſo ſhall theſe, when the great ingathering is over. But what an entrance into life is here? Here is gold upon gold at the door, at our firſt ſtep into the kingdom.

LIX. Of the golden nails of the inner temple.

I SHALL not concern myſelf with all the nails of the temple, as of thoſe made with iron, *&c.* 1 *Chron.* 22. 3. but only with the golden ones, of which you read, 2 *Chron.* 3. 4. Where he ſaith, *And the weight of the nails was fifty ſhekels of gold:* Theſe nails, as I conceive, were all faſtned to the place moſt holy, and of form moſt apt to that of which they were a figure.

1. Some of them repreſented Chriſt Jeſus our Lord, as fixed in his mediatory office in the heavens, wherefore in one place,

when the Holy Ghoſt ſpeaks of Chriſt, as he ſprang from Judah to be a Mediator, ſaith, *Out of him came the corner*, (the Corner-ſtone) *out of him the nails*, Zech. 10. 4.

Now, ſince he is here compared to a nail, a golden nail, it is to ſhew, that as a nail, by driving, is fixed in his place; ſo Chriſt by God's oath is made an everlaſting prieſt, Heb. 7. 25. Therefore, as he ſaith again, The Nail, the Aaronical prieſthood, that was faſtened in a ſure place, ſhould be removed, be cut down, and fall: So he who has the key of David, which is Chriſt (Revel. 3. 7.) ſhall by God, as a *nail, be faſtened in a ſure place, abide*; therefore he ſays again, *And he ſhall be for a glorious throne*, or *mercy-ſeat, to his Father's houſe*: And moreover, *that they ſhall hang on him* (as on a nail) *all the glory of his Father's houſe, the offspring, and the iſſue, all veſſels of ſmall quantity, from the veſſels of cups, even to the veſſels of flaggons*. According to that which is written, *And they ſang a new ſong to the lamb that was ſlain, ſaying, Thou art worthy*, &c. Iſa. 22. 20. 22, 23, 24, 25. Rev. 5. 9, 12.

And therefore it is again, that Chriſt under the ſimilitude of a nail, is accounted by ſaints indeed, their great pledge or hope, as he is in heaven, of their certain coming thither: Hence they ſaid of old, *God has given us a nail in his holy place: A nail*, ſays the line, *a pin, a conſtant and ſure abode*, ſays the margin, Ezra 9. 8. Now this nail in his holy place, as was ſhewed before, is Chriſt; Chriſt, as poſſeſt of heaven, and as abiding, and ever living therein for us.

Hence he is called, as there, our head, our life, and our ſalvation; and alſo we are ſaid there to be ſet down together in him, Epheſ. 1. ult. Col. 3. 3. Epheſ. 2. 5, 6.

2. Some of theſe nails were types of the holy words of God, which for ever are ſettled in heaven. Types, I ſay, of their Yea, and Amen. Hence Solomon in another place compares the words of the wiſe God, *To goads and nails, faſtened by the maſters of the aſſemblies, which are given from one ſhepherd*, Eccleſ. 12. 11.

They are called goads, becauſe, as ſuch prick the oxen on in their drawing, ſo God's words prick chriſtians on in their holy duties. They are called nails, to ſhew, that as nails, when faſtened well in a ſure place, are not eaſily removed: So God's words by his will, ſtand firm for ever. The maſters of the aſſemblies are firſt, the apoſtles. The one ſhepherd is Jeſus Chriſt. Hence the goſpel of Chriſt is ſaid to be everlaſting, to abide for ever, and to be more ſtedfaſt than heaven and earth, Iſa. 40. 6, 7, 8. 1 Pet. 1. 24, 25. Heb. 18. 20. Revel. 14. 6. Matt. 24. 35.

The Lord Jeſus then, and his holy words are the golden nails of the temple, and the fixing of theſe nails in the temple, was to ſhew, that Chriſt is the ſame to day, yeſterday, and for ever: and that his words abide, and remain the ſame for ever and ever. He then that hath Chriſt, has a nail in the holieſt, he that hath a promiſe of ſalvation, hath alſo a nail in heaven, a golden nail in heaven.

LX. Of the floor and walls of the inner temple.

1. THE floor of the oracle was overlaid with cedar, and ſo alſo was the walls of this houſe. *He built twenty cubits on the ſides of the houſe, both the floor and the walls with boards of cedar. He even built for it within, for the oracle, for the moſt holy place*, 1 Kings 16. 2.

2. In that he doth tell us with what it was ceiled, and doth alſo thus repeat, ſaying, for the *oracle*, for it *within*, even for the *moſt holy place*; it is becauſe he would have it noted, that this only is the place, that thus was done.

3. Twenty cubits, that was the length, and breadth, and height of the houſe: ſo that by his thus ſaying, he teacheth that thus it was builded round about.

4. The cedar is, if I miſtake not, the higheſt of the trees, Ezek. 31. 3, 4, 5, 6, 7, 8.

Now in that it is ſaid the houſe, the oracle, *was ceiled round about therewith*. It may be to ſhew, that in heaven, and no where elſe, is the height of all perfections.

Perfection in the church on earth, but not ſuch as is in heaven.

1. There is a natural perfection, and ſo a penny is as natural ſilver, as is a ſhilling.

2. There is a comparative perfection, and ſo one thing may be perfect and imperfect at the ſame time; as a half crown is more than a ſhilling, yet leſs than a crown.

3. There is alſo that which, we call the utmoſt perfection, and that is it which cannot be added to, or taken from him; and ſo God only is perfect.

Now heavenly glory is that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God, when he ſpeaks of his own excellency, ſet it forth by its height. The high God, the moſt high, and the high and lofty one: and the higheſt, Pſal. 97. 9. Pſal. 138. 6. Gen. 14, 19, 20, 21. Dan. 3. 21. chap. 5. 18. Pſal. 18. 13. Pſal. 85. 7. Luke 1. 32. chap. 6. 35. Pſal. 9. 2. Pſal. 56. 2. Pſal. 92. 1. Iſa. 14. 14.

Theſe terms alſo are aſcribed to this houſe, for that it was the place where utmoſt perfection dwelt.

I take therefore the cedar in this place to be a note of perfection; even the cedar with which this houſe was ceiled.

For ſince it is the wiſdom of God to ſpeak to us, oft-times by trees, gold, ſilver, ſtones, beaſts, fowls, fiſhes, ſpiders, ants, frogs, flies, lice, duſt, &c. and here by wood; how ſhould we by them underſtand his voice, if we count there is no meaning in them.

And the cedar of the houſe within was carved with knops, and flowers, all was cedar: There was no ſtone ſeen, 1 Kings 9. 18.

Knops and flowers, were they with which the golden candleſtick was adorned, as you read, Exod. 25. 33, 35. chap. 37. 10, 21.

The candleſtick was a type of the church, and the knops, and flowers a type of her ornaments. But what! Muſt heaven be hanged round about with the ornaments of ſaints! With the fruits of their graces? Well, it is certain, that ſomething more than ordinary muſt be done with them, ſince they are *admitted to follow them into the holy place*, Revel. 14. 13. And ſince it is ſaid they ſhall have a far more exceeding and eternal weight of glory beſtowed on them for them in the heavens, 2 Cor. 4. 16, 17.

All was cedar, there was no ſtone ſeen. Take ſtone in the type for that which was really, and in the anti-type, for that which is ſo myſtically, and then it may import to us, that in heaven, the anti-type of this holieſt, there ſhall neverbe any thing of hardneſs of heart in them that poſſeſs it for ever: All imperfection ariſeth from the badneſs of the heart, but there will be no bad hearts in glory. No ſhortneſs in knowledge, no croſſneſs of diſpoſition, no workings of luſts, or corruptions will be there, no not throughout the whole heavens. Here alas they are ſeen, and that in the beſt of ſaints, becauſe here our light is mixed with darkneſs, but there will be no night, nor any ſtone ſeen.

And the floor of the houſe was overlaid with gold, 1 Kings 6. 30. This is like that of which we read of the new Jeruſalem, that is to come from God out of heaven, ſays the text, *The ſtreet of the city was pure gold*; and like that, of which you read in Exodus, *They ſaw under the feet of the God of Iſrael, as it were a paved work of a ſaphire ſtone, and as it were the body of heaven in its clearneſs*, Revel. 21. 21. Exod. 24. 10.

All the viſions were rich, but this the richeſt, that the floor of the houſe ſhould be covered, or overlaid with gold. The floor and ſtreet, are walking places, and how rich will our ſteps be then! Alas! here we ſometimes ſtep into the mire, and then again ſtumble upon blocks and ſtones. Here we ſometimes fall into holes, and have our heel often catched in a ſnare; but there will be none of theſe; gold! gold! all will be gold, and golden perfections when we come into the holy place. Job at beſt took but his ſteps in butter, but we then ſhall take all our ſteps in the gold of the ſanctuary.

LXI. Of the ark of the covenant, which was placed in the inner temple.

IN the word, I read of three arks, to wit, Noah's ark: that in which Moſes was hid; and the ark of the covenant of God, Gen. 6. 14. Exod. 2. 3, 5. But it is the ark of the covenant, of which I ſhall now ſpeak.

The ark was made of ſhittim wood, two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, and a cubit and an half the height thereof. It was overlaid with pure gold within and without, and a crown of gold was made for it round abont, Exod. 25. 10, 11.

1. This ark was called the ark of the covenant, as the firſt that you read of was called Noah's, becauſe, as he in THAT was kept from being drowned; ſo the tables of the covenant was kept in this, from breaking.

2. This ark, in this, was a type of Chriſt. For that in him only, and not in the hand of Moſes, theſe tables were kept whole. Moſes brake them, the ark keeps them.

3. Not only that wrote on two tables of ſtone, but that alſo called the ceremonial, was put into the ark to be kept. The two tables were put into the midſt of the ark, to anſwer to this, Thy law is within my heart to do it. But the ceremonial was put into the SIDE of the ark, to ſhew, that out of the ſide of Chriſt muſt come that which muſt anſwer that. For out thence came blood, and water; blood to anſwer the blood of the ceremonies, and water to anſwer the purifyings and rinſings of that law.

The ceremonies, therefore were lodged in the ſide of the ark, to ſhew, that they ſhould be anſwered out of the ſide of Jeſus Chriſt, Exod. 25. 16, 17. Deut. 10. 5. chap. 31. 26. Pſal. 40. 8. Joh. 19. 34. Heb. 10. 7.

4. The ark had the name of God put upon it; yea it was called the ſtrength of God, and his glory, though made of wood. And Chriſt is God both in name and nature, though made fleſh; *yea more, made to be ſin for us*, 2 Sam. 6. 2. 2 Chron. 6. 14. chap. 13. 6. Joh. 1. 14. Rom. 9. 5. 2 Cor. 5. 21.

5. The ark was carried upon men's ſhoulders this way and that, to ſhew how Chriſt ſhould be carried and preached by his apoſtles and miniſters, into all parts of the world, Exod. 25. 14. 1 Cor. 15. 15. Matt. 28. 19, 20. Luke 24. 46, 47.

6. The ark had theſe teſtimonies of God's preſence accompanying it, as had no other ceremony of the law; and Chriſt

had thoſe ſigns and tokens of his preſence with him, as never had man either in law or goſpel. This is ſo apparent, it needs no proof. And now for a few compariſons more.

1. 'Twas at that that God anſwered the people, when they were wont to come to enquire of him: and in theſe laſt days, God has ſpoken to us by his ſon, 1 Chron. 13. 3. 1 Sam. 14. 18. Heb. 1. 2. John 16. 23, 24.

2. At the preſence of the ark, the waters of Jordan ſtood ſtill, till Iſrael, the ranſomed of the Lord, paſſed over from the wilderneſs to Canaan: And it is by the power and preſence of Chriſt, that we paſs over death: Jordan's antitype from the wilderneſs of this world to heaven, Joſ. 3. 15, 16, 17. John 11. 25. Rom. 8. 37, 38, 39. 1 Cor. 15. 54, 55, 56, 57.

3. Before the ark the walls of Jericho fell down, and at the preſence of Chriſt ſhall all high towers, and ſtrong holds, and hiding places for ſinners be razed, and diſſolved at his coming, Iſa. 6. 20. Chap. 30. 25. Chap. 2. 1, 2, 3, 4, 5, 6. 2 Pet. 3. 10. Revel. 20. 11, 12, 13.

4. Before the ark, Dagon fell, that idol of the Philiſtines; and before Chriſt Jeſus, devils fell, thoſe Gods of all thoſe idols. And he muſt reign till all his enemies be put under his feet: And until they be made his footſtool, 1 Sam. 5. 1, 2, 3, 4. Mark 5. 12. 1 Cor. 15. 25. Heb. 10. 13.

5. The Philiſtines were alſo plagued for meddling with the ark, while they abode uncircumciſed, and the wicked will one day be moſt ſeverely plagued for their meddling with Chriſt, with their uncircumciſed hearts, 1 Sam. 5. 6, to 13. Pſal. 50. 16. Mat. 24. 51. Chap. 25. 11, 12. Luke 13. 25, to 29.

6. God's bleſſing was upon thoſe that entertained the ark as they ſhould; and much more is, and will his bleſſing be upon thoſe that ſo embrace and entertain his Chriſt, and profeſs his name ſincerely, 2 Sam. 6. 11. Acts 3. 26. Gal. 3. 13, 14. Mat. 19. 27, 28, 29. Luke 22. 28, 29.

7. When Uzzah put forth his hand to ſtay the ark, when the oxen ſhook it, as deſpairing of God's protecting of it, without a human help, he died before the Lord: even ſo will all thoſe do (without repentance) who uſe unlawful means to promote Chriſt's religion, and to ſupport it in the world, 1 Chron. 13. 9, 10. Mat. 26. 52. Revel. 13. 10.

8. The ark, though thus dignified, was of itſelf, but low; but a cubit and a half high: Alſo Chriſt, though he was the glory of heaven and of God, yet made himſelf of no reputation, and was found in the likeneſs of a man, Exod. 25. 11, 12. Phil. 2. 6, to 11.

9. The ark had a crown of gold round about upon it, to ſhew how Chriſt is crowned by his ſaints by faith, and ſhall be crowned by them in glory, for all the good he hath done for them, as alſo how all crowns ſhall one day ſtoop to him, and be ſet upon his head. This is ſhewed in the type, Zech. 6. 11, 14. and in the antitype, Revel. 4. 10. Chap. 19. 12.

10. The ark was over-laid with gold within, and without. To ſhew, that Chriſt was perfect in inward grace; and outward life; in ſpirit, and in righteouſneſs, John 1. 12, 13, 14. 1 Pet. 2. 22.

11. The ark was placed under the mercy ſeat, to ſhew that Jeſus Chriſt, as redeemer, brings and bears, as it were upon his ſhoulders, the mercy of God to us, even *in the body of his fleſh, thorough death*, Exod. 25. 21. Epheſ. 4. 23. Chap. 5. 1, 2.

12. When the ark was removed far from the people, the godly went mourning after it; And when Chriſt is hid, or taken from us, *then we mourn in thoſe days*, 2 Sam. 7. 2. Mark 2. 19, 20. Luke 5. 34, 35. John 16. 20, 21, 22.

13. All Iſrael had the ark again, after their mourning-time was over: And Chriſt, after his people have ſorrowed for him awhile, will ſee them again, *and their hearts ſhall rejoice*, John 16. 1, 2, 3, 20, 21, 22.

By all theſe things and many more, that might be mentioned, it is moſt evident, that the ark of the teſtimony was a type of Jeſus Chriſt; and take notice a little of that which follows; namely, that the ark at laſt arrived to the place moſt holy, Heb. 9. 3, 4,

That is, after its wanderings, for the ark was firſt made to wander like a non-inhabitant, from place to place; now hither, and then thither, now in the hands of enemies, and then abuſed by friends; yea it was cauſed to rove from place to place, as that of which the world was weary. I need inſtance to you for proof, none other place, than the 5th, 6th, and 7th chapters of the firſt book of Samuel: And anſwerable to this, was our dear Lord Jeſus poſted backwards and forwards, hither and thither, by the force of the rage of his enemies.

1. He was hunted into Egypt ſo ſoon as he was born, Matt. 2.

2. Then he was driven to live in Galilee, the ſpace of many years.

3. Alſo when he ſhewed himſelf to Iſrael, They drove him ſometimes into the wilderneſs, ſometimes into the deſart, ſometimes into the ſea, and ſometimes into the mountains, and ſtill in every one of theſe places he was either haunted, or hunted by new enemies.

And laſt of all, the Phariſees plot for his life, Judas ſells him, the prieſts buy him, Peter denies him, his enemies mock, ſcourge, buffet, and much abuſe him. In fine, they get him condemned, and crucified, and buried; but at laſt God commanded, and took him to his place, even within the vail, and ſets him to bear up the mercy-ſeat, where he is to this very day, being our ark to ſave us, as Noah's did him, as Moſes did him; Yea better, as none but Chriſt doth ſave his own.

LXII. Of the placing of the ark in the holieſt, or inner temple.

1. THE ark as we have ſaid, and as the text declares, when carried to its reſt was placed in the inner temple, or in the moſt holy place, even under the *wings of the cherubims. And the prieſts brought in the ark of the covenant of the Lord unto his place, to the oracle of the houſe, unto the moſt holy place, even under the wings of the cherubims*, Exod. 26. 33. Chap. 39. 35. 1 Kings 8. 3. 2 Chron. 5. 7.

2. Before this, as was ſaid afore, the ark was carried from place to place, and cauſed to dwell in a tent under curtains, as all our fathers did. To ſhew that Chriſt, as we, was made for a time to wander in the world, in order to his being poſſeſt of glory, 2 Sam. 7. 1, 2, 6. Heb. 11. 9. Jo. 1. 10. Chap. 16. 28. Chap. 3. 13.

3. But now, when the ark was brought into the holieſt, 'tis ſaid to be brought into its place. This world then was not Chriſt his place, he was not from beneath, he came from his Father's houſe, wherefore while here, he was not at his place, nor could until he aſcended up where he was before, John 8. 23. Chap. 16. 28. Chap. 6. 62. Chap. 3. 13.

4. Chriſt's proper place therefore is the holieſt. His proper place, as God, as prieſt, as prophet, as king, and as the advocate of his people. Here, with us, he has no more to do, in perſon, as mediator. If he were on earth, he ſhould not be a prieſt, &c. His place and work is now above with his Father, and before the angels, Acts 5. 31. 1 Pet. 3. 22. Heb. 4. 14. Chap. 8. 4. Chap. 9. 24. 1 John 2. 1. 2. Revel. 1. 1, 2.

5. 'Tis ſaid, the ark was brought to the oracle of the houſe. Solomon was not content to ſay, it was brought into the holieſt; but he ſaith, his place was the oracle, the holy oracle, that is, the place of hearing. For he, when he aſcended, had ſomewhat to ſay to God on the behalf of his people. To the oracle, that is, to the place of revealing; For he alſo was there to receive, and from thence to reveal to his church on earth ſomething that could not be made manifeſt, but from this holy oracle. There therefore he is with the two tables of teſtimony in his heart, as perfectly kept; he alſo is there with the whole fulfilling of the ceremonial law in his ſide, ſhewing and pleading the perfection of his righteouſneſs, and the merit of his blood with his Father, and to receive and to do us good, who believe in him, how well pleaſed the Father is, with what he has done in our behalf.

6. *Into the moſt holy place.* By theſe words is ſhewed, whither alſo the ark went, when it went to take up its reſt. And in that this ark was a type of Chriſt in this, it is to ſhew or further manifeſt, that what Chriſt doth now in heaven, he doth it before his Father's face. Yea, it intimates that Chriſt even there makes his appeals to God, concerning the worth of what he did on earth, to God the judge of all; I ſay, whether he ought not for his ſuffering ſake, to have granted to him his whole deſire, as prieſt and advocate for his people.

Wilt thou, ſaid Feſtus to Paul, *go up to Jeruſalem, and there be judged of theſe things before me?* Acts 25. 9. Why, this our bleſſed Jeſus was willing when here, to go up to Jeruſalem to be judged; and being misjudged of there, he made his appeal to God, and is now gone thither, even into the holy place, even to him that is judge of all, for his verdict upon his doing; and whether the ſouls for whom he became undertaker, to bring them to glory, have not by him a right to the kingdom of heaven.

7. *Under the wings of the cherubims.* This doth further confirm our words; for having appealed from earth to heaven, as the ark was ſet under the wings of the cherubims, ſo he in his interceeding with God, and pleading his merits for us, doth it in the preſence and hearing of all the angels of heaven.

And thus much of the ark of the covenant, and of its antitype; We come next to ſpeak of the mercy-ſeat.

LXIII. Of the mercy-ſeat, and how it was placed in the holy temple.

THE mercy-ſeat was made in the wilderneſs, but brought up by Solomon, after the temple was built, with the reſt of the holy things, 2 Chron. 5. 2, to 10.

The mercy-ſeat, as I have ſhewed of the ark, was but low, *Two cubits and a half was the length, and a cubit and a half the breadth thereof.* But the height thereof, *was without meaſure.*

1. The length and breadth of the mercy-ſeat is the ſame with that of the ark; perhaps to ſhew us that the length and breadth of the mercy of God to his elect, is the ſame with the length and breadth of the merits of Chriſt, Exod. 25. 10, 17.

Therefore we are ſaid to be juſtified in him, bleſſed in him, even according to the purpoſe which God purpoſed in him.

2. But in that the mercy-ſeat is without meaſure, as to the height, it is to ſhew, that, would God extend it, it is able to reach, even them that fall from heaven, and to ſave all that ever lived on earth, even all that are now in hell. For there is, not only breadth enough for them that ſhall be ſaved, but bread enough and to ſpare, Luke 15. 17.

And thou ſhalt, ſays God, *put the mercy-ſeat above upon the ark.* Thus he ſaid to Moſes, and this was the place which David aſſigned for it, Exod. 25. 21. 1 Chron. 28. 11.

Now its being by God's ordinance placed thus, doth teach us many things.

1. That Mercy's foundation to us is Chriſt. The mercy-ſeat was ſet upon the ark of the teſtimony, and there it reſted to us-ward. Juſtice would not, could not have ſuffered us to have had any benefit by mercy, had it not found an ark, a Chriſt to reſt upon. *Deliver him*, ſaith God, *from going down into the pit, I have found a ranſom*, Job 33. 24.

2. In that it was placed above, it doth ſhew alſo that Chriſt was of mercies ordaining, a fruit of mercy. Mercy is above, is the ordainer; God is love, and ſent of love his Son to be the ſaviour, and propitiation for our ſins, John 3. 16. 1 John 4. 10.

3. In that the mercy-ſeat, and ark, was thus joined together, it alſo ſhews, that without Chriſt, mercy doth not act. Hence, when the prieſt came of old to God for mercy, he did uſe to come into the holy place with blood; yea, and did uſe to ſprinkle it upon the mercy-ſeat, and before it ſeven times. Take away the ark, and the mercy-ſeat will fall, or come greatly down at leaſt: So take away Chriſt, and the flood-gate of mercy is let down, and the current of mercy ſtopt. This is true, for ſo ſoon as Chriſt ſhall leave off to mediate, will come the eternal Judgment.

4. Again, In that the mercy-ſeat, was ſet above upon the ark, it teacheth us to know, that mercy can look down from heaven, though the law ſtand by, and looks on; but then it muſt be in Chriſt, as kept there and fulfilled by him for us. The law out of Chriſt is terrible, as a lion, the law in him is meek as a lamb. The reaſon is, for that it finds in him enough to anſwer for all their faults, that come to God for mercy by him. *Chriſt is the end of the law for righteouſneſs*, and if that be true, the law for that can look no further, whoever comes to God by him. The law did uſe to ſentence terribly, until it was put into the ark to be kept: But after it was ſaid *it is there to be kept*, we read not of it as afore, 1 Kings 8. 9. 2 Chron. 5. 10. Rom. 10. 4.

5. Let them then that come to God for mercy, be ſure to come to him by the ark, Chriſt. For grace, as it deſcends to us from above the mercy-ſeat, ſo that mercy-ſeat doth reſt upon the ark. Wherefore ſinner, come thou for mercy that way: For there, if thou meeteſt with the law, it can do thee no harm: Nor can mercy, ſhouldeſt thou elſewhere meet it, do thee good.

Come therefore, and come boldly to the throne of grace, this mercy-ſeat, thus born up by the ark, and *obtain mercy, and find grace to help in time of need*, Heb. 4. ult.

Wherefore the thus placing of things in the holieſt, is admirable to behold in the word of God. For that indeed is the glaſs, by, and through which we muſt behold this glory of the Lord. Here we ſee the reaſon of things: Here we ſee how a juſt God can have to do, and that in a way of mercy, with one that has ſinned againſt him: It is becauſe the law has been kept by the Lord Jeſus Chriſt. For as you ſee the mercy-ſeat ſtands upon the ark of the covenant, and there God acts in a way of grace towards us, Exod. 25. 17, to 23.

LXIV. Of the living waters of the inner temple.

ALTHOUGH in the holy relation of the building of the temple, no mention is made of theſe waters, but only of the mount on which, and the materials with which the king did build it; Yet it ſeems to me, that in that mount, and there too, where the temple was built, there was a ſpring of living water. This ſeems more than probable by Ezek. 47. 1. where he ſaith, *He brought me to the door of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſtward, for the fore-front of the houſe ſtood toward the eaſt, and the waters came down from under, from the right ſide of the houſe, at the ſouth ſide of the altar.*

So, again, Joel 3. 18. *And a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittem.* Nor was the ſpring, where-ever was the firſt appearance of theſe holy waters, but in the ſanctuary, which is the holieſt of all (Ezek. 47. ver. 12.) where the mercy-ſeat ſtood; which in Revelations is called, *The throne of God, and of the Lamb*, Chap. 22. 1, 2.

This alſo is that which the prophet Zechariah means, when he ſays, *Living waters ſhall go forth from Jeruſalem, half of them toward the former ſea, and half of them toward the hinder ſea*, &c. Zech. 14. 8. They are ſaid to go forth from Jeruſalem, becauſe they came down to the city from out of the ſanctuary which ſtood in Jeruſalem.

This is that which in another place is called a river of water of life, becauſe it

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comes forth from the throne, and becauſe it was at the head of it, as I ſuppoſed, uſed in and about temple worſhip. 'Twas with this, I think, that the molten ſea and the ten lavers were filled, and in which the prieſts waſhed their hands and feet when they went into the temple to do ſervice; and that alſo in which they waſhed the ſacrifices before they offered them to God; Yea, I preſume, all the waſhings and rinſings about their worſhip, was with this water.

This water is ſaid in Ezekiel and Revelations, to have the tree of life grow on the banks of it, Ezek. 47. Rev. 22. and was a type of the word and ſpirit of God, by which, both Chriſt himſelf ſanctified himſelf, in order to his worſhip, as high prieſt; and alſo this water is that which heals all thoſe that ſhall be ſaved; and by which, they being ſanctified thereby alſo, do all their works of worſhip and ſervice acceptably, through Jeſus Chriſt our Lord.

This water therefore is ſaid to go forth into the ſea, the world, and to heal its fiſh, the ſinners therein; Yea, this is that water of which Chriſt Jeſus our Lord ſaith, *Whoſoever ſhall drink thereof ſhall live for ever*, Ezek. 47. 8, 9, 10. Zech. 14. 8.

LXV. Of the chains which were in the oracle or inner temple.

AS there were chains on the pillars that ſtood before the porch of the temple, and in the firſt houſe; ſo, like unto them, there was chains in the holieſt, here called the oracle.

Theſe chains were not chains in ſhew, or as carved on wood, &c. but chains indeed; and that of gold; And they were prepared to make a partition *before the oracle within*, 1 Kings 6. 21. 2 Chron. 3. 16.

I told you before, that the holieſt was called the oracle, not becauſe in a ſtrict enſe the whole of it was ſo, but becauſe ſuch anſwer of God was there, as was not in the outward temple; but I think that the ark and mercy-ſeat, was indeed more ſpecially that called the oracle; *for there will I meet with thee*, ſaith God, *and from above that will I commune with thee.* When David ſaid, *I lift my hands toward thy holy oracle*; he meant not ſo much towards the holieſt houſe, as toward the mercy-ſeat that was therein. Or as he ſaith in the margin, *Toward the oracle of thy ſanctuary*, Pſal. 28. 2.

1. When therefore he ſaith *before the oracle*, he means, theſe chains were put in the moſt holy place, before the ark and mercy-ſeat, to give to Aaron and his ſons to underſtand, that an additional glory was there; For the ark and mercy-ſeat were preferred before that holy houſe itſelf, even as Chriſt and the grace of God is preferred before the higheſt heavens. *The Lord is high above all nations, and his glory is above the heavens*, Pſal. 113. 4.

So then, the partition that was made in this houſe by theſe chains, theſe golden chains, was not ſo much to divide the holy from the place moſt holy, as to ſhew that there is in the holieſt houſe, that, which is yet more worthy than it.

The holieſt, was a type of heaven but the ark and mercy-ſeat were a type of Chriſt, and of the mercy of God to us by him; and I trow, any man will conclude, if he knows what he ſays, that the God and Chriſt of heaven are more excellent, than the houſe they dwell in. Hence David ſaid again, *Whom have I in heaven but thee?* For thou art more excellent than they, Pſal. 73. 25.

For though that which is called heaven, would ſerve ſome; yea, though God himſelf was out on it, yet none but the God of heaven will ſatisfy a truly gracious man: 'Tis God that the ſoul of this man thirſteth for; 'Tis God that is his exceeding joy, Pſal. 42. 2. Pſal. 63. 1. Pſal. 143. 6. Pſal. 17. ult. Pſal. 43. 4.

Theſe chains then, as they made this partition in the moſt holy place, may teach us, that when we ſhall be glorified in heaven, we ſhall yet, even then, and there, know that there will continue an infinite diſproportion between God and us. The golden chains that are there, will then diſtinguiſh the creator from the creature.

For we, even we which ſhall be ſaved, ſhall yet retain our own nature, and ſhall ſtill continue finite beings; yea, and ſhall there alſo ſee a diſproportion between our Lord, our head, and us; for though now we are, and alſo then ſhall be like him, as to his manhood; yea, and ſhall be like him alſo, as being glorified with his glory; yet he ſhall tranſcend and go beyond us, as to degree and ſplendor, as far as ever the higheſt king on earth did ſhine above the meaneſt ſubject that dwelt in his kingdom.

Chains have of old been made uſe of as notes of diſtinction, to ſhew us who are bond men, and who free: Yea, they ſhall at the day of judgment be a note of diſtinction of bad and good; even as here they will diſtinguiſh the heavens from God, and the creature from the creator, 2 Pet. 2. 4. Jude 6. Mat. 22. 13.

True, They are chains of ſin and wrath, but theſe chains of gold; yet theſe chains, even theſe alſo will keep creatures in their place, that the creator may have his glory, and receive thoſe acknowledgments there from them, which is due unto his majeſty, Rev. 4. and chap. 5. 11, to 15.

LXVI. Of the high prieſt, and of his office in the inner temple.

WHEN things were thus ordained in the houſe moſt holy, then went the high prieſt in thither, according as he was appointed, to do his office, which was to burn incenſe in his golden cenſer, and to ſprinkle with his finger the blood of his ſacrifice, for the people, upon and above the mercy-ſeat, Exod. 30. 7, 8, 9, 10. Levit. 16. 11, to 15.

Now for this ſpecial work of his, he had peculiar preparations.

1. He was to be waſhed in water.
2. Then he was to put on his holy garments.
3. After that he was to be anointed with holy oil.
4. Then an offering was to be offered for him, for the further fitting of him for his office.
5. The blood of this ſacrifice muſt be put, ſome of it, upon his right ear, ſome on the thumb of his right hand, and ſome on the great toe of his right foot.

This done, ſome more of the blood, with the anointing oil, muſt be ſprinkled upon him, and upon his garment; for after this manner muſt he be conſecrated to his work, as high prieſt, Exod. 29. chap.

His being waſhed in water, was to ſhew the purity of Chriſt's humanity.

His curious robes was a type of all the perfections of Chriſt's righteouſneſs.

The holy oil that was poured on his head, was to ſhew how Chriſt was anointed with the Holy Ghoſt unto his work, as prieſt.

The ſacrifice of his conſecration was a type of that offering Chriſt offered in the garden, when he mixed his ſweat with his own blood, and tears, and cries, when *he prayed to him that was able to ſave him; and was heard in that he feared*; for with his blood, as was Aaron with the blood of the bullock that was ſlain for him, was this bleſſed one beſmeared from head to foot, when his ſweat, as great drops or clodders of blood, fell down from head, and face, and whole body to the ground, Luke 22. 44. Heb. 10. 20.

When Aaron was thus prepared, then he offered his offering for the people, and carried the blood within the vail, Levit. 16. The which Chriſt Jeſus alſo anſwered, when he offered his own body without the gate, and then carried his blood into the heavens, and ſprinkled it before the mercy-ſeat, Heb. 13. 11, 12. chap. 9. 11, 12, 24.

For Aaron was a type of Chriſt; his offering, a type of Chriſt's offering his body; the blood of the ſacrifice, a type of the blood of Chriſt; his garments a type of Chriſt's righteouſneſs; the mercy-ſeat, a type of the throne of grace; the incenſe, a type of Chriſt's praiſe; and the ſprinkling of the blood of the ſacrifice upon the mercy-ſeat, a type of Chriſt's pleading the virtue of his ſufferings for us in the preſence of God in heaven.

Wherefore holy brethren, partakers of the heavenly calling, conſider the apoſtle and high prieſt of our profeſſion, Chriſt Jeſus: And ſeeing we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion; for we have not an high prieſt, which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without ſin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need: For every high prieſt taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and ſacrifices for ſin, who can have compaſſion on the ignorant, and on them that are out of the way, for that he himſelf alſo is compaſſed with infirmity.

This then is our high prieſt; and he was made ſo, not after the law of a carnal commandment, but after the power of an endleſs life: For Aaron and his ſons were made prieſts without an oath, but this with an oath by him that ſaid unto him, The Lord ſware, and will not repent; Thou art a prieſt for ever, after the order of Melchiſedec.

By ſo much was Jeſus made the ſurety of a better teſtament; and they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death, but this man, becauſe he continueth ever, hath an unchangeable prieſthood. Wherefore he is able to ſave them to the uttermoſt that come to God by him, ſeeing he ever-liveth to make interceſſion for them.

For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the ſins of the people: for this he did once, when he offered up himſelf. For the law maketh men high prieſts which have infirmities; but the word of an oath which was ſince the law, maketh the Son, who is conſecrated for evermore.

Now of the things which we have ſpoken, this is the ſum; We have ſuch an high prieſt who is ſet down on the right hand of the throne of the majeſty in the heavens. A miniſter of the ſanctuary, and of the new tabernacle, which the Lord pitched and not man. For every high prieſt is ordained to offer ſacrifices, wherefore it is of neceſſity that this man have ſomewhat alſo to offer. For if he were on earth, he ſhould not be a high prieſt, ſeeing that there are prieſts that offer gifts according to the law. Who ſerve unto the example and ſhadow of heavenly things; as Moſes was admoniſhed when he was about to make the tabernacle: For ſee, *ſaith he, that thou make all things according to the pattern ſhewed to thee in the mount.*

But Chriſt being come an high prieſt of good things to come; by a greater and more perfect tabernacle; that is to ſay, not of this building: Neither by the blood of bulls and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of goats, bulls, and aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh: how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God.

For Chriſt is not entered into the holy places made with hands, which are the figures of the true: But into heaven itſelf, now to appear in the preſence of God for us. Nor yet that he ſhould offer himſelf often, as the high prieſt entered into the holieſt every year with the blood of others, for then muſt he often have ſuffered ſince the foundation of the world. But now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men, once to die; and after this, the judgment: So Chriſt was once offered to bear the ſins of many: And to them that look for him, ſhall he appear the ſecond time without ſin, unto ſalvation, Heb. 3. 1, 2. Chap. 4. 14, 15. Chap. 5. 1, 2. Chap. 7. 16, to 29. Chap. 8. 1, 2, 3, 4, 5. Chap. 9. 10, to 29.

LXVII. Of the high prieſt's going into the holieſt alone.

As it was the privilege of the high prieſt to go into the holieſt alone; ſo there was ſomething of myſtery alſo; to which I ſhall ſpeak a little: *There ſhall,* ſays God, *be no man in the tabernacle of the congregation, when Aaron goeth in to make an atonement in the holy place, until he comes out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael,* Lev. 16. 17, &c.

The reaſon is, For that Chriſt is mediator alone; he trod the wine-preſs alone, and of the people there was none with him, to help him there, Iſa. 63. 3. 1 Tim. 2. 5.

Of the people there was none to help him to bear his croſs, or in the management of the firſt part of his prieſtly office: Why then ſhould there be any to ſhare with him in his executing of the ſecond part thereof. Beſides, he that helps an interceſſor, muſt himſelf be innocent, or in favour, upon ſome grounds not depending on the worth of the interceſſor. But as to the interceſſion of Chriſt, who can come in to help upon the account of ſuch innocency or worth? Not the higheſt angel; for there is none ſuch but one, wherefore he muſt do that alone. Hence 'tis ſaid he went in alone, is there alone, and there interceeds alone. And this is manifeſt, not only in the type, Aaron: But in the antitype, Chriſt Jeſus, Heb. 6. 19, 20. Chap. 9. 7, 8, 9, 10, 11, 12, 23, 24.

I do not ſay that there is no man in heaven but Jeſus Chriſt; but I ſay, he is there to make interceſſion for us alone. Yea the holy text ſays more:

I go, ſaith Chriſt, *to prepare a place for you; and if I go and prepare a place for you I will come again and take you to myſelf, that where I am, there ye may be alſo,* Joh. 14. 1, 2, 3, 4.

This text ſeems to inſinuate that Chriſt is in the holieſt, or higheſt heavens alone; and that he there alone muſt be until he has finiſhed his work of interceſſion: For not till then, he comes again to take us to himſelf.

Let us grant Chriſt the pre-eminency in this, as alſo in all other things; for he is interceſſor for his church, and makes it for them in the holieſt alone. 'Tis ſaid he is the light that no man can approach unto.

LXVIII. Of the high prieſt's going in thither but once a year.

As the high prieſt went into the holieſt, when he went thither alone: So to do that work, he went in thither but once a year. *Thou ſhalt not come at all times,* ſaid God to him, *into the holy place, within the vail, before the mercy-ſeat, which is upon the ark, that thou die not,* Levit. 16. 2.

And as he was to go in thither but once a year, ſo not then neither, unleſs clothed and adorned with his Aaronical holy robes. Then he was to be clothed, as I hinted before, with the holy robes, the frontlet of gold upon his forehead, the names of the twelve tribes upon his breaſt, and the jingling bells upon the ſkirts of his garment; nor would all this do, unleſs he went in thither with blood, Exod. 28. Levit. 16.

Now this once a year, the apoſtle taketh ſpecial notice of, and makes great uſe of it. *Once a year,* ſaith he, this high prieſt went in thither: once a year, that is, to ſhew that Chriſt ſhould once in the end of the world, go into heaven itſelf to make interceſſion there for us. For by this word, year, he ſhews the term and time of the world is meant, and by once in that year, he means, once in the end of the world.

Not, ſaith he, *that he ſhould offer himſelf often: as the high prieſt entered into the holy place every year with the blood of others: For then muſt he often have ſuffered, ſince the foundation of the world. But now once in the end of the world, hath he appeared to put away ſin, by the ſacrifice of himſelf,* Heb. 9.

And having thus once offered his ſacrifice without the vail, he is now gone into the holieſt to perfect his work of mediation for us: Not into the holy places made with hands, which are the figures of the true, but into heaven itſelf; now to appear in the preſence of God for us.

Now if our Lord Jeſus is gone indeed, now to appear in the preſence of God for us; and if this now be the once a year, that the type ſpeaks of. The once in the end of the world, as our apoſtle ſays; then it follows, that the people of God ſhould all ſtand waiting for his benediction, that to them he ſhall bring with him, when he ſhall return from thence. Wherefore he adds, *Chriſt was once offered to bury the ſins of many, and to them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.*

This therefore ſhews us the greatneſs of the work that Chriſt has to do at the right hand of God, for that he ſtays there ſo long. He accompliſhed all the firſt part of his prieſthood in leſs than forty years, if you take in the making of his holy garments and all; but about this ſecond part thereof, he has been above in heaven above ſixteen hundred years, and yet has not done.

This therefore calls for faith and patience in ſaints, and by this he alſo tries the world; ſo that they in mocking manner begin to ſay already. *Where is the promiſe of his coming,* (2 Pet. 3. 4.) But I ſay again, *We muſt look and wait.*

If the people waited for Zacharias, and wondered that he ſtaid ſo long, becauſe he ſtaid in the holy place ſomewhat longer than they expected. No marvel, if the faith of the world about Chriſt's coming is fled and gone long ago, yea, and that the children alſo are put to wait, ſince a ſcripture *little while* doth prove ſo long: For that which the apoſtle ſaith, *Yet a little while,* doth prove to ſome to be a very long little, John 16. Heb. 10. 37.

True, Zacharias had then to do with angels, and that made him ſtay ſo long. O but Jeſus is with God, before him, in his preſence, talking with him, ſwallowed up in him, and with his glory, and that is one cauſe he ſtays ſo long. He is there alſo pleading his blood for his tempted ones, and interceding for all his elect, and waits there till all his be fitted for, and ready to enter into glory: I ſay, he is there, and there muſt be till then: and this is another reaſon why he doth ſtay the time we count ſo long.

And indeed, it is a wonder to me, that Jeſus Chriſt our Lord ſhould once think, now he is there, of returning hither again, conſidering the ill treatment he met with here before. But what will not love do? Surely he will never touch the ground again, had he not a people here that cannot be made perfect, but by his coming to them. He alſo is made judge of quick and dead, and will get him glory in the ruin of them that hate him.

His people are as himſelf to him. Can a loving huſband abide to be always from a beloved ſpouſe? Beſides, as I ſaid, he is to pay the wicked off, for all their wickedneſs, and that in that very plat, where they have committed it. Wherefore the day appointed for this is ſet, and he will, and ſhall come quickly to do it.

For however the time may ſeem long to us, yet according to the reckoning of God, it is but a little while ſince he went into the holieſt to interceed. *A thouſand years with the Lord is but as one day,* and after this manner of counting he has not been gone yet full two days into the holieſt. *The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; he will come quickly, and will not tarry,* 2 Pet. 3. Heb. 10. 37.

LXIX. Of the cherubims, and of their being placed over the mercy-ſeat in the inner temple.

THERE was alſo cherubims in the moſt holy place, which were ſet on high above the mercy-ſeat. See 1 Kings 6. 23, 24, 25, 26, 27, 28.

1. Theſe are called by the apoſtles, *The cherubims of glory covering the mercy-ſeat,* Heb. 9. 5.

2. Theſe cherubims were figures of the angels of God, as in other places we have proved.

3. It is ſaid theſe cherubims were made of image-work, and that in ſuch manner, as that they could, as ſome think, move their wings by art: Wherefore it is ſaid they ſtretched forth their wings; the wings of the *cherubims ſpread themſelves*; and that the *cherubims ſpread forth their wings over the place of the ark, and the ſtaves thereof above,* 1 Kings 6. 27. 2 Chron. 3. 13. ch. 5. 8.

4. I read alſo of theſe cherubims, that they had chariots and wheels; by which is taught us how ready and willing the angels are to fetch us when commanded, unto the paradiſe of God; for theſe chariots, were types of the boſoms of the angels; and theſe wheels, of the quickneſs of their motion to come for us when ſent. *The chariots of God are twenty thouſand, even thouſands of angels; the Lord is among them, as in Sinai, in the holy place,* 1 Chron. 20. 28. Ezek. 16. 9, 15, 16, 18, 19, 28. 1 Kings 6. 17. Pſal. 68. 17. 2 Kings 2. 11. Dan. 9. 20.

5. What difference, if any, there is between cherubims and ſeraphims, into that I ſhall not now enquire; though I believe that there is diverſe orders and degrees of angels in the heavens, as there are degrees and diverſe orders among men in the world. But that theſe cherubims were figures of the holy angels, their being thus

placed in the holy oracle, doth declare; for their dwelling-place is heaven, though they, for our ſakes, are converſant in the world, Heb. 1.

6. It is ſaid, that theſe cherubims in this holy place, did ſtand upon their feet. To ſhew,

1. That the angels of heaven are not fallen from their ſtation, as the other angels are.

2. To ſhew alſo that they are always ready at God's bidding, to run with ſwiftneſs to do his pleaſure.

3. To ſhew alſo that they ſhall continue in their ſtation, being therein confirmed by Jeſus Chriſt, *by whom all things conſiſt*, Col. 1.

7. It is ſaid, their faces were inward, looking one to another, yet withal, ſomewhat aſcending, to ſhew that the angels both behold, and wonder at the myſteries of grace, as it is diſplayed to us-ward, from off the mercy-ſeat. *The faces of the cherubims ſhall look one to another; toward the mercy-ſeat ſhall the faces of the cherubims be*, Exod. 25. 20. 2 Chron. 3. 13. 1 Pet. 1. 12. Epheſ. 3. 10.

1. *Towards the mercy-ſeat:* They are deſirous to ſee it, and how from hence (I ſay) mercy doth look towards us.

2. *They look one towards another*, to ſhew that they agree to rejoice in the ſalvation of our ſouls, Luke 15. 10.

3. They are ſaid to ſtand above the mercy-ſeat (perhaps) to ſhew that the angels have not need of thoſe acts of mercy and forgiveneſs as we have, who ſtand below, and are ſinners. They ſtand above it, they are holy. I do not ſay, they have no need that the goodneſs of God ſhould be extended to them, for it is by that they have been, and are preſerved; but they need not to be forgiven, for they have committed no iniquity.

4. They ſtand there alſo with wings ſtretched out, to ſhew how ready, if need be, the angels are to come from heaven to preach this goſpel to the world, Luke 2. 9, 10, 11, 12, 13, 14.

5. It is ſaid in this, that thus ſtanding, their wings did reach from wall to wall; from one ſide of this holy houſe, to the other, to ſhew, that all the angels within the boundaries of the heavens, with one conſent, and one mind, are ready to come down to help, and ſerve, and do for God's elect at his command.

It is ſaid alſo that their wings are ſtretched on high, to ſhew that they are only delighted in thoſe duties, which are enjoined them by the high and lofty one, and not inclined, no not to ſerve the ſaints in their ſenſual or fleſhly deſigns. It may be alſo to ſhew that they are willing to take their flight from one end of heaven, to the other, to ſerve God and his church for good, Matt. 13. 41, 49. chap. 24. 31. chap. 25. 31. 2 Theſſ. 1. 7, 8.

LXX. Of the figures that were upon the walls of the inner temple.

THE wall of the inner temple, which was a type of heaven, was, as I have already told you, cieled with cedar from the bottom to the top. Now by the viſion of Ezekiel, it is ſaid, this wall was carved with cherubims and palm-trees. *So that a palm-tree was between a cherub, and every cherub had two faces: So that the face of a man was toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide. It was made thorough all the houſe round about; from the ground to above the door, were the cherubims and the palm-trees made*, Ezek. 41. 17, 18, 19, 20.

1. As to theſe cherubims and palm-trees, I have already told you what I think them to be figures of. The cherubims are figures of the holy angels, and the palm-trees of upright ones: we therefore here are to diſcourſe only of the placing of them in the heavens.

2. Now you ſee the palm-trees in the holieſt are placed between a cherub and a cherub, round about the houſe, which methinks ſhould be to ſignify, that the ſaints ſhall not there live by faith and hope, as here, but in the immediate enjoyment of God; for to be placed between the cherubims, is to be placed where God dwells; for holy writ ſays plainly, He dwells between the cherubims, even, where, here it is ſaid, theſe palm-trees, or upright ones are placed, 1 Sam. 4. 4. 2 Kings 19. 15. 1 Chron. 13. 6. Pſal. 80. 1. Iſa. 37. 16.

The church on earth, is called God's houſe, and he will dwell in it for ever; and heaven itſelf is called God's houſe, and we ſhall dwell in it for ever; and that between the cherubims. This is more than grace, this is grace and glory, glory indeed.

3. To dwell between the cherubims, may alſo be to ſhew that there we ſhall be equal to the angels. Mark, Here's a palm-tree and a cherub, a palm-tree and a cherub. Here we are a little lower, but there we ſhall not be a whit behind the very chief of them. A palm-tree and a cherub, an upright one, between the cherubs, will then be round about the houſe; we ſhall be placed in the ſame rank, *neither can they die any more, for they are equal to the angels*, Luke 20. 36.

4. The palm-trees thus placed, may be alſo to ſhew us, that the elect of God ſhall there take up the vacancies of the fallen angels; they for ſin were caſt down from the holy heavens; and we by grace ſhall be caught up thither, and be placed between

a cherub and a cherub. When I ſay their places, I do not mean the fickleneſs of that ſtate, that they for want of electing love did ſtand in while in glory; for the heavens, by the blood of Chriſt, is now to us become a purchaſed poſſeſſion; wherefore, as we ſhall have their place in the heavenly kingdom, ſo by virtue of redeeming blood, we ſhall there abide, and go no more out, for by that means that kingdom will ſtand to us unſhaken, *Heb.* 9. 12. *chap.* 12. 22, 23, 24, 28. *Rev.* 3. 12.

5. Theſe palm-trees, I ſay, ſeem to take their places, who for ſin were caſt from thence. The elect therefore take that place in poſſeſſion, but a better crown for ever. Thus *Iſrael poſſeſſed that of the Canaanites,* and David, Saul's kingdom, and Matthias, the apoſtleſhip of Judas, *Acts* 1. 20, 21, 22, 23, 24, 25, 26.

6. Nor were the habitations which the fallen angels loſt, excepting that which was excepted before, at all inferior to theirs that ſtood; for their captain and prince is called ſon of the morning, for he was the antitype thereof, *Iſa.* 14. 12.

7. Thus you ſee they were placed from the ground, up to above the door; that is, from the loweſt to the higheſt angel there. For as there are great ſaints and ſmall ones in the church on earth, ſo there are angels of divers degrees in heaven, ſome greater than ſome; but the ſmalleſt ſaint, when he gets to heaven, ſhall have an angel's dignity, an angel's place; from the ground, you find a palm-tree, between a cherub and a cherub.

8. And every cherub had two faces, ſo here; but I read in *chap.* 10. that they had four faces a-piece: The firſt, was the face of a cherubim: The ſecond, the face of a man; The third, the face of a lion: And the fourth, the face of an eagle.

9. They had two faces a-piece, not to ſhew that they were of a double heart, *for their appearance and themſelves was the ſame, and they went every one ſtraight forward,* Ezek. 10. 22.

Theſe two faces then were to ſhew here the quickneſs of their apprehenſion, and their terribleneſs to execute the mind of God. The face of a man, ſignifies them maſters of reaſon: The face of a lion, *the terribleneſs of their preſence,* 1 Cor. 13. 12. *Judg.* 13. 6.

In another place I read of their wheels; yea, that themſelves, their whole bodies, their backs, their hands, their wings, and their wheels, *were full of eyes round about,* Ezek. 1. 18. chap. 10. 12.

And this is to ſhew us how knowing and quick-ſighted they are in all providences and dark diſpenſations, and how nimble in apprehending the miſchievous deſigns of the enemies of God's church, and ſo how able they are to undermine them; and for as much alſo as they have the face of a lion, we by that are ſhewed how full of power they are to kill and to deſtroy, when God ſays go forth and do ſo.

Now with theſe we muſt dwell, and cohabit, a palm-tree and a cherub; a palm-tree and a cherub, muſt be from the ground to above the door, round about the houſe; the heavens.

So that the face of a man was toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide.

By theſe two faces may be alſo ſhewed, that we in the heavens ſhall have glory ſufficient to familiarize us to the angels. Their lion-like looks, with which they uſed to fright the biggeſt ſaint on earth, as you have it, *Gen.* 32. 30. *Judg.* 13. 15, 22. ſhall then be accompanied with the familiar looks of a man. Then angels and men ſhall be fellows, and have to do with each as ſuch.

Thus you ſee ſomething of that little I have found in the temple of God.

The Acceptable Sacrifice:

OR, THE

Excellency of a Broken Heart:

SHEWING THE

Nature, Signs, and proper Effects of a contrite Spirit.

With a PREFACE prefixed thereunto by an eminent Miniſter of the Goſpel in LONDON.

A PREFACE to the Reader.

THE author of the enſuing diſcourſe (Now with God, reaping the fruit of all his labour, diligence and ſucceſs in his maſter's ſervice) did experience in himſelf (through the grace of God,) the nature, excellency and comfort of a truly broken and contrite ſpirit. So that what is here written, is but a tranſcript out of his own heart: For God (who had much work for him to do) was ſtill hewing and hammering him by his word, and ſometimes alſo by more than ordinary temptations and deſertions: The deſign, and alſo the iſſue thereof, thro' God's goodneſs, was the humbling and keeping of him low in his own eyes. The truth is, (as himſelf ſometimes acknowledged) he always needed the thorn in the fleſh, and God in mercy ſent it him, leaſt under his extraordinary circumſtances, he ſhould be exalted above meaſure: which perhaps was the evil that did more eaſily beſet him, than any other. But the Lord was pleaſed to over-rule it, to work for his good, and to keep him in that broken frame, which is ſo acceptable unto him, and concerning which it is ſaid, *That he healeth the broken in heart and bindeth up their wounds*, Pſal. 147. 3. And indeed it is a moſt neceſſary qualification that ſhould always be found in the diſciples of Chriſt, who are moſt eminent, and as ſtars of the firſt magnitude in the firmament of the church: Diſciples in the higheſt form of profeſſion need to be thus qualified in the exerciſe of every grace, and the performance of every duty: It is that which God doth principally and more eſpecially look after, in all our approaches, and acceſſes to him. It is *to him that God will look, and with him God will dwell, who is poor, and of a contrite ſpirit*, Iſa. 57. 15 and 66. 2. And the reaſon why God will manifeſt ſo much reſpect to one ſo qualified, is, becauſe he carries it ſo becomely towards him: He comes and lies at his feet, and diſcovers a quickneſs of ſenſe, and apprehenſiveneſs of whatever may be diſhonourable and diſtaſteful to God, *Pſal.* 38. 4. And if the Lord doth at any time but ſhake his rod over him, he comes trembling, and kiſſes the rod, and ſays, *It is the Lord, let him do what ſeemeth him good*, 1 Sam. 3. 18. He is ſenſible he hath ſinned and gone aſtray like a loſt ſheep, and therefore will juſtify God in his ſevereſt proceedings againſt him. This broken heart is alſo a pliable, and flexible heart, and prepared to receive whatſoever impreſſions God ſhall make upon it, and is ready to be moulded into any frame that ſhould beſt pleaſe the Lord. He ſays with Samuel, *Speak, Lord, for thy ſervant heareth*, 1 Sam. 3. 10. And with David, When thou ſayeſt, *Seek ye my face; my heart ſaid unto thee, Thy face, Lord, will I ſeek*, Pſal. 27. 8. And ſo with Paul, who tremblingly ſaid, *Lord, What wilt thou have me to do?* Acts 9. 6.

Now therefore ſurely ſuch a heart as this muſt needs be very delightful to God: He ſays to us, *My ſon give me thy heart*, Prov. 23. 16. But doubtleſs he means there a broken heart: An unbroken heart we may keep to ourſelves; it is the broken heart which God will have us to give him. For indeed it is all the amends that the beſt of us are capable of making, for all the injury we have done to God in ſinning againſt him: We are not able to give better ſatisfaction for breaking God's Laws, than by breaking our own hearts;

this is all we can do of that kind, for the the blood of Chriſt only muſt give the due and full ſatisfaction to the juſtice of God, for what provocations we are at any time guilty of: But all that we can do, is to accompany the acknowledgments we make of miſcarriages with a broken and contrite ſpirit. Therefore we find that when David had committed thoſe two foul ſins of adultery and murder, againſt God, he ſaw that all his ſacrifices ſignified nothing to the expiating of his guilt; therefore he brings to God a broken heart, which carried in it the beſt expreſſion of indignation againſt himſelf, as of the higheſt reſpect he could ſhew to God, 2 Cor. 7. 11.

The day in which we live, and the preſent circumſtances which the people of God, and theſe nations are under, do loudly proclaim a very great neceſſity of being in this broken and tender frame: For who can foreſee what will be the iſſue of theſe violent fermentations that are amongſt us? Who knows what will become of the ark of God? Therefore it is a ſeaſonable duty, with old Eli to ſit trembling for it. Do we not alſo hear the ſound of the trumpet, the alarm of wars; and ought we not with the prophet, cry out, *My bowels, my bowels, I am pained at my very heart; my heart maketh a noiſe in me, I cannot hold my peace, &c.* Jer. 4. 19. Thus was that holy man affected with the conſideration of what might befal Jeruſalem, the temple and ordinance of God, &c. as the conſequence of the preſent dark diſpenſations they were under: Will not a humble poſture beſt become us when we have humbling providences in proſpect? Mercy and judgment ſeem to be ſtruggling in the ſame womb of Providence; and which will come firſt out we know not: But neither of them can we comfortably meet, but with a broken and a contrite ſpirit. If Judgment comes, Joſiah's poſture of tenderneſs will be the beſt we can be found in; and alſo to ſay with David, *My fleſh trembleth for fear of thee, and I am afraid of thy judgments*, Pſal. 119. 120. It is very ſad when God ſmites, and we are not grieved; which the prophet complains of, *Thou haſt ſtricken them, but they have not grieved, &c. They have made their faces harder than a rock, they have refuſed to return*, Jer. 5. 3.

But ſuch as know the power of his anger, will have a deep awe of God upon their hearts, and obſerving him in all his motions, will have the greateſt apprehenſions of his diſpleaſure. So that when he is coming forth in any terrible diſpenſation, they will according to their duty prepare to meet him with a humbled and broken heart. But if he ſhould appear to us in his goodneſs, and further lengthen out the day of our peace and liberty, yet ſtill the contrite frame will be moſt ſeaſonable; then will be a proper time, with Job, to abhor ourſelves in duſt and aſhes: Job 42. 6. And to ſay with David, *Who are we that thou haſt brought us hitherto!* 2 Sam. 7. 18.

But we muſt ſtill know that this broken tender heart is not a plant that grows in our own ſoil, but is the peculiar gift of God himſelf. He that made the heart muſt break the heart: We may be under heart-breaking Providences, and yet the heart remain altogether unbroken; as it was with Pharaoh; whoſe heart, though it was under the hammers of ten terrible judgments, immediately ſucceeding one another, yet continued hardened againſt God. The heart of man is harder than hardneſs itſelf, till God ſoftneth and breaks it; Men move not, they relent not, let God thunder never ſo terribly; let God in the greateſt earneſt caſt abroad his firebrands, arrows, and death, in the moſt dreadful repreſentations of wrath and judgment, yet ſtill man trembles not, nor is any more aſtoniſhed than if in all this God were but in jeſt, till he comes and falls to work with him, and forces him to cry out, What have I done? What ſhall I do?

Therefore let us have recourſe to him, who as he gives the new heart, ſo alſo therewith the broken heart. And let men's hearts be never ſo hard, if God comes once to deal effectually with them, they ſhall become mollified and tender; as it was with thoſe hardened Jews, who by wicked and cruel hands murdered the Lord of life, though they flouted it out a great while; yet how ſuddenly, when God brought them under the hammer of his word and ſpirit, in Peter's powerful miniſtry, were they broken, and being pricked in their hearts, cried out, *Men and brethren what ſhall we do?* Acts 2. 37.

And the like inſtance we have in the jailor, who was a moſt barbarous hard hearted wretch; yet when God came to deal with him, he was ſoon tamed, and his heart became exceeding ſoft and tender, Acts 16. 29, 30.

Men may ſpeak long enough, and the heart not at all be moved; but, *The voice of the Lord is powerful, the voice of the Lord is full of majeſty, and breaketh the rocks and cedars: He turns the rock into a ſtanding water, the flint into a fountain of waters.* And this is a glorious work indeed, that hearts of ſtone ſhould be diſſolved and melted into waters of godly ſorrow, working repentance not to be repented of, 2 Cor. 7. 10.

When God ſpeaks effectually, the ſtouteſt heart muſt melt and yield; Wait upon God then for the ſoftning thy heart, and avoid whatſoever may be a means of hardening it; as the apoſtle cautions the Hebrews, *Take heed, leſt you be hardened through the deceitfulneſs of ſin*, Heb. 3. 23.

Sin is deceitful, and will harden all thoſe that indulge it; the more tender any man is to his luſt, the more will he be hardened by it. There is a native hardneſs in every mans heart; and though it may be ſoftened by goſpel means, yet if thoſe means be afterwards neglected, the heart will fall to its native hardneſs again; as it is with the wax and the clay.

Therefore how much doth it behove us to keep cloſe to God, in the uſe of all goſpel means, whereby our hearts being once ſoftened, may be always kept ſo? which is beſt done by repeating the uſe of thoſe means which were at firſt bleſſed for the ſoftening of them.

The following treatiſe may be of great uſe to the people of God (through his bleſſing accompanying it) to keep their hearts tender and broken, when ſo many *after their hardneſs, and impenitent heart, are treaſuring up wrath againſt the day of wrath*, Rom. 2. 5.

O let none who peruſe this book, herd with that generation of hardened ones, but be a companion of all thoſe that mourn in Zion, and whoſe hearts are broken for their own, the churches, and the nations; who indeed are the only likely ones that will ſtand in the gap to divert judgments. When Shiſhak king of Egypt, with a great hoſt came up againſt Judah, and having taken their frontier fenced cities, they ſat down before Jeruſalem, which put them all under a great conſternation; but the king and princes upon this humbled themſelves; the Lord ſends a gracious meſſage to them by Shemaiah the prophet, the import whereof was, That becauſe they humbled themſelves, the Lord would not deſtroy them, nor pour out his wrath upon them by the hand of Shiſhak, 2 Chron. 12. 5, 6, 7.

The greater the party is of mourning chriſtians, the more hope we have that the ſtorm impending, may be blown over, and the bleſſings enjoined may yet be continued: As long as there is a ſighing party, we may hope to be yet preſerved; at leaſt ſuch will have the mark ſet upon themſelves, which ſhall diſtinguiſh them from thoſe whom the ſlaughtermen ſhall receive commiſſion to deſtroy. Ezek. 9. 4.

But I ſhall not further enlarge the porch, as deſigning to make way for the reader's entrance into the houſe, where I doubt not but he will be pleaſed with the furniture and proviſion he finds in it. And I ſhall only further aſſure him, that this whole book was not only prepared for, but alſo put into the preſs by the author himſelf whom the Lord was pleaſed to remove (to the great loſs and unexpreſſible grief of many precious ſouls) before the ſheets could be all wrought off.

And now as I hinted in the beginning, that what was tranſcribed out of the author's heart, into the book, may be tranſcribed out of the book into the hearts of all who ſhall peruſe it, is the deſire and prayer of

Sept. 21, 1688. A Lover and Honourer of all Saints as ſuch,

George Cokeyn.

The Acceptable Sacrifice:

OR, THE

Excellency of a Broken Heart.

Pſal. LI. 17. The Sacrifices of God are a Broken Spirit: a Broken and a Contrite Heart, O God, thou wilt not deſpiſe.

THIS Pſalm is David's penitential Pſalm; It may be fitly ſo called, becauſe it is a Pſalm by which is manifeſt, the unfeigned ſorrow which he had for his horrible ſin, in defiling of Bathſheba, and ſlaying Uriah her huſband: A relation at large, of which you have in the 11th and 12th of the ſecond of Samuel.

Many workings of heart, as this Pſalm ſheweth, this poor man had, ſo ſoon as conviction did fall upon his ſpirit; one while he cries for mercy, then he confeſſes his heinous offences, then he bewails the depravity of his nature; ſometimes he cries out, to be waſhed and ſanctified, and then again, he is afraid that God will caſt him away from his preſence, and take his holy Spirit utterly from him: And thus he goes on till he comes to the text, and there he ſtayeth his mind, finding in himſelf, that heart and ſpirit which God did not diſlike: *The ſacrifices of God*, ſays he, *are a broken ſpirit*; as if he ſhould ſay, I thank God I have that. *A broken, and a contrite heart*, ſaith he, *O God, thou wilt not deſpiſe.* As if he ſhould ſay, I thank God I have that.

The words conſiſt of two parts.

1. An aſſertion.
2. A demonſtration of that aſſertion.

The aſſertion is this, *The ſacrifices of God are a broken ſpirit.*

The demonſtration is this, *Becauſe a broken and a contrite heart God will not deſpiſe.*

In the aſſertion, we have two things preſent themſelves to our conſideration.

1. That a broken ſpirit is to God a ſacrifice.
2. That it is to God, as that which anſwereth to, or goeth beyond all ſacrifices: *The ſacrifices of God are a broken ſpirit.*

The demonſtration of this is plain, for that heart God will not deſpiſe it; *A broken and a contrite heart, O God thou wilt not deſpiſe.*

Whence I draw this concluſion: That a ſpirit rightly broken, an heart truly contrite, is to God an excellent thing.

That is, a thing that goeth beyond all external duties whatever; for that is intended by this ſaying, The ſacrifices, becauſe it anſwereth to all ſacrifices which we can offer to God: it ſerveth in the room of all: All our ſacrifices without this, are nothing, this alone is all.

There are four things that are very acceptable to God. The

Firſt is, The ſacrifice of the body of Chriſt for our ſins, of this you read, Heb. 10. For there you have it preferred to all burnt offerings and ſacrifices; 'tis this that pleaſeth God, 'tis this that ſanctifieth and ſo ſetteth the people acceptable in the ſight of God.

Secondly, Unfeigned love to God, is counted better than all ſacrifices, or external parts of worſhip: *And to love the Lord thy God with all thy heart, with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is better than all whole burnt-offerings and ſacrifices*, Mar. 12. 33.

Thirdly, To walk holily and humbly, and obediently towards and before God, is another: Mich. 6. 6, 7, 8. *Hath the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice; and to hearken, than the fat of rams*, 1 Sam. 15. 22.

Fourthly, And this in our text is the fourth, *The ſacrifice of God are a broken ſpirit: A broken and a contrite heart, O God, thou wilt not deſpiſe.*

But note by the way, that this broken, this broken and contrite heart, is thus excellent only to God: *O God*, ſaith he, *thou wilt not deſpiſe it*: by which is implied, the world have not this eſteem or reſpect for ſuch a heart, or for one that is of a broken and a contrite ſpirit: No, no, a man, a woman, that is bleſſed with a broken heart is ſo far off from getting, by that, eſteem with the world, that they are but burdens, and trouble houſes whereever they are or go; Such people carry with them, moleſtation and diſquietment; they are in carnal families, as David was to the king of Gath, *Troublers of the houſe*, 1 Sam. 21.

Their ſighs, their tears, their day and night groans, their cries and prayers and ſolitary carriages puts all the carnal family out of order: Hence you have them brow beaten by ſome, contemned by others; yea, and their company fled from and deſerted by others: But mark the text, *A broken and a contrite heart, O God, thou will not deſpiſe*, but rather accept; for not to deſpiſe, is with God to eſteem and ſet a high price upon.

But we will demonſtrate by ſeveral particulars, that a broken ſpirit, a ſpirit rightly broken, an heart truly contrite, is to God an excellent thing.

Firſt, This is evident from the compariſon, *thou deſireſt not ſacrifice, elſe would I give it, thou delighteſt not in burnt-offerings: The ſacrifices of God, are a broken ſpirit*, &c. Mark, he rejecteth ſacrifices, offerings and ſacrifices: that is, all levitical, ceremonies under the law, and all external performances under the goſpel; but accepteth a broken heart: It is therefore manifeſt by this, were there nothing elſe to be ſaid, that proves, that a heart rightly broken, truly contrite, is to God an excellent thing; for as you ſee ſuch a heart is ſet before all ſacrifice, and yet they were the ordinances of God, and things that he commanded; but lo, a broken ſpirit is above them all, a contrite heart goes beyond them, yea, beyond them, when all put together. Thou wilt not have the one, thou wilt not deſpiſe the other: O brethren, a broken and a contrite heart is an excellent thing. Have I ſaid a broken heart, a broken and a contrite heart is eſteemed above all ſacrifices. I will add,

Secondly, It is of great eſteem with God, than is either heaven or earth, and that's more than to be ſet before external duties. *Thus ſaith the Lord, heaven is my throne, and the earth is my footſtool, where is the houſe that ye built me, or where is the place of my reſt? For all theſe things hath mine hands made, and all theſe things have been, ſaith the Lord; But to this man will I look, even to him that is poor and of a contrite ſpirit, and that trembleth at my word*, Iſa. 66. 1, 2.

Mark, God ſaith, he hath made all theſe things, but he doth not ſay, that he will look to them, that is, take complacency and delight in them: No, there is that wanting in all that he hath made, that ſhould take up and delight his heart: But now, let a broken-hearted ſinner come before him, yea, he ranges the world throughout to find out ſuch an one, and having found him, *To this man*, ſaith he, *will I look:* I ſay again, that ſuch a man to him is of more value than is either heaven or earth; *They*, ſaith he, *ſhall wax old*, they ſhall periſh and vaniſh away, but this man he continues, he, as is preſented to us in another place, under another character, *he ſhall abide for ever*, Heb. 1. 10, 11, 12. 1 John 2. 17.

To this man will I look, with this man will I be delighted; for ſo to look, doth ſometimes ſignify: *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe*, ſaith Chriſt to his humble-hearted, *thou haſt raviſhed my heart with one of thine eyes*, (while it is as a conduit to let the rivers out of thy broken heart) *I am taken*, ſaith he, *with one chain of thy neck*, Song. 4. 9. Here you ſee he looks and is raviſht, he looks and is taken, as it ſaith in another place, *The king is held in the galleries*, Song 7. 5. That is, is taken with his beloved, with the doves eyes of his beloved, chap. 1. 15. with the contrite ſpirit of his people.

But it is not thus reported of him with reſpect to heaven or earth, them he ſets more lightly by, *Them he reſerves unto fire againſt the day of judgment and perdition of ungodly men*, 2 Pet. 3. 7. But the broken in heart are his beloved, his jewels.

Wherefore what I have ſaid as to this, muſt go for the truth of God, to wit, That a broken hearted ſinner, a ſinner with a contrite ſpirit, is of more eſteem with God, than is either heaven or earth: He ſaith, he hath made them, but he doth not ſay, he will look to them; He ſaith, they are his throne and footſtool; but he doth not ſay, they have taken or raviſht his heart; No, 'tis thoſe that are of a contrite ſpirit do this.

But there is yet more in the words, *To this man will I look*; that is, For this man will I care, about this man will I camp, I will put this man under my protection; for ſo to look to one, doth ſometimes ſignify; and I take the meaning in this place to be ſuch, Prov. 27. 23. Jer. 39. 12. Chap. 40. 4. *The Lord upholdeth all that fall, and raiſeth up all that are bowed down*, (Pſal. 145. 14.) And the broken hearted are of this number, wherefore he careth for, campeth about, and hath ſet his eyes upon ſuch an one for good. This therefore is a ſecond demonſtration to prove, That the man that hath his ſpirit rightly broken, his heart truly contrite, is of great eſteem with God.

Thirdly, yet further, God doth not only prefer ſuch an one, as has been ſaid, before heaven and earth, but he loveth, he deſireth to have that man for an intimate, for a companion; he muſt dwell, he muſt co-habit with him that is of a broken heart, with ſuch as are of a contrite ſpirit. *For thus ſaith the high and lofty one, that inhabiteth eternity, whoſe name is holy, I dwell in the high, and holy place, with him alſo that is of a contrite and humble ſpirit*, &c. Iſa. 57. 15.

Behold here, both the majeſty and condeſcenſion of the high, and lofty one; His majeſty, in that he is high, and the inhabiter of eternity; *I am the high and lofty one*, ſaith he, *I inhabit eternity*; Verily this conſideration is enough to make the broken-hearted man creep into a mouſe-hole to hide himſelf from ſuch a majeſty: But behold his heart, his condeſcending mind: I am for dwelling alſo with him that hath a broken heart, with him that is of a contrite ſpirit: That's the man that I would converſe with, that's the man with whom I will co-habit; that is, *He*, ſaith God, *I will chooſe for my companion:* For to deſire to dwell with one, ſuppoſeth all theſe things; and verily, of all the men in the world, none have acquaintance with God, none underſtand what communion with him, and what his teachings mean, but ſuch as are of a broken and contrite heart; *He is nigh to them that are of a broken ſpirit*, Pſal. 34. 18. Theſe are intended in the 14th Pſalm, where 'tis ſaid, *The Lord looked down from heaven, to ſee if any did underſtand and ſeek God*, that he might find ſome body in the world with whom he might converſe; for indeed there is none elſe that either underſtand, or that can tend to hearken to him. God, as I may ſay, is forced to break men's hearts, before he can make them willing to cry to him, or be willing that he ſhould have any concerns with them; the reſt ſhut their eyes, ſtop their ears, withdraw their hearts, or ſay unto God, Be gone: Job 21. But now the broken in heart can tend it, he has leiſure, yea, leiſure, and will, and underſtanding, and all; and therefore is a fit man to have to do with God. There is alſo room in this man's houſe, in this man's heart, in this man's ſpirit, for God to dwell, for God to walk, for God to ſet up a kingdom.

Here therefore is ſuitableneſs, *Can two walk together*, ſaith God, *except they are agreed?* Amos 33. The broken hearted deſireth God's company, When wilt thou come unto me, ſaith he? The broken hearted loveth to hear God ſpeak and talk to him. Here is a ſuitableneſs, *Cauſe me*, ſaith he, *to hear joy and gladneſs, that the bones which thou haſt broken may rejoice*, Pſal. 51. 8.

But here lies the glory, in that the high and lofty one, the God that inhabiteth eternity, and that has a high and holy place for his habitation, ſhould chooſe to dwell with, and to be a companion of the broken heart, and of them that are of a contrite ſpirit: yea, and here is alſo great comfort for ſuch.

Fourthly, God doth not only prefer ſuch heart before all ſacrifices, nor eſteem ſuch a man above heaven and earth, nor yet only deſire to be of his acquaintance, but he reſerveth for him his chief comforts, his heart-reviving and ſoul-cheriſhing cordials, *I dwell*, ſaith he, *with ſuch to revive them, and to ſupport and comfort them, to revive the ſpirit of the humble, and to revive the heart of the contrite ones*, Iſa. 57. 15. The broken hearted man, is a fainting man; he has his qualms, his ſinking fits; he oftimes dies away with pain and fear; he muſt be ſtayed with flaggons, and comforted with apples, or elſe he can't tell what to do: He pines, he pines away in his iniquity; nor can any thing keep him alive and make him well, but the comforts and cordials of Almighty God: Wherefore with ſuch an one God will dwell, to revive the heart, to revive the ſpirit: *To revive the ſpirit of the humble, and to revive the heart of the contrite ones*, Ezek. 33. 10, 11.

God has cordials, but they are to comfort them that are caſt down, 2 Cor. 7. 6. And ſuch are the broken hearted: As for them that are whole, they need not the phyſician, Mark 1. 17. They are the broken in ſpirit, that ſtand in need of cordials: Phyſicians are men of no eſteem, but with them that feel their ſickneſs; and this is one reaſon, why God is ſo little accounted of in the world, even becauſe they have not been made ſick by the wounding ſtroke of God. But when a man is wounded, has his bones broken, or is made ſick, and laid at the graves mouth; Who is of that eſteem with him, as is an able phyſician? What is ſo much deſired as is the cordials, comforts and ſuitable ſupplies of the ſkilful phyſician in thoſe matters: And thus it is with the broken hearted; he needs, and God has prepared for him plenty of the comforts and cordials of heaven, to ſuccour and relieve his ſinking ſoul.

Wherefore ſuch a one, lieth under all the promiſes, that have ſuccour in them, and conſolation for men, ſick and deſponding under the ſenſe of ſin and the heavy wrath of God: And they, ſays God, ſhall be refreſhed and revived with them.

Yea, They are deſigned for them, he hath therefore broken their hearts, he hath therefore wounded their ſpirits; that he might make them apt to reliſh his reviving cordials, that he might miniſter to them his reviving comforts.

For indeed, ſo ſoon as he hath broken; his bowels yearn, and his compaſſions roul up and down within him, and will not ſuffer him to abide afflicting: Ephraim was one of theſe; but ſo ſoon as God had ſmitten him, behold his heart, how it works towards him; *Is Ephraim*, ſaith he, *my dear ſon?* that is, he is ſo; *Is he a pleaſant child?* that is, he is ſo; *for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord God*, Jer. 31. 18, 19, 20. This therefore is another demonſtration.

Fifthly, as God prefers ſuch a heart, and eſteems the man that has it, above heaven and earth; as he covets intimacy with ſuch an one, and prepares for him his cordials: So when he ſent his Son Jeſus into the world to be a ſaviour; he gave him in ſpecial, a charge to take care of ſuch; yea, that was one of the main reaſons he ſent him down from heaven, anointed for his work on earth.

The Spirit of the Lord God is upon me, ſaith he, *becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to bind up the broken hearted, &c.* Iſa. 61. 1.

Now that this is meant of Chriſt, is confirmed by his own lips; for in the days of his fleſh, he takes this book in his hand, when he was in the ſynagogue at Nazareth, and read this very place unto the people, and then tells them, that that very day, that ſcripture was fulfilled in their ears, Luke 4. 16, 17, 18.

But ſee, Theſe are the ſouls whoſe welfare is contrived in the heavens: God conſulted their ſalvation, their deliverance, their health, before his Son came down from thence. Doth not therefore this demonſtrate, that a broken hearted man, that a man of a contrite ſpirit, is of great eſteem with God. I have often wondered at David, that he ſhould give Joab and the men of war a charge, that they take heed that they carry it tenderly to that young rebel Abſalom his ſon, 2 Sam. 18. 5. But that God, the high God, the God againſt whom we have ſinned; ſhould ſo ſoon as he has ſmitten, give his Son a command, a charge, a commiſſion, to take care of, to bind up and heal the broken in heart; this is that which can never be ſufficiently admired, or wondered at, by men or angels.

And as this was his commiſſion, ſo he acted; as is evidently ſet forth by the parable of the man who fell among thieves: He went to him, poured into his wounds wine and oil; he bound him up, took him, ſet him upon his own beaſt, had him to an inn, gave the hoſt a charge to look well to him, with money in hand, and a promiſe at his return, to recompenſe him in what further he ſhould be expenſive while he was under his care, Luke 10. 30, 31, 32, 33, 34, 35.

Behold therefore the care of God which he has for the broken in heart; he has given a charge to Chriſt his Son, to look well to them, and to bind up and heal their wounds: Behold alſo the faithfulneſs of Chriſt who doth not hide, but read this commiſſion as ſoon as he entereth upon his miniſtry, and alſo falls into the practical part thereof: *He healeth the broken in heart, and bindeth up his wounds*, Pſalm 147. 3.

And behold again into whoſe care a broken heart and a contrite ſpirit, hath put this poor creature; he is under the care of God, the care and cure of Chriſt: If a man was ſure that his diſeaſe had put him under the ſpecial care of the king and the queen, yet could he not be ſure of life, he might die under their ſovereign hands. Ay, but here is a man in the favour of God, and under the hand of Chriſt to be healed; under whoſe hand, none yet ever died for want of ſkill and power in him to ſave their life; wherefore this man muſt live, Chriſt has in commiſſion not only to bind up his wounds, but to heal him; he has of himſelf ſo expounded it in reading his commiſſion: Wherefore he that has his heart broken, and that is of a contrite ſpirit; muſt not only be taken in hand, but healed; healed of his pain, grief, ſorrow, ſin, and fears of death and hell-fire: Wherefore he adds, That he muſt give unto ſuch, *Beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, and muſt comfort all that mourn*, Iſa. 61. 2. 3.

This I ſay, he has in the commiſſion, the broken hearted are put into his hand, and he has ſaid himſelf he will heal him: Hence he ſays of that ſame man, *I have ſeen his ways and will heal him; I will lead him alſo, and reſtore comforts unto him, and to his mourners; and I will heal him*, Iſa. 57. 15, 16, 17, 18, 19. And this is a fifth demonſtration.

Sixthly, As God prefers ſuch a heart, and ſo eſteems the man that has it, as he deſires his company, has provided for him his cordials, and given a charge to Chriſt to heal him: ſo he has promiſed in concluſion, to ſave him. *He ſaveth ſuch as be of a contrite ſpirit*; or as the margin has it, that be contrite of ſpirit, Pſal. 34. 18.

And this is the concluſion of all; for to ſave a man, is the end of all ſpecial mercy. *He ſaveth ſuch as be of a contrite ſpirit.* To ſave is to forgive; for without forgiveneſs of ſins, we cannot be ſaved. To ſave, is to preſerve one in this miſerable world; and to deliver one from all thoſe devils, temptations, ſnares, and deſtructions that would, were we not kept, were we not preſerved of God, deſtroy us body and ſoul for ever. To ſave, is to bring a man body and ſoul to glory; and to give him an eternal manſion-houſe in heaven, that he may dwell in the preſence of this good God, and the Lord Jeſus, and to ſing to them the ſongs of his redemption for ever and ever. This it is to be ſaved, nor can any thing leſs than this, compleat the ſalvation of the ſinner. Now this is to be the lot of him that is of a broken heart, and the end that God will make with him that is of a contrite ſpirit: *He ſaveth ſuch as be contrite of ſpirit*: He ſaveth ſuch; This is excellent.

But, do the broken in heart believe this? Can they imagine that this is to be the end that God has deſigned them to, and that he intended to make with them in the day in which he began to break their hearts? No, no, they alas, think the quite contrary! They are afraid that this is but the beginning of death, and a token, that they ſhall never ſee the face of God with comfort, either in this world, or that which is to come. Hence they cry, *Caſt me not away from thy preſence*; or, *Now I am free among the dead, whom God remembers no more*, Pſal. 51. 11. Pſal. 88. 4, 5.

For indeed their goes to the breaking of the heart a viſible appearance of the wrath of God, and a home-charge from heaven of the guilt of ſin to the conſcience. This to reaſon, is very dreadful; for it cuts the ſoul down to the ground. *For a wounded ſpirit none can bear*, Prov. 18. 14.

It ſeems alſo now to this man, that this is but the beginning of hell; but as it were, the firſt ſtep down to the pit; when alas! All theſe are but the beginnings of love, and but that which makes way for life. The Lord kills before he makes alive, he wounds before his hands make whole. Yea, he does the one, in order to, or becauſe he would do the other; he wounds, becauſe his purpoſe is to heal. *He maketh ſore, and bindeth up: He woundeth, and his hands make whole*, Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18.

His deſign, I ſay, is the ſalvation of the ſoul. He ſcourgeth, he breaketh the heart of every ſon whom he receiveth, and woe be to him whoſe heart God breaketh not.

And thus have I proved, what at firſt I aſſerted; namely, *That a ſpirit rightly broken, an heart truly contrite, is to God an excellent thing. A broken and a contrite heart, O God, thou wilt not deſpiſe.* For thus ſay I,

1. This is evident, for that it is better than ſacrifices; than all ſacrifice.
2. The man that has it, is of more eſteem with God than heaven and earth.
3. God coveteth ſuch a man, for his intimate and houſe-companion.
4. He reſerveth for him his cordials; and ſpiritual comforts.
5. He has given his ſon a charge, a commandment, to take care that the broken hearted be healed, and he is reſolved to heal them.
6. And concluded, that the broken hearted, and they that are of a contrite ſpirit,

ſhall be ſaved, that is, poſſeſt of the heavens.

I come now in order, to ſhew you, what a broken heart, and what a contrite ſpirit is. This muſt be done, becauſe in the diſcovery of this, lies both the comfort of them that have it, and the conviction of them that have it not.

Now that I may do this the better, I muſt propound, and ſpeak to theſe four things.

1. I muſt ſhew you, what an one that heart is, that is not broken, that is not contrite.

2. I muſt ſhew you how, or, with what the heart is broken and made contrite.

3. Shew you how, and what it is, when broken and made contrite. And

4. I ſhall laſt of all, give you ſome ſigns of a broken and contrite heart.

For the firſt of theſe, to wit, What an one that heart is, that is not a broken, that is, not a contrite heart.

1. The heart before it is broken, is hard and ſtubborn, and obſtinate againſt God, and the ſalvation of the ſoul, Zach. 7. 12. Deut. 2. 30. chap. 9. 27.

2. It is an heart full of evil imaginations and darkneſs, Gen. 8. 12. Rom. 1. 21.

3. It is a heart deceitful and ſubject to be deceived, eſpecially about the things of an eternal concernment, Iſa. 44. 20. Deut. 11. 16.

4. It is an heart, that rather gathereth iniquity and vanity to itſelf, than any thing that is good for the ſoul, Pſal. 41. 6. Pſal. 94, 11.

5. It is an unbelieving heart, and one that will turn away from God to ſin, Heb. 3. 12. Deut. 17. 17.

6. It is an heart, not prepared for God, being uncircumciſed, nor for the reception of his holy word, 2 Chron. 12. 14. Pſal. 78. 8. Acts 7. 51.

7. It is an heart not ſingle, but double: It will pretend to ſerve God, but will withal, lean to the devil and ſin, Pſal. 12. 2. Ezek. 33. 31.

8. It is an heart proud and ſtout: it loves not to be controuled, though the controuler be God himſelf, Pſal. 101. 5. Prov. 16. 5. Mal. 3.

9. It is an heart that will give place to Satan, but will reſiſt the Holy Ghoſt, Acts 5. 3. chap. 7. 51.

10. In a word, *It is deceitful above all things, and deſperately wicked: So wicked that none can know it*, Jer. 17. 9.

That the heart before it is broken is ſuch, and worſe than I have deſcribed it to be, is ſufficiently ſeen by the whole courſe of the world. Where is the man, (whoſe heart has not been broken, and whoſe ſpirit is not contrite) that according to the word of God, deals honeſtly with his own ſoul?

It is one character of a right heart, that it is ſound in God's ſtatutes, and honeſt, Pſal. 119. 80. Luke 8. 15.

Now, an honeſt heart will not put off it ſelf, nor be put off with that, which will not go for current money with the merchants; I mean, with that which will not go for ſaving grace at the day of judgment: But alas, alas! but few men, how honeſt ſoever they are to others, have honeſty towards themſelves; though he is the worſt of deceivers who deceiveth his own ſoul, as James has it, about the things of his own ſoul, Jam. 1. 22, 26. But,

Secondly, I now come to ſhew you, with what, and how the heart is broken, and the ſpirit made contrite.

The inſtrument with which the heart is broken, and with which the ſpirit is made contrite, is the word. *Is not my word*, ſays God, *like a fire, and like a hammer, that breaketh the rock in pieces?* Jer. 23. 29.

The rock in this text, is the heart, which in another place, is compared to an adamant, which adamant is harder than flint, Zach. 7. 11, 12. Ezek. 3. 9.

This rock, this adamant, this ſtony heart, is broken and made contrite by the word. But it only is ſo, when the word is as a fire, and as a hammer to break and melt it. And then, and then only it is as a fire, and a hammer to the heart to break it, when it is managed by the arm of God. No man can break the heart with the word; no angel can break the heart with the word; that is, if God forbears to ſecond it by mighty power from heaven. This made Balaam go without an heart rightly broken, and truly contrite, though he was rebuked by an angel; and the Phariſees die in their ſins, though rebuked for them, and admoniſhed to turn from them, by the ſaviour of the world. Wherefore, though the word is the inſtrument with which the heart is broken, yet it is not broken with the word, till that word is managed by the might and power of God.

This made the prophet Iſaiah, after long preaching, cry out, *That he had laboured for nought, and in vain:* And this made him cry to God, *to rent the heavens and come down*; that the mountains, or rocky hills, or hearts, might be broken, and melt at his preſence, Iſa. 49. 4. Chap. 64. 1, 2.

For he found by experience, that as to this, no effectual work could be done, unleſs the Lord put to his hand. This alſo is often intimated in the ſcriptures, where it ſaith, *When the preachers preached effectually to the breaking of men's hearts, the Lord wrought with them*; *the hand of the Lord was with them*; and the like, Mar. 16. 20. Acts 11. 21.

Now when the hand of the Lord is with the word, then it is mighty; it is mighty *through God to the pulling down of ſtrong holds.* It is ſharp then, as a ſword in the ſoul and ſpirit: It ſticks like an arrow in the hearts of ſinners, to the cauſing of the people to fall at his foot for mercy. Then it is, as was ſaid afore, as a fire, and as a hammer to break this rock in pieces, 2Cor. 10. 4. Heb. 4. 14. Pſal. 110. 3.

And hence the word is made mention of, under a double conſideration.

1. As it ſtands by itſelf.

2. As attended with power from heaven.

As it ſtands by itſelf, and is not ſeconded with ſaving operation from heaven, it is called the word only, the word barely, or as if it was only the word of men, 1 Theſ. 1. 5, 6, 7. 1 Cor. 4. 19, 20. 1 Theſ. 2. 13.

Becauſe then, it is only as managed by men, who are not able to make it accompliſh that work. The word of God, when in a man's hand only, is like the father's ſword in the hand of the ſucking child; which ſword, though never ſo well pointed, and though never ſo ſharp on the edges, is not now able to conquer a foe, and to make an enemy fall and cry out for mercy, becauſe it is but in the hand of the child.

But now, let the ſame word be put into the hand of a ſkilful father, (and God is both ſkilful and able to manage his word) and then the ſinner, and then the proud helpers too, are both made to ſtoop, and ſubmit themſelves: Wherefore I ſay, though the word be the inſtrument, yet of itſelf doth do no ſaving good to the ſoul, the heart is not broken, nor the ſpirit made contrite thereby, it only worketh death, and leaveth men in the chains of their ſins, ſtill faſter bound over to eternal condemnation, 2. Cor. 215, 16.

2. But when ſeconded by mighty power, then the ſame word is as the roaring of a lion, as the piercing of a ſword, as a burning fire in the bones, as thunder, and as a hammer that daſhes all to pieces, Jer. 25. 30. Amos 1. 2. Chap. 3. 8. Acts 2. 37. Jer. 20. 9. Pſal. 29. 3, to 10.

Wherefore from hence it is to be concluded, that whoever has heard the word preached, and has not heard the voice of the living God therein, has not as yet had their hearts broken, nor their ſpirits made contrite for their ſins.

And this leads me to the ſecond thing, to wit, To ſhew how the heart is broken and the ſpirit made contrite by the word; And verily it is when the word comes home with power. But this is but general: Wherefore more particularly,

Firſt, Then the word works effectually to this purpoſe, when it findeth out the ſinner and his ſin, and ſhall convince him that it has found him out: Thus it was with our firſt father; when he had ſinned, he ſought to hide himſelf from God; he gets among the trees of the garden, and there he ſhrouds himſelf; but yet not thinking himſelf ſecure, he covers himſelf with fig-leaves, and now he lieth quiet; now God ſhall not find me, thinks he, nor know what I have done; but lo, by and by, he hears the voice of the Lord God walking in the garden; and now Adam, what do you mean to do? Why as yet, he ſculketh, and hides his head, and ſeeks yet to lie undiſcovered, but behold, the voice cries out, *Adam!* And now he begins to tremble. *Adam were art thou?* Says God, and now Adam is made to anſwer: But the voice of the Lord God doth not leave him here: No, it now begins to ſearch, and to enquire after his doings, and to unravel what he had wrapt together and covered, until it had made him bare and naked in his own ſight before the face of God; Gen. 3. 7, to 12.

Thus therefore, doth the word, when managed by the arm of God. It findeth out, it ſingleth out the ſinner, the ſinner finds it ſo; it finds out the ſins of the ſinner, it unravels his whole life, it ſtrips him, and lays him naked in his own ſight before the face of God; neither can the ſinner nor his wickedneſs, be longer hid and covered; and now begins the ſinner to ſee what he never ſaw before.

2. Another inſtance for this, is David, the man of our text; he ſins, he ſins groſsly, he ſins and hides it; yea, and ſeeks to hide it from the face of God and man. Well Nathan is ſent to preach a preaching to him, and that in common, and that in ſpecial; in common by a parable; in ſpecial, by a particular application of it to him: While Nathan only preached in common or in general, David was fiſh-whole, and ſtood as right in his own eyes as if he had been as innocent and as harmleſs as any man alive: But God had a love for David, and therefore commands his ſervant Nathan, to go home, not only to David's ears, but to David's conſcience.

Well, David now muſt fall; ſays Nathan, *Thou art the man*; ſays David, *I have ſinned*, (1 Sam. 12. 1, 5, 7, 13.) and then his heart was broken, and his ſpirit made contrite, as this Pſalm and our text doth ſhew.

3. A third inſtance is that of Saul; he had heard many a ſermon, and was become a great profeſſor, yea, he was more zealous than was many of his equals; but his heart was never broken, nor his ſpirit never made contrite, till he heard one preach from heaven till he heard God, in the word of God, making enquiry after his ſins: *Saul, Saul, why perſecuteſt thou me?* ſays Jeſus; and then he can ſtand no longer; for then his heart brake, then he falls to the ground, then he trembles, then he cries out, *Who art thou, Lord?* And, *Lord, what wilt thou have me to do?* Acts 8.

Wherefore as I ſaid, *Then the word works effectually to this purpoſe, when it findeth out the ſinner and his ſin, and alſo when*

when it ſhall convince him that it has found him out. Only I muſt join here a caution, for every operation of the word upon the conſcience, is not ſaving; nor doth all conviction end in the ſaving converſion of the ſinner: It is then only ſuch an operation of the word that is intended, namely, That ſhews the ſinner, not only the evil of his ways, but brings the heart unfeignedly over to God by Chriſt. And this brings me to the third thing.

Thirdly, I am therefore come to ſhew you, how, and what the heart is, when broken and made contrite. And this I muſt do, by opening unto you the two chief expreſſions in the text.

1. What is meant by this word broken.
2. What is meant by this word contrite.

Firſt, For this word broken, Tindal renders it a troubled heart: but I think there is more in it: I take it therefore to be a heart diſabled, as to former actions; even as a man whoſe bones are broken, is diſabled, as to his way of running, leaping, wreſtling, or ought elſe, which vainly he was wont to do; wherefore that which was called a broken heart in the text; he calls his broken bones, in verſe the eighth: *Cauſe me*, ſaith he, *to hear joy and gladneſs, that the bones which thou haſt broken may rejoice.* And why is the breaking of the heart compared to the breaking of the bones? But becauſe, as when the bones are broken, the outward man is diſabled as to what it was wont to do; ſo when the ſpirit is broken, the inward man is diſabled as to what vanity and folly it before delighted in: Hence feebleneſs is joined with this brokenneſs of heart: I am feeble, ſaith he, and ſore broken: I have loſt my ſtrength and former vigour, as to vain and ſinful courſes, *Pſal.* 38. 8.

This then it is to have the heart broken; namely, to have it lamed, diſabled, and taken off, by ſenſe of God's wrath due to ſin, from that courſe of life it formerly was converſant in; and to ſhew that this work is no fancy, nor done, but with great trouble to the ſoul, it is compared to the putting the bones out of joint, the breaking of the bones, the burning of the bones with fire; or as the taking the natural moiſture from the bones: The vexing of the bones, &c. Pſal. 22. 14. Jer. 20. 9. Lam. 1. 13. Pſal. 6. 2. Prov. 17. 22.

All which are expreſſions adorned with ſuch ſimilitudes, as do undeniably declare, that to ſenſe and feeling, a broken heart is a grievous thing.

Secondly, What is meant by the word contrite. A contrite ſpirit is a penitent one; one ſorely grieved, and deeply ſorrowful for the ſins it has committed againſt God, and to the damage of the ſoul; and ſo it is to be taken in all thoſe places where a contrite ſpirit is made mention of. As in *Pſal.* 34. 18. *Iſa.* 57. 15. *chap.* 66. 2.

As a man that has by his folly procured a broken leg or arm, is heartily ſorry, that ever he was ſo fooliſh, as to be engaged in ſuch fooliſh ways of idleneſs and vanity: So he whoſe heart is broken with a ſenſe of God's wrath due to his ſin, hath deep ſorrow in his ſoul, and greatly repents, that ever he ſhould be ſuch a fool, as by rebellious doings, to bring himſelf and his ſoul to ſo much ſharp affliction. Hence, while others are ſporting themſelves in vanity, ſuch a one doth call his ſin his greateſt folly: *My wounds ſtink, and are corrupt*, ſaith David, *becauſe of my fooliſhneſs.* And again, *O God, thou knoweſt my fooliſhneſs, and my ſins are not hid from thee*, Pſal. 38. 5. Pſal. 69. 5.

Men, whatever they ſay with their lips, cannot conclude, if yet their hearts want breaking, That ſin is a fooliſh thing. Hence it ſays, *The fooliſhneſs of fools, is their folly*, Prov. 14. 24.

That is, the fooliſhneſs of ſome men is, that they take pleaſure in their ſins; for their ſins are their fooliſhneſs, and the folly of their ſoul lies in their countenancing of this fooliſhneſs. But the man whoſe heart is broken, he is none of theſe, he cannot be one of theſe, no more than he that has his bones broken can rejoice that he is deſired to play a match at football. Hence to hear others talk fooliſhly, is to the grief of thoſe whom God has wounded: Or, as it is in another place, *Their words are like the piercings of a ſword*, Pſal. 69. 26. Prov. 12. 18.

This therefore, I take to be the meaning of theſe two words, A broken and a contrite ſpirit.

Fourthly, and laſtly, As to this, I now come more particularly, to give you ſome ſigns of a broken heart, of a broken and a contrite ſpirit.

Firſt, A broken hearted man, ſuch as is intended in the text, is a ſenſible man: he is brought to the exerciſe of all the ſenſes of his ſoul. All others are dead, ſenſleſs, and without true feeling of what the broken hearted man is ſenſible of.

1. He ſees himſelf to be what others are ignorant of; that is, he ſees himſelf to be, not only a ſinful man, but a man by nature, in the gall and bond of ſin. In the gall of ſin; it is Peter's expreſſion to Simon, and it is a ſaying common to all men. For every man in a ſtate of nature, is in the gall of ſin. He was ſhapen in it, conceived in it; it has alſo poſſeſſion of, and by that poſſeſſion, infected the whole of his ſoul and body, *Pſal.* 51. 5. *Acts* 8. 23.

This he ſees, this he underſtands; every profeſſor ſees not this, becauſe the bleſſing of a broken heart, is not beſtowed on every one. David ſays, *There is no ſoundneſs in my fleſh.* And Solomon ſuggeſts, that *a plague or running ſore is in the very heart:*

heart: but every one perceives not this, *Pſal.* 38. 3. 1 *Kings* 8. 38:

He ſaith again, That his *wounds ſtank, and were corrupted; that his ſore ran, and ceaſed not*, Pſal. 38. 5. Pſal. 77. 2.

But theſe things, the brutiſh man, the man whoſe heart was never broken, has no underſtanding of. But the broken hearted, the man that has a broken ſpirit, he ſees, as the prophet has it; he ſees his ſickneſs, he ſees his wound; *when Ephraim ſaw his ſickneſs, and Judah ſaw his wound*, Hoſ. 5. 13. He ſees it to his grief, he ſees it to his ſorrow.

2. He feels what others have no ſenſe of. He feels the arrows of the Almighty, and that they ſtick faſt in him. He feels how ſore and ſick, by the ſmiting of God's hammer upon his heart to break it, his poor ſoul is made. He feels a burden intollerably lying upon his ſpirit. *Mine iniquities*, ſaith he, *are gone over my head as an heavy burden, they are too heavy for me.* He feels alſo the heavy hand of God upon his ſoul, a thing unknown to carnal men, *Pſal.* 38. 2. *Hoſ.* 6. 13. *Pſal.* 38. 4.

He feels pain being wounded, even ſuch pains as others cannot underſtand, becauſe they are not broken. *My heart*, ſays David, *is ſore pained within me.* Why ſo, Why, *The terrors of death are fallen upon me.* The terrors of death cauſes pain; yea, pain of the higheſt nature. Hence that which is here called pains, is in another place called pangs, *Pſal.* 55. 4. *Iſa.* 21. 3.

You know, broken bones occaſion pain, ſtrong pain; yea, pain that will make a man or woman groan, *with the groaning of a deadly wounded man*, Ezek. 30. 24.

Soul pain is the ſoreſt pain, in compariſon to which, the pain of the body is a very tolerable thing, *Prov.* 18. 14.

Now, here is ſoul pain, here is heart pain, here we are diſcourſing of a wounded, of a broken ſpirit. Wherefore this pain is to be felt to the ſinking of the whole man; neither can any ſupport this but God. Here is death in this pain, death for ever, without God's ſpecial mercy: and this the broken hearted man doth feel. *The ſorrows of death*, ſaid David, *compaſſed me about, and the pains of hell got hold upon me, and I found trouble and ſorrow*, Pſal. 116.

Aye, I'll warrant thee, poor man, thou foundeſt trouble and ſorrow indeed. For the pains of hell, and ſorrows of death, are pains and ſorrow the moſt intollerable. But this the man is acquainted with, that has his heart broken.

3. As he ſees and feels, ſo he hears that which augments his woe and ſorrow. You know, if a man has his bones broken, he does not only ſee and feel, but ofttimes alſo, hear what increaſes his grief; as that his wounds are uncurable, that his bone is not rightly ſett, that there is danger of a gangreen, that he may be loſt for want of looking to. Theſe are the voices, the ſayings, that haunt the houſe of one that has his bones broken. And a broken hearted man knows what I mean by this: he hears that which makes his lips quiver, and at the noiſe of which, he ſeems to feel rottenneſs enter into his bones: He trembleth in himſelf, and wiſhes that he may hear joy and gladneſs, that the bones, the heart, and ſpirit which God has broken may rejoice, *Hab.* 3. 16. *Pſal.* 51. 8.

He thinks he hears God ſay, the devil ſay, his conſcience ſay, and all good men to whiſper among themſelves, ſaying, There is no help for him from God. Job heard this, David heard this, Haman heard this; and this is a common ſound in the ears of the broken hearted.

4. The broken hearted ſmell what others cannot ſcent: Alas! Sin never ſmelled ſo to any man alive, as it ſmells to the broken hearted. You know, wounds will ſtink; but no ſtink like that of ſin, to the broken hearted man: His own ſins ſtink, and ſo doth the ſins of all the world to him. Sin is like carrion, it is of a ſtinking nature; yea, it has the worſt of ſmells; however, ſome men like it, *Pſal.* 38. 5.

But none are offended with the ſcent thereof, but God, and the broken hearted ſinner: My wounds ſtink, and are corrupt, ſaith he, both in God's noſtrils, and mine own.

But, alas! who ſmells the ſtink of ſin? None of the carnal world; they, like carrion crows, ſeek it, love it, and eat it as the child eats bread. *They eat up the ſins of my people*, ſaith God, *and ſet their heart on their iniquity*, Hoſ. 4. 8.

This I ſay, they do, becauſe they do not ſmell the nauſeous ſcent of ſin: You know, that what is nauſeous to the ſmell, cannot be palatable to the taſte. The broken hearted man doth find, that ſin is nauſeous, and therefore cries out, it ſtinketh. They alſo think at times, the ſmell of fire, of fire and brimſtone, is upon them, they are ſo ſenſible of the wages due to ſin.

5. The broken hearted is alſo a taſting man. Wounds, if ſore, and full of pains, of great pains, do ſometimes alter the taſte of a man. They make him think, his meat, his drink, yea, that cordials have a bitter taſte in them. How many times doth the poor people of God, that are the only men that know what a broken heart doth mean, cry out, That gravel, wormwood, gall, and vinegar, was made their meat, *Lam.* 3. 15, 6, 19.

This gravel, gall, and wormwood, is the true temporal taſte of ſin; and God to make them loath it for ever, doth feed them with it, till their hearts doth ache, and break therewith. Wickedneſs is pleaſant of taſte to the world. Hence it is ſaid, *They feed on aſhes, they feed on wind*, Iſa. 44. 20. Hoſ. 12. 1. Luſts, or any thing that is vile and refuſe, the carnal world think reliſhes well; as is ſet out moſt notably in the parable of the prodigal ſon, *He would fain have filled his belly*, ſaith our Lord, *with the huſks that ſwine did eat*. But the broken hearted man has a reliſh that's true as to theſe things; though by reaſon of the anguiſh of his ſoul, it alſo abhors all manner of dainty meat, *Job* 33. 19, 20. *Pſal.* 107. 17, 18, 19.

Thus I have ſhewed you one ſign of a broken hearted man; he is a ſenſible man, he has all the ſenſes of his ſoul awakened, he can ſee, hear, feel, taſte, ſmell, and that as none but himſelf can do. I come now to another ſign of a broken and contrite man.

Secondly, And that is, He is a very ſorrowful man. This, as the other is natural, it is natural to one that is in pain, and that has his bones broken, to be a grieved and ſorrowful man.

He is none of the jolly ones of the times, nor can he, for his bones, his heart, his heart is broken.

1. He is ſorry that he feels and finds in himſelf, a pravity of nature: I told you before, he is ſenſible of it, he ſees it, he feels it; and here I ſay, he is ſorry for it. It is this that makes him call himſelf wretched man; it is this that makes him loath and abhor himſelf; 'tis this that makes him bluſh; bluſh before God and be aſhamed, *Rom.* 7. 24. *Job* 42. 5, 6. *Ezek.* 36. 31.

He finds by nature, no form nor comlineſs in himſelf; but the more he looks in the glaſs of the word, the more unhandſome, the more deformed he perceiveth ſin has made him. Every body ſees not this, therefore every body is not ſorry for it: but the broken in heart ſees that he is by ſin corrupted, marred, full of lewdneſs and naughtineſs; he ſees that in him; that is, in his fleſh dwells no good thing; and this makes him ſorry, yea, it makes him ſorry at heart. A man that has his bones broken, finds he is ſpoiled, marred, diſabled from doing as he would and ſhould, at which he is grieved and made ſorry.

Many are ſorry for actual tranſgreſſions, becauſe they do oft bring them to ſhame before men; but, few are ſorry for the defects that ſin has made in nature, becauſe they ſee not thoſe defects themſelves. A man cannot be ſorry for the ſinful defects of nature, till he ſees they have rendered him contemptible to God; nor is it any thing but a ſight of God, that can make him truly ſee what he is, and ſo be heartily ſorry for being ſo. Now *mine eyes ſee thee*, ſaid Job, *now I abhor myſelf*. *Woe is me, I am undone*, ſaid the prophet, *for mine eyes have ſeen the Lord the King*. And 'twas this that made Daniel ſay, *His comlineſs in him was turned into corruption*: For he had now the viſion of the holy One, Job 42. 6. Iſa. 6. 1, 2, 3, 4, 5. Dan. 10. 8.

Viſions of God, break the heart, becauſe by the ſight the ſoul then has of his perfections, it ſees its own infinite and unſpeakable diſproportion, becauſe of the vileneſs of its nature.

Suppoſe a company of ugly, uncomely, deformed perſons, dwelt together in one houſe; and ſuppoſe, that they never yet ſaw any man or woman more than themſelves, that were arrayed with the ſplendors and perfections of nature: Theſe would not be capable of comparing themſelves with any but themſelves, and conſequently, would not be affected, and made ſorry, for their uncomely, natural defections. But now bring them out of their cells and holes of darkneſs, where they have been ſhut up by themſelves, and let them take a view of the ſplendor and perfections of beauty that are in others; and then, if at all, they will be ſorry and dejected, at the view of their own defects.

This is the caſe; men by ſin are marred, ſpoiled, corrupted, depraved, but they dwell by themſelves in the dark; they ſee neither God, nor angels, nor ſaints, in their excellent nature and beauty; and therefore they are apt to count their own uncomely parts, their ornaments, and their glory. But now, let ſuch, as I ſaid, ſee God, ſee ſaints, or the ornaments of the Holy Ghoſt, and themſelves as they are without them; and then they cannot, but muſt be affected with, and ſorry for their own deformity. When the Lord Chriſt put forth but a little of his excellency before his ſervant Peter's face, it raiſed up the depravity of Peter's nature before him, to his great confuſion and ſhame; and made him cry out to him in the midſt of all his fellows, *Depart from me, for I am a ſinful man, O Lord!* Luke 5. 4, 5, 6, 7, 8.

This therefore, is the cauſe of a broken heart; even a ſight of divine excellencies, and a ſenſe that I am a poor, depraved, ſpoiled, defiled wretch: and this ſight having broken the heart, begets ſorrow in the broken hearted.

2. The broken hearted is a ſorrowful man, for that he finds his depravity of nature ſtrong in him, to the putting forth it ſelf to oppoſe, and overthrow what his changed mind doth prompt him to. *When I would do good*, ſaid Paul, *evil is preſent with me*, Rom. 7. 21. Evil is preſent to oppoſe, to reſiſt, and make head againſt the deſires of my ſoul. The man that has his bones broken, may have yet a mind to be induſtriouſly occupied, in a lawful and honeſt calling, but he finds by experience, that an infirmity attends his preſent condition, that ſtrongly reſiſts his good endeavours: and at this he ſhakes his head, makes complaints, and with ſorrow of heart he ſighs and ſays, *I cannot do the*

thing that I would, Rom. 7. 15. Gal. 5. 17.

I am weak, I am feeble, I am not only depraved, but by that depravity, deprived of ability to put good motions, good intentions and deſires into execution, to compleatneſs: O, ſays he, I am ready to halt, my ſorrow is continually before me.

You muſt know, the broken-hearted loves God, loves his ſoul, loves good, and hates evil. Now, for ſuch an one to find in himſelf an oppoſition, and continual contradiction to this holy paſſion, it muſt needs cauſe ſorrow; Godly ſorrow, as the apoſtle Paul calls it. For ſuch are made ſorry after a godly ſort. To be ſorry, for that thy nature is with ſin depraved, and that through this depravity, thou art deprived of ability to do what the word, and thy holy mind doth prompt thee to, is to be ſorry after a godly ſort. For this ſorrow worketh that in thee, of which thou will never have cauſe to repent; no, not to eternity, 2 Cor. 7. 9, 10, 11.

3. The broken-hearted man is ſorry for thoſe breaches, that by reaſon of the depravity of his nature, is made in his life and converſation. And this was the caſe of the man in our text. The vileneſs of his nature had broken out to the defiling of his life, and to the making of him at this time, baſe in converſation. This, this was it, that almoſt broke his heart.

He ſaw in this he had diſhonoured God, and that cut him. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight*, Pſal. 51. 4. He ſaw in this, he had cauſed the enemies of God to open their mouths and blaſpheme; and this cut him to the heart. This made him cry, *I have ſinned againſt thee, Lord:* This made him ſay, *I will declare mine iniquity, I will be ſorry for my ſin*, Pſal. 38. 18.

When a man is deſigned to do a matter, when his heart is ſet upon it, (and the broken-hearted doth deſign to glorify God) an obſtruction to that deſign, the ſpoiling of this work makes him ſorrowful. Hannah coveted children, but could not have them, and this made her *a woman of a ſorrowful ſpirit*, 1 Sam. 1. 15.

A broken-hearted man would be well inwardly, and do that which is well outwardly; but he feels, he finds, he ſees, he is prevented, prevented at leaſt in part. This makes him ſorrowful, in this he groans, groans earneſtly, being burdened with his imperfection, 2 *Cor.* 5. 1, 2, 3.

You know, one with broken bones has imperfections many, and is more ſenſible of them too, (as was ſaid afore, than any other man;) and this makes him ſorrowful; yea, and makes him conclude, *That he ſhall go ſoftly all his days, in the bitterneſs of his ſoul*, Iſa. 57. 15.

Thirdly, The man with a broken heart, is a very humble man; or true humility, is a ſign of a broken heart. Hence, brokenneſs of heart, contrition of ſpirit, and humbleneſs of mind, are put together. *To revive the heart of the humble, and to revive the ſpirit of the contrite ones*, Iſa. 57. 15.

To follow our ſimilitude: Suppoſe a man while in bodily health, ſtout and ſtrong, and one that fears and cares for no man; yet let this man have but a leg or an arm broken, and his courage is quelled; he is now ſo far off from hectoring of it with a man, that he is afraid of every little child that doth but offer to touch him: Now he will court the moſt feeble that has ought to do with him, to uſe him and handle him gently: Now he is become a child in courage, a child in fear, and humbleth himſelf as a little child.

Why, thus it is with that man that is of a broken and contrite ſpirit. Time was indeed, he could hector, even hector it with God himſelf, ſaying, *What's the Almighty, that we ſhould ſerve him? Or what profit ſhall I have, if I keep his commandments?* Job 21. 15. Mal. 3. 13, 14.

Aye! But now his heart is broken, God has wreſtled with him, and given him a fall, to the breaking of his bones, his heart; and now he crouches, now he cringes, now he begs of God, that he will not only do him good, but do it with tender hands. *Have mercy upon me, O God*, ſaid David, yea, *according to the multitude of thy tender mercies, blot out my tranſgreſſion*, Pſal. 51. 1.

He ſtands as he ſees, not only in need of mercy, but of the tendereſt mercies; God has ſeveral ſorts of mercies; ſome rough, ſome more tender. God can ſave a man, and yet have him a dreadful way to heaven. This the broken-hearted ſees, and this the broken-hearted dreads, and therefore pleads for the tendereſt ſort of mercies; and here we read of his gentle dealing, and that he is very pitiful, and that he deals tenderly with his. But the reaſon of ſuch expreſſions no man knows, but he that is broken-hearted, he has his ſores, his running ſores, his ſtinking ſores: Wherefore he is pained, and therefore covets to be handled tenderly. Thus God has broken the pride of his ſpirit, and humbled the loftineſs of man. And his humility yet appears,

1. In his thankfulneſs for natural life: He reckoneth at night, when he goes to bed, that like as a lion, ſo God will tear him to pieces before the morning light, *Iſa.* 38. 13.

There is no judgment that has fallen upon others, but he counts of right he ſhould be ſwallowed up by it. *My fleſh trembleth for fear of thee, and I am afraid of thy judgments*, Pſal. 119. 120.

But perceiving a day added to his life, and that he in the morning, is ſtill on this ſide hell; he cannot chooſe but take notice of it, and acknowledge it as a ſpecial favour; ſaying, *God be thanked, for holding my ſoul in life till now, and for keeping my life back from the deſtroyer.* Compare *Job* 33. 22. and *Pſal.* 56. 13. *Pſal.* 86. 13.

Man before his heart is broken, counts time his own, and therefore he ſpends it laviſhingly, upon every idle thing. His ſoul is far from fear, becauſe the rod of God is not upon him; but when he ſees himſelf under the wounding hand of God, or when God like a lion, is breaking all his bones, then he humbleth himſelf before him, and falleth at his foot. Now he has learned to count every moment a mercy, and every ſmall morſel a mercy.

2. Now alſo, the leaſt hopes of mercy for his ſoul, O, how precious is it! He that was wont to make orts of the goſpel, and that valued promiſes but as a ſtubble, and the words of God but as rotten wood: Now, with what an eye doth he look on the promiſe? Yea, he counted a peradventure of mercy, more rich, more worth than the whole world. Now, as we ſay, he is glad to leap at a cruſt; now, to be a dog in God's houſe, is counted better by him, than to *dwell in the tents of the Wicked,* Matt. 15. 16, 27. Luke 15. 17, 18, 19.

3. Now he that was wont to look ſcornfully upon the people of God; yea, that uſed to ſcorn to ſhew them a gentle caſt of his countenance; now he admires and bows before them, and is ready to lick the duſt of their feet; and would count it his greateſt, the higheſt honour, to be as one of the leaſt of them. *Make me as one of thy hired ſervants,* ſays he, Luke 15. 19.

4. Now he is in his own eyes the greateſt fool in nature, for that he ſees he has been ſo miſtaken in his ways, and has not yet but little, if any true knowledge of God. *Every one now,* ſays he, *has more knowledge of God than I, every one ſerves him, better than I,* Pſal. 73. 21, 22. Prov. 30. 2, 3.

5. Now may he be but one, though the leaſt in the kingdom of heaven! Now may he be but one, though the leaſt in the church on earth! Now may he be but beloved, though the leaſt beloved of ſaints! How high an account doth he ſet thereon?

6. Now when he talketh with God or men, how doth he debaſe himſelf before them! If with God, how does he accuſe himſelf, and load himſelf with the acknowledgments of his own villanies, which he committed in the days wherein he was the enemy of God? *Lord,* ſaid Paul, that contrite one, *I impriſoned, and did beat in every ſynagogue them that believe on thee: And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him,* Acts 22. 19, 20. *Yea, I puniſhed thy ſaints oft in every ſynagogue, and compelled them to blaſpheme: And being exceeding mad againſt them, I perſecuted them even unto ſtrange cities,* Acts 26. 9, 10, 11.

Alſo when he comes to ſpeak to ſaints, how doth he make himſelf vile before them? *I am,* ſaith he, *the leaſt of the apoſtles, I am not meet to be called an apoſtle; I am leſs than the leaſt of all ſaints: I was a blaſphemer, I was a perſecuter, and injurious,* &c. 1 Cor. 15. 9. Epheſ. 3. 8. 1 Tim. 1. 13.

What humility, what ſelf-abaſing thoughts, doth a broken heart produce? When David danced before the ark of God alſo how did he diſcover his nakedneſs to the diſliking of his wife? And when ſhe taunted him for his doings, ſays he, *It was before the Lord,* &c. *And I will be yet more vile than thus, and will be baſe in mine own ſight,* 2 Sam. 6. 20, 21, 22.

Oh the man that is, or that has been kindly broken in his ſpirit, and that is of a contrite heart, is a lowly, a humble man.

Fourthly, The broken-hearted man, is a man that ſees himſelf in ſpirituals to be poor: Therefore as humble and contrite, ſo poor and contrite are put together in the word: *But to this man will I look, even to him that is poor and of a contrite ſpirit,* Iſa. 66. 1, 2.

And here we ſtill purſue our metaphor. A wounded man, a man with broken bones, concludes his condition to be but poor, very poor: Aſk him how he does, and he anſwers, Truly neighbour, in a very poor condition. Alſo you have the ſpiritual property of ſuch as have, or have had their hearts broken, and that have been of contrite ſpirits, much made mention of in the word. And they go by two names to diſtinguiſh them from others: They are called thy poor; that is, God's poor; they are alſo called, *The poor in ſpirit,* Pſal. 72. 2. Pſal. 74. 9. Matt. 5. 3.

Now, the man that is poor in his own eyes, (for of him we now diſcourſe, and the broken-hearted is ſuch an one,) is ſenſible of his wants. He knows he cannot help himſelf, and therefore is forced to be content to live by the charity of others. Thus it is in nature, thus it is in grace.

Firſt, The broken-hearted now knows he wants, and he knew it not till now. As he that has a broken bone, knew no want of a bone-ſetter, till he knew his bone was broken: His broken bone makes him know it, his pain and anguiſh makes him know it: And thus it is in ſpirituals. Now he ſees, to be poor indeed, is to want the ſenſe of the favour of God; for his great pain, is ſenſe of wrath, as hath been ſhewn before. *And the voice of joy would heal his broken bones,* Pſal. 51. 8.

Two things he thinks would make him rich.

1. A right and title to Jeſus Chriſt, and all his benefits.

2. And ſaving faith therein. They that are ſpiritually rich, are rich in him, and *in the faith of him*, 2 Cor. 8. 9. James 2. 5.

The firſt of theſe, giveth us a right to the kingdom of heaven; and the ſecond, yields the ſoul the comfort of it; and the broken hearted man wants the ſenſe and knowledge of his intereſt in theſe. That he knows he wants them, is plain; but that he knows he has them, is what as yet he wants the attainment of. Hence he ſays, *The poor and needy ſeek water, and there is none, and their tongue fails for thirſt:* There is none in their view, none in their view for them, *Iſa.* 41. 17.

Hence David when he had his broken heart, felt he wanted waſhing, he wanted purging, he wanted to be made white: He knew that ſpiritual riches lay there, but he did not ſo well perceive, that God had waſhed and purged him: Yea, he rather was afraid that all was going, that he was in danger of being caſt out of God's preſence, and that the ſpirit of grace would be utterly taken from him. See *Pſalm* 51.

That's the firſt thing: The broken hearted is poor, becauſe he knows his wants.

Secondly, The broken hearted is poor, becauſe he knows he cannot help himſelf to what he knows he wants. The man that has a broken arm, as he knows it, ſo he knows of himſelf he cannot ſet it. This therefore is a ſecond thing, that declares a man is poor, otherwiſe he is not ſo: For, ſuppoſe a man wants never ſo much, yet if he can but help himſelf, if he can furniſh himſelf, if he can ſupport his own wants out of what he has, he cannot be a poor man: Yea, the more he wants, the greater is his riches, if he can ſupply his own wants out of his own purſe.

He then is the poor man, that knows his ſpiritual want, and alſo knows he cannot ſupply, or help himſelf.

But this the broken hearted knows, therefore he in his own eyes, is the only poor man. True, he may have ſomething of his own, but that will not ſupply his want, and therefore he is a poor man ſtill. I have ſacrifices, ſays David, but thou doſt not deſire them, therefore my poverty remains, *Pſal.* 51. 16.

Lead is not gold, lead is not current money with the merchant: There is none has ſpiritual gold to ſell but Chriſt, *Rev.* 3. 18.

What can a man do to procure Chriſt, or procure faith or love? Yea, had he never ſo much of his own carnal excellencies, no not one penny of it will go for pay, in that market where grace is to be had. *If a man will give all the ſubſtance of his houſe for love, it would be utterly contemned*, Song 8. 7.

This the broken hearted man perceives, and therefore he ſees himſelf to be ſpiritually poor: True, he has a broken heart, and that is of great eſteem with God, but that is not of nature's goodneſs; that is a gift, a work of God, that is the ſacrifices of God: Beſides, a man cannot remain content, and at reſt with that; for that in the nature of it, does but ſhew him he is poor, and that his wants are ſuch as himſelf cannot ſupply. Beſides, there is but little eaſe in a broken heart.

Thirdly, The broken hearted man is poor, and ſees it: Becauſe he finds he is now diſabled to live any way elſe, but by begging.

This David betook himſelf too, though he was a king; for he knew as to his ſoul's health, he could live no way elſe: *This poor man cried*, ſaith he, *and the Lord heard him, and ſaved him out of all his troubles*, (Pſalm 34. 6.) And this leads me to the fifth ſign.

Fifthly, Another ſign of a broken heart, is a crying, a crying out. Pain you know will make one cry: Go to them that have upon them the anguiſh of broken bones, and ſee if they don't cry; anguiſh makes them cry. This, this is that which quickly follows, if once thy heart be broken, and thy ſpirit indeed made contrite.

Firſt, I ſay, anguiſh will make thee cry. *Trouble and anguiſh*, ſaith David, *have taken hold upon me*, Pſal. 119. 143. Anguiſh, you know, doth naturally provoke to crying; now, as a broken bone has anguiſh, a broken heart has anguiſh: Hence the pains of one that has a broken heart, are compared to the pangs of a woman in travail, *John* 16. 20, 21, 22.

1. Anguiſh will make one cry alone, cry to one's ſelf; and this is called a bemoaning of ones ſelf. *I have ſurely heard Ephraim bemoaning himſelf*, ſaid God, *Jer.* 31. 18.

That is, being at preſent under the breaking, chaſtiſing hand of God: *Thou haſt chaſtiſed me*, ſaith he, *and I was chaſtiſed, as a bullock unaccuſtomed to the yoke:* This is his meaning alſo, who ſaid, *I mourn in my complaint, and make a noiſe*; and why? Why? *My heart is pained within me*, Pſal. 53. 2, 3, 4.

This is a ſelf-bemoaning, a bemourning themſelves in ſecret and retired places.

You know, it is common with them who are diſtreſt with anguiſh, though all alone, to cry out to themſelves of their preſent pains, ſaying, O my leg! O my arm! O my bowels! Or as the ſon of the Shunamite, *My head, my head*, 2 Kings 4. 19. O the groans, the ſighs, the cries, that the broken hearted have, when by themſelves, or alone! O ſay they, My ſins, my ſins, my ſoul, my ſoul: How am I loaden with guilt? How am I ſurrounded with fear? O this hard, this deſperate, this unbelieving heart! O how ſin defileth my will, my mind, my conſcience! *I am afflicted and ready to die*, Pſal. 88. 15.

Could ſome of you carnal people, but get behind the chamber-door, to hear Ephraim when he is at the work of ſelf-bemoaning, it would make you ſtand amazed to hear him bewail that ſin in himſelf, in which you take delight; and to hear him bemoan his miſpending of time, while you ſpend all in purſuing your filthy luſts; and to hear him offended with his heart, becauſe it will not better comply with God's holy will, while you are afraid of his word and ways, and never think yourſelves better, than when fartheſt off from God. The unrulineſs of the paſſions, and luſts of the broken hearted, make them often get into a corner, and thus bemoan themſelves.

Secondly, As they thus cry out in a bemoaning manner of, and to themſelves; ſo they have their out-cries of, and againſt themſelves to others. As ſhe ſaid in another caſe, *Behold and ſee, if there be any ſorrow like my ſorrow*, Lam. 1. 12.

O the bitter cries and complaints that the broken hearted have, and make to one another! Still every one imagining, that his own wounds are deepeſt, and his own ſores fulleſt of anguiſh, and hardeſt to be cured. Say they, *If our Iniquities be upon us, and we pine away in them, how can we then live*, Ezek. 33. 10.

Once being at an honeſt woman's houſe, I, after ſome pauſe, aſked her, How ſhe did? She ſaid, very badly: I aſked her, if ſhe was ſick, ſhe anſwered No: What then? ſaid I, Are any of your children ill? She told me No: What, ſaid I, is your huſband amiſs, or do you go back in the world? No, no, ſaid ſhe, But I am afraid I ſhall not be ſaved. And broke out with heavy heart, ſaying, Ah goodman Bunyan! Chriſt and a pitcher; if I had Chriſt, though I went and begged my bread with a pitcher, it would be better with me, than I think it is now.

This woman had her heart broken, this woman wanted Chriſt, this woman was concerned for her ſoul: There are but few women, rich women, that count Chriſt and a pitcher, better than the world, their pride and pleaſures. This woman's cries are worthy to be recorded: It was a cry that carried in it, not only a ſenſe of the want, but alſo of the worth of Chriſt. This cry, Chriſt and a pitcher, made a melodious noiſe in the ears of the very angels.

But I ſay, few women cry out thus; few women are ſo in love with their own eternal ſalvation, as to be willing to part with all their luſts and vanities, for Jeſus Chriſt, and a pitcher. Good Jacob alſo was thus: *If the Lord*, ſaid he, *will give me bread to eat, and raiment to put on, then he ſhall be my God*: Yea, he vowed it ſhould be ſo. *And Jacob vowed a vow, ſaying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on; ſo that I come again to my father's houſe in peace: then ſhall the Lord be my God*, Gen. 28. 20.

3. As they bemoan themſelves, and make their complaints to one and another, ſo they cry to God. *O God*, ſaid Heman, *I have cried day and night to thee*: But when? Why, when his ſoul was full of trouble, and his life drew near to the grave, *Pſal.* 88. 1, 2, 3. Or as it ſays in another place, *Out of the deep, out of the belly of hell cried I*: By ſuch words expreſſing what painful condition they were in, when they cried, *Pſal.* 130. 1. *Jonah* 2. 2.

See how God himſelf words it, *My pleaſant portion*, ſays he, *is become a deſolate wilderneſs, and being deſolate, it mourneth unto me*, Jer. 12. 11.

And this alſo is natural to thoſe whoſe hearts are broken. Whether goes the child, when it catcheth harm, but to its father, to its mother? Where doth it lay its head, but in their laps? Into whoſe boſom doth it pour out its complaint, more eſpecially, but into the boſom of the father, of a mother; becauſe there is bowels, there is pity, there is relief and ſuccour? And thus it is with them, whoſe bones, whoſe hearts are broken: It is natural to them, they muſt cry, they cannot but cry to him. *Lord heal me*, ſaid David, *for my bones are vexed; Lord heal me, for my ſoul is vexed*, Pſal. 6. 1, 2, 3.

He that cannot cry, feels no pain, ſees no want, fears no danger, or elſe is dead.

Sixthly, Another ſign of a broken heart, and of a contrite ſpirit, is, It trembleth at God's word. *To him that is poor, and of a contrite ſpirit, and trembled at my word*, Iſa. 66. 2.

The word of God, is an awful word to a broken hearted man. Solomon ſays, *The word of a king is as the roaring of a lion*; And if ſo, what is the word of God? (For by the wrath and fear, is meant the authoritative word of a king.)

We have a proverb, The burnt child dreads the fire: The whipped child fears the rod; even ſo the broken hearted fears the word of God. Hence you have a remark ſet upon them that tremble at God's word: to wit, They are they that keep among the godly; they are they that keep within compaſs; they are they that are apteſt to mourn, and to ſtand in the gap, when God is angry; and to turn away his wrath from a people.

It is a ſign the word of God has had place, and wrought powerfully, when the heart trembleth at it, is afraid, and ſtand in awe of it. When Joſeph's miſtreſs tempted him to lie with her, he was afraid of the word of God; *How ſhall I do this great wickedneſs*, ſaid he, *and ſin againſt God?* He ſtood in awe of God's word, durſt not do it, becauſe he kept in remembrance, what a dreadful thing it was to rebel againſt God's word. When old Eli heard that the ark was taken, his very heart trembled within him; for he read by that ſad loſs, that God was angry with Iſrael, and he knew the anger of God, was a great and terrible think. When Samuel went to Bethlehem, the elders of the town trembled; for they feared that he came to them with ſome ſad meſſage from God, and they had had experience of the dread of ſuch things before, *Gen.* 39. 7, 8, 9. 1 *Sam.* 4. 13. 16. 1, 2, 3, 4.

When Ezra would have a mourning in Iſrael for the ſins of the land, he ſent, *And there came to him, every one that trembled at the words of the God of Iſaac, becauſe of the tranſgreſſions of thoſe, that had been carried away*, Ezra 9. 4.

There are, I ſay, a ſort of people, that tremble at the words of God, and that are afraid of doing ought that is contrary to them; but they are only ſuch, with whoſe ſouls and ſpirits the word has had to do. For the reſt, they are reſolved to go on their courſe, let God ſay what he will. *As for the word of the Lord*, ſaid rebellious Iſrael to Jeremiah, *which thou haſt ſpoken to us in the name of the Lord, we will not hearken unto it: But we will do whatſoever Thing goeth out of our own mouth*, Jer. 44. 16, 17. But do you think, that theſe people did ever feel the power and majeſty of the word of God, to break their hearts? No verily; had that been ſo, they would have trembled at the words of God, they would have been afraid of the words of God. God may command ſome people what he will, they'll do what they liſt. What care they for God? What care they for his word? Neither threats nor promiſes, neither puniſhments or favours, will make them obedient to the word of God; and all becauſe they have not felt the power of it, their hearts have not been broken with it. When King Joſias did but read in God's book, what puniſhment God had threatned againſt rebellious Iſrael; though he himſelf was a holy and good man, *He humbled himſelf, he rent his cloaths, and wept before the Lord, and was afraid of the judgment threatned*, 2 Kings 22. 2 Chron. 34.

For he knew what a dreadful thing the word of God is. Some men, as I ſaid before, dare do any thing, let the word of God be never ſo much againſt it; but they that tremble at the word, dare not do ſo. No, they muſt make the word their rule for all they do; they muſt go to the Holy Bible, and there enquire what may, or may not be done; for they tremble at the word.

This then is another ſign, a true ſign that the heart has been broken, namely, *When the heart is made afraid of, and trembleth at the word*, Acts 9. 4, 5, 6. chap. 16. 29, 30, 31.

Trembling at the word, is cauſed by a belief of what is deſerved, threatned, and of what will come, if not prevented by repentance; and therefore the heart melts, and breaks before the Lord.

I come in the next place to ſpeak to this queſtion.

But what neceſſity is there that the heart muſt be broken? Cannot a man be ſaved unleſs his heart be broken?

I anſwer, avoiding ſecret things, which only belongs to God, there is a neceſſity of breaking the heart, in order to ſalvation; becauſe a man will not ſincerely comply with the means conducing thereunto, until his heart is broken. For,

Firſt, man, take him as he comes into the world, as to ſpirituals, as to evangelical things, in which mainly lies man's eternal felicity, and there he is as one dead, and ſo ſtupified, and wholly in himſelf, as unconcerned with it: Nor can any call nor admonition, that has not a heart-breaking power attending of it, bring him to a due conſideration of his preſent ſtate, and ſo unto an effectual deſire to be ſaved.

Many ways God has manifeſted this:

1. He has threatned men with temporal judgments; yea, ſent ſuch judgments upon them, once and again, over and over, but they will not do. What, ſays he, *I have given you cleanneſs of teeth in all your cities; I have with-holden the rain from you; I have ſmitten you with blaſting and mildew; I have ſent among you the peſtilence; I have overthrown ſome of you, as God overthrew Sodom and Gomorrah: Yet have ye not returned unto me, ſaith the Lord*, Amos 4. 6, to 12.

See here! Here is judgment upon judgment, ſtroke after ſtroke, puniſhment after puniſhment, but all will not do unleſs the heart is broken! Yea, another prophet ſeems to ſay, that ſuch things, inſtead of converting the ſoul, ſets it further off: If heart-breaking work attend not ſuch ſtrokes, *Why ſhould ye be ſtricken any more?* ſays he, *Ye will revolt more and more*, Iſa. 1. 5.

Man's heart is fenced, it is grown groſs, there is a ſkin, that like a coat of mail has wrapped it up, and encloſed it on every ſide. This ſkin, this coat of mail, unleſs it be cut off and taken away, the heart remains untouched, whole; and ſo as unconcerned, whatever judgments or afflictions light upon the body, *Mat.* 13. 15. *Acts* 28. 27.

This which I call the coat of mail, the fence of the heart, has two great names in ſcripture. It is called, the *Foreſkin of the heart*, and the *Armour in which the devil truſteth*, Deut 10. 16. Luke 11. 22.

Becauſe theſe ſhield and fence the heart from all goſpel doctrine, and from all legal puniſhments; nothing can come at, till theſe are removed. Therefore in order unto converſion, the heart is ſaid to be circumciſed; that is, this foreſkin is taken away, and this coat of mail is ſpoiled. *I will circumciſe thy heart*, ſaith he, *to love the Lord thy God with all thy heart*, (and then the devil's goods are ſpoiled) *that thou mayeſt live*, Deut. 30. 6. Luke 11. 22.

And now the heart lies open, now the word will prick, cut and pierce it; and it being cut, pricked and pierced, it bleeds, it faints, it falls and dies at the foot of God, unleſs it is ſupported by the grace and love of God in Jeſus Chriſt.

Converſion you know, begins at the heart; but if the heart be ſo ſecured by ſin and ſatan, as I have ſaid, all judgments are, while that is ſo, in vain. Hence Moſes, after he had made a long relation of mercy and judgment unto the children of Iſrael, ſuggeſts, that yet the great thing was wanting to them; and that thing was, *An heart to perceive, and eyes to ſee, and ears to hear unto that day*, Deut. 29. 2, 3.

Their hearts were as yet not touched to the quick, were not awakened, and wounded by the holy word of God, and made to tremble at its truth and terror.

But I ſay, before the heart be touched, pricked, made ſmart, *&c.* how can it be thought, be the danger never ſo great, that it ſhoul repent, cry, bow, and break at the foot of God, and ſupplicate there for mercy? And yet thus it muſt do; for thus God has ordained, and thus God has appointed it; nor can men be ſaved without it.

But I ſay, Can a man ſpiritually dead, a ſtupid man, whoſe heart is paſt feeling, do this, before he has his dead and ſtupid heart awakened, to ſee and feel its ſtate and miſery without it? But,

Secondly, Man, take him as he come into the world (and how wiſe ſoever he is in worldly and temporal things) He is yet a fool, as to that which is ſpiritual and heavenly. Hence, he ſays, The natural man receiveth not the things that are of the ſpirit of God; for they are fooliſhneſs to him, (becauſe he is indeed a fool to them,) *neither*, ſays the text, *can he know them*, *for they are ſpiritually diſcerned*, 1 Cor. 2. 14.

But, how now? muſt this fool be made wiſe? Why wiſdom muſt be put into his heart, *Job* 38. 36.

Now none can put it there but God, and how doth he put it there, but by making room there for it, by taking away the thing which hinders, which is that folly and madneſs which naturally dwelleth there? But how does he take that away but by a ſevere chaſtiſing of his ſoul for it, until he has made him weary of it? The whip and ſtripes are provided for the natural fool, and ſo it is for him that is ſpiritually ſo, *Prov.* 19. 29.

Solomon intimates, that it is a hard thing to make a fool become wiſe. *Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtle, yet will not his fooliſhneſs depart from him*, Prov. 27. 22.

By this it appears, that it is a hard thing to make a fool a wiſe man. To bray one in a mortar is a dreadful thing, to bray one there with a peſtle; and yet it ſeems a whip, a mortar and a peſtle is the way. And if this is the way to make one wiſe in this world; and if all this will hardly do, how muſt the fool that is ſo in ſpirituals, be whiped and beaten, and ſtriped before he is made wiſe therein? Yea, his heart muſt be put into God's mortar, and muſt be beaten; yea, brayed there with the peſtle of the law, before it loves to hearken unto heavenly things. It is a great word in Jeremiah, *Through deceit, that is, folly, they refuſe to know me, ſaith the Lord.* And what follows? Why, *Therefore thus ſaith the Lord, behold I will melt, them, and try them*, (that is, with fire) *for how ſhall I do for the daughter of my people?* Jer. 9. 6, 7.

I will melt them; I will put them into my furnace, and there will I try them; and there I will make them know me, ſaith the Lord. When David was under ſpiritual chaſtiſement for his ſin, and had his heart under the breaking hand of God: then he ſaid, *God ſhould make him know wiſdom*, Pſal. 51. 6.

Now he was in the mortar, now he was in the furnace, now he was bruiſed and melted; yea, now his bones, his heart was breaking; and now his folly was departing. Now, ſays he, Thou ſhalt make me to know wiſdom. If I know any thing of the way of God with us fools, there is nothing elſe will make us wiſe men; yea, a thouſand breakings will not make us ſo wiſe as we ſhould be.

We ſay, wiſdom is not good till it is bought; and he that buys it, according to the intention of that proverb, uſually ſmarts for it. The fool is wiſe in his own conceit: wherefore, there is a double difficulty attends him, before he can be wiſe indeed: Not only his folly, but his wiſdom muſt be removed from him; and how ſhall that be, but by a ripping up of his heart, by ſome ſore conviction, that may ſhew him plainly, that his wiſdom is his folly, and that which will undo him. A fool loves his folly; that is, as treaſure; ſo much is he in love with it. Now then it muſt be a great thing that muſt make a fool forſake his folly. The fooliſh will not weigh, nor conſider, not compare wiſdom with their folly. *Folly is joy to him that is deſtitute of wiſdom: As a dog returneth to his vomit, ſo a fool returneth to his folly* So loth are they when driven from it, to let it go, to let it depart from them, Prov. 15. 21. Chap. 26. 11.

Wherefore, there muſt go a great deal to the making of a man a Chriſtian : for as to that, every man is a fool ; yea, the greateſt fool, the moſt unconcerned fool, the moſt ſelf-willed fool of all fools : Yea, one that will not be turned from his folly, but by the breaking of his heart, David was one of theſe fools ; Manaſſeh was one of theſe fools ; Saul, otherwiſe called Paul, was one of theſe fools ; and ſo was I, and that the biggeſt of all.

Thirdly, Man, Take him as he comes into the world, and he is not only a dead man, and a fool, but a proud man alſo. pride is one of thoſe ſins that firſt ſheweth itſelf in children ; yea, and it grows up with them, and mixeth itſelf with all they do: But it lies moſt hid, moſt deep in man as to his ſoul concerns. For the nature of ſin as ſin, is not only to be vile, but to hide its vileneſs from the ſoul. Hence many think they do well when they ſin. Jonah thought he did well to be angry with God. The Phariſees thought they did well, when they ſaid, Chriſt had a devil ; and Paul thought verily, that he ought to do many things againſt, or contrary to the name of Jeſus ; which he alſo did with great madneſs. John 4. 9. John 8. 48. Acts 26. 9. 10.

And thus ſin puffs up men with pride, and a conceit of themſelves, that they are a thouſand times better than they are. Hence they think, they are the children of God, when they are the children of the devil ; and that they are ſomething as to chriſtianity, when they neither are ſuch, nor know what it is that they muſt have to make them ſuch, John 8. 41, 42, 43, 44. *Gal.* 6. 3.

Now, whence flows this, but from pride, and a ſelf-conceit of themſelves ; and that their ſtate is good for another world, when they are yet in their ſins, and under the curſe of God: Yea, and this pride is ſo ſtrong and high, and yet ſo hid in them, that all the miniſters in the world cannot perſwade them that this is pride, not grace, in which they are ſo confident.

Hence they ſlight all reproofs, rebukes, threatenings, or admonitions that are preſt upon them, to prevail with them to take heed, that they be not herein deceived. *Hear ye*, ſaith the prophet, *and give ear ; be not proud for the Lord hath ſpoken*, Jer. 13. 15. *And if ye will not hear it, my ſoul ſhall weep in ſecret for your pride*, (ver. 17.) And what was the concluſion ? Why, All the proud men ſtood out ſtill, and maintained their reſiſtance of God and his holy prophet, Chap. 43. 2.

Nor is there any thing that will prevail with theſe, to the ſaving of their Souls, until their hearts are broken. David, after he had defiled Bathſheba, and ſlayed her huſband, yet boaſted himſelf in his juſtice and holineſs, and would by all means have the man put to death, that had but taken the poor man's lamb, 2 Sam. 12. 1, 2, 3, 4, 5, 6. When, alas poor ſoul ! himſelf was the great tranſgreſſor. But, would he believe it ? No, no, he ſtood upon the vindicating of himſelf to be a juſt doer ; nor would he be made to fall, until Nathan by authority from God, did tell him, That he was the man, whom himſelf had condemned, *Thou art the man*, ſaid he : At which word his conſcience was awakened, his heart wounded, and ſo his ſoul made to fall under the burden of his guilt, at the feet of the God of heaven for mercy, verſe 7, 8, 9, 10, 11, 12, 13.

Ah ! pride, pride ! Thou art that which holds many a man in the chains of his ſins : Thou art it, thou curſeſt ſelf-conceit, that keepeſt them from believing that their ſtate is damnable. *The wicked through the pride of his countenance will not ſeek after God*, Pſal. 10. 4. And if there is ſo much in the pride of his countenance, what is there, think you, in the pride of his heart ?

Therefore Job ſays, It is to hide pride from man, and ſo to ſave his ſoul from hell, That God chaſteneth him with pain upon his bed, until the multitude of his bones ſtick out, and until his life draws nigh to the deſtroyer, Job. 33. 17, 18, 19, 20, 21, 22.

It is an hard thing to take a man off of his pride, and make him, inſtead of truſting in, and boaſting of his goodneſs, wiſdom, honeſty, and the like ; to ſee himſelf a ſinner, a fool ; yea, a man that is cruel as to his own immortal ſoul.

Pride of heart has a power in it, and is therefore compared to an iron ſinew, and an iron chain, by which they are made ſtout ; and with which, they are held in that ſtoutneſs, to oppoſe the Lord, and drive his word from their hearts, Levit. 26. 19. Pſal. 73. 6.

This was the ſin of devils, and it is the ſin of man ; and the ſin, I ſay, from which no man can be delivered until his heart is broken ; and then his pride is ſpoiled, then he will be glad to yield.

If a man be proud of his ſtrength or manhood, a broken leg will maul him: And if a man be proud of his goodneſs a broken heart will maul him ; becauſe, as has been ſaid, a broken heart comes by the diſcovery and charge of ſin, by the power of God upon the conſcience.

Fourthly, Man, Take him as he comes into the world, and he is not only a dead man, a fool, and proud ; but alſo ſelf-willed, and head-ſtrong, 2. Pet. 2. 10.

A ſtubborn ungain creature is man, before his heart is broken. Hence they are ſo often called rebels, rebellious and diſobedient ; they will only do what they liſt.

All day long, ſays God, *have I ſtretched out my hand to a diſobedient and gain-ſaying people.*

And hence again, they are compared to a ſelf-willed or headſtrong horſe, that will, in ſpite of his rider, ruſh into the battle. *Every one*, ſays God, *turneth to his courſe, and as the horſe ruſheth into the battle*, Jer. 8. 16.

They ſay, *With our tongues we will prevail, our lips are our own*; *who is lord over us*, Pſal. 12. 4.

Hence they are ſaid to ſtop their ear, to pull away their ſhoulder, to ſhut their eyes, and harden their hearts againſt the words of God, and to *contemn the counſel of the moſt High*, Zech. 7. 10, 11, 12. Pſal. 107. 11.

They are fitly compared to the rebellious ſon, who would not be ruled by his parents; or to the prodigal, who would have all in his own hand, and remove himſelf far away from father, and father's houſe, Deut. 21. 20. Luke 15. 13.

Now for ſuch creatures, nothing will do but violence. The ſtubborn ſon, muſt be ſtoned till he dies; and the prodigal muſt be famiſhed out of all: Nothing elſe, I ſay, will do. Their ſelf-willed, ſtubborn heart, will not comply with the will of God, before it is broken, Deut. 21. 21. Luke 15. 14, 15, 16, 17.

Theſe are they that are called the ſtout-hearted; theſe are ſaid to be far from righteouſneſs, and ſo will remain until their hearts are broken; for ſo they muſt be made to know themſelves, Iſa. 9. 9, 10, 11.

Fifthly, Man, as he comes into the world, is not only a dead man, a fool, proud, and ſelf-willed; but alſo a fearleſs creature. *There is*, ſaith the text, *no fear of God before their eyes*, Rom. 3. 18.

No fear of God. There is fear of man, fear of loſing his favour, his love, his good will, his help, his friendſhip: this is ſeen every where; how does the poor fear the rich; the weak fear the ſtrong; and thoſe that are threatened, them that threaten? But come now to God, why none fears him; that is, by nature, none reverence him; they neither fear his frowns, nor ſeek his favour, nor enquire, how they may eſcape his revenging hand, that is lifted up againſt their ſins, and their ſouls, becauſe of ſin. Little things, they fear the loſing of them; but the ſoul they are not afraid to loſe. *They fear not me, ſaith the Lord*, Mal. 3. 5.

How many times are ſome men put in mind of death, by ſickneſs upon themſelves, by graves, by the death of others?

How many times are they put in mind of hell, by reading the word, by laſhes of conſcience, and by ſome that go roaring in deſpair out of this world?

How many times are they put in mind of the day of judgment? As,

1. By God's binding the fallen angels over to Judgment.
2. By the drowning of the old world, 2 Pet. 2. 4, 5. Jude 6. 7.
3. By the burning of Sodom and Gomorrah with fire from heaven, 2 Pet. 2. 6. Jude 7.
4. By appointing a day, Acts 17. 29, 30, 31.
5. By appointing a judge, Acts 10. 40, 41, 42.
6. By reſerving their crimes in records, Iſa. 30. 8. Rev. 20. 12.
7. By appointing and preparing of witneſſes, Rom. 2. 15.
8. And by promiſing, yea, threatening, yea, reſolving to call the whole world to his bar, there to be judged, for all which they have done and ſaid; and for every ſecret thing, Mat. 25. 31, 32, 33. Chap. 12. 36. Eccleſ. 11. 9. Chap. 12. 14.

And yet they fear not God: alas! they believe not theſe things: Theſe things, to carnal men, are like Lot's preaching to his ſons and daughters, that were in Sodom. When he told them, that God would deſtroy that place. He ſeemed unto them as one that mocked; and his words to them, were as idle tales, Gen. 19. 14.

Fearleſs men are not won by words: blows, wounds, and killings, are the things that muſt bring them under fear. How many ſtruggling fits, had Iſrael with God in the wilderneſs? How many times did they declare, that there they feared him not? And obſerve, they were ſeldom, if ever, brought to fear and dread his glorious name, unleſs he beſet them round with death and the grave: Nothing, nothing but a ſevere hand, will make the fearleſs fear. Hence, to ſpeak after the manner of men, God is put upon it, to go this way with ſinners, when he would ſave their ſouls; even bring them, and lay them at the mouth, and within ſight of hell and everlaſting damnation; and there alſo charge them with ſin and guilt, to the breaking of their hearts, before they will fear his name.

Sixthly, Man, as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed and fearleſs; but he is a falſe believer concerning God. Let God report of himſelf never ſo plainly, man by nature, will not believe this report of him: No, They are become vain in their imaginations, and their fooliſh heart is darkened; wherefore they turn the glory of God, which is his truth, into a lie, Rom. 1. 21, 22, 23, 24, 25.

1. God ſays, He ſees: They ſay, He ſeeth not: God ſaith, He knows: They ſay, He doth not know: God ſaith, None is like himſelf: Yet they ſay, He is altogether like

to them: God ſaith, None ſhall keep his door for nought: They ſay, It is in vain, and to no profit to ſerve him: He ſaith, He will do good: They ſay, He will neither do good nor evil, Job. 22, 13, 14. Pſal. 50. 21. Job 21. 14, 15. Mal. 3. 14. Zeph. 1. 12.

Thus they falſely believe concerning God: Yea, as to the word of his grace, and the revelation of his mercy in Chriſt. They ſtick not to ſay by their practice, (for a wicked man *ſpeaketh with his feet*, Prov. 6. 13.) that that is a ſtark lie, and not to be truſted to, 1 John 5. 10.

Now, what ſhall God do to ſave theſe men? If he hides himſelf, and conceals his glory, they periſh: If he ſends to them by his meſſengers, and forbears to come to them himſelf, they periſh: If he comes to them, and forbears to work upon them by his word, they periſh: If he worketh on them, but not effectually, they periſh: If he works effectually he muſt break their hearts, and make them, as men wounded to death, fall at his feet for mercy, or there can be no good done on them; they will not rightly believe, until he fires them out of their miſbelief; and makes them to know, by the breaking of their bones for their falſe faith, that he is, and will be what he has ſaid of himſelf, in his holy word. The heart therefore muſt be broken, before the man can come to God.

Seventhly, Man, as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed, fearleſs and a falſe believer, but a great lover of ſin. He is captivated, raviſhed, drowned in the delights of it. Hence it ſays, They love ſin, delight in lies, do take pleaſure in iniquity, and in them that do it; that they ſport themſelves in their own deceivings, and glory in their ſhame, John 3. 9, 12. Pſal. 62. 4. Rom. 1. 32. 2 Pet. 2. 13. Phil. 3. 19.

This is the temper of man by nature, for ſin is mixed with, and has the maſtery of all the powers of his ſoul. Hence, they are ſaid to be captives to it, and to be led captive into the pleaſures of it, at the will of the devil, 2 Tim. 2. 26.

And you know, it is not an eaſy thing to break love, or to take the affections off of that object, on which they are ſo deeply ſet, in which they are ſo deeply rooted, as man's heart is in his ſins. Alas! how many are there, that contemn all the allurements of heaven, and that trample upon all the threatenings of God, and that ſay, Tuſh, at all the flames of hell, whenever they are propounded, as motives to work them off their ſinful delights? So fixed are they, ſo mad are they, upon theſe beaſtly idols: Yea, he that ſhall take in hand, to ſtop their courſe in this their way, is, as he that ſhall attempt to prevent the raging waves of the ſea, from their courſe, when driven by the mighty winds.

When men are ſomewhat put to it, when reaſon and conſcience ſhall begin a little to hearken to a preacher, or a judgment, that ſhall begin to hunt for iniquity, how many tricks, evaſions, excuſes, demurs, delays, and hiding holes will they make, invent, find, to hide and preſerve their ſweet ſins, with themſelves, and their ſouls, in the delights of them, to their own eternal perdition. Hence they endeavour to ſtifle conſcience, to choak convictions, to forget God, to make themſelves atheiſts, to contradict preachers that are plain and honeſt, and to heap to themſelves ſuch of them only, as are like themſelves, *That ſpeak unto them ſmooth things, and propheſy deceits; yea, they ſay themſelves to ſuch preachers, Get ye out of the way; turn aſide out of the path; cauſe the holy one of Iſrael to ceaſe from before us*, Iſa. 30, 8, 9, 10, 11.

If they be followed ſtill, and conſcience and guilt ſhall, like blood-hounds, find them out in their ſecret places, and roar againſt them for their wicked lives; then they will flatter, cog, diſſemble and lie againſt their ſouls, promiſing to mend, to turn, to repent, and grow better ſhortly; and all to daff off convictions and moleſtations, in their wicked ways; that they may yet purſue their luſts, their pleaſures and ſinful delights in quiet, and without controul.

Yea, further, I have known ſome that have been made to roar like bears, to yell like dragons, and to howl like dogs, by reaſon of the weight of guilt, and the laſhes of hell upon their conſcience, for their evil deeds; who have, ſo ſoon as their preſent torments and fears were gone, returned again with the *Dog to his vomit; or as the ſow that was waſhed, to her wallowing in the mire*, Hoſ. 7. 14. 2 Pet. 2. 20, 21, 22.

Once again, Some have been made to taſte of the good word of God, of the joy of heaven, and of the powers of the world to come; and yet could not by any one, nay, by all of theſe, be made to break their league for ever with their luſts and ſins, Heb. 6. 1, 2, 3, 4, 5. Luke 8. 13. John 5. 33, 34, 35.

O Lord! What is man, that thou art mindful of him? Wherein is he to be accounted of? He has ſinned againſt thee, he loves his ſins more than thee. He is a lover of pleaſures, more than he is a lover of God.

But now, how ſhall this man be reclaimed from this ſin? How ſhall he be brought, wrought, and made, to be out of love with it? Doubtleſs, it can be by no other means, by what we can ſee in the word, but by the wounding, breaking, and diſabling of the heart that loves it; and by that means, making it a plague and gall unto it. Sin may be made an affliction, and as gall and wormwood to them that love it; but the making of it ſo bitter a thing to ſuch a man, will not be done, but by great and ſore means. I remember we had in our town, ſome time ſince, a little girl, that loved to eat the heads of foul tobacco-pikes, and neither rod, nor good words could reclaim her, and make her leave them: So her father takes advice of a doctor, to wean her from them; and it was this: Take, ſaith he, a great many of the fouleſt tobacco-pipe-heads you can get, and boil them in milk, and make a poſſet of that milk, and make your daughter drink the poſſet-drink up. He did ſo, and gave his girl it, and made her drink it up; the which become ſo irkſome and nauſeous to her ſtomach, and made her ſo ſick, that ſhe could never abide to meddle with tobacco-pipe-heads any more, and ſo was cured of that diſeaſe.

Thou loveſt thy ſin, and neither rod, nor good words will as yet reclaim thee; well, take heed: if thou wilt not be reclaimed, God will make thee a poſſet of them, which ſhall be ſo bitter to thy ſoul, ſo irkſome to thy taſte, ſo loathſome to thy mind, and ſo afflicting to thy heart, that it ſhall break it with ſickneſs and grief, till it be loathſome to thee: I ſay, thus he will do, if he loves thee: If not, he will ſuffer thee to take thy courſe, and will let thee go on with thy tobacco-pipe-heads.

The children of Iſrael will have fleſh, muſt have fleſh; they weep, cry, and murmur, becauſe they have not fleſh. The bread of heaven, that is but light and ſorry ſtuff in their eſteem, Numb. 1, 2, 3, 4, 5, 6.

Moſes goes and tells God, how the people deſpiſed his heavenly bread, and how they longed, luſted, and deſired to be fed with fleſh. Well, ſays God, They ſhall have fleſh, they ſhall have their fill of fleſh: I will feed them with it; they ſhall have to the full; and that, *Not for a day, or two days, or five days, neither ten days, nor twenty days: but even a whole month, until it come out at their noſtrils, and it be loathſome unto them; becauſe they have deſpiſed the Lord*, Numb. 11. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

He can tell how to make that loathſome to thee, on which thou moſt doſt ſet thine evil heart: And he will do ſo, if he loves thee; elſe, as I ſaid, he will not make thee ſick by ſmiting of thee, nor puniſh thee for, or when thou committeſt whoredom, but will let thee alone till the judgment-day, and call thee to a reckoning for all thy ſins then. But to paſs this.

Eighthly, Man as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed, fearleſs, a falſe believer, and a lover of ſin; but a wild man. He is of the wild olive tree, of that which is wild by nature, Rom. 11. 17, 24.

So in another place, man by nature is compared to the aſs, to a wild aſs: *For vain or empty man would be wiſe, though man be born as a wild aſſes colt*, Job 11. 12.

Iſaac was a figure of Chriſt, and of all converted men, Gal. 4. 28.

But Iſhmael was a figure of man by nature: And the Holy Ghoſt, as to that, ſaith this of him: *And he will be a wild man*, Gen. 16. 12. This man, I ſay, was a figure of all carnal men in their wildneſs, or eſtrangedneſs from God. Hence it is ſaid of the prodigal at his converſion, That he came to himſelf then; implying, that he was mad, wild, or out of his wits before, Luke 15. 17.

I know there is a difference ſometimes, betwixt ones being wild and mad: yet, ſometimes wildneſs arriveth to that degree, as to give one rightly the denomination of being mad: And it is always true in ſpirituals; namely, that he that is wild, as to God, is made, or beſides himſelf; and ſo not capable, before he is tamed, of minding his own eternal good as he ſhould.

There are theſe ſeveral things, that are tokens of one wild or mad; and they all meet in a carnal man.

1. A wild or mad man, gives no heed to good counſel: The frenzy of his head ſhuts all out, and by its force, leads him away from men that are wiſe and ſober; and thus it is with carnal men. Good counſel is to them as pearls are, that are caſt afore ſwine. It is trampled under foot of them, and the man is deſpiſed that brings it. *The poor man's wiſdom is deſpiſed, and his words are not heard*, Mat. 7. 6. Eccl. 9. 16.

2. A wild or mad man, let him alone, and he will greatly buſy himſelf all his life, to accompliſh that, which when it is compleated, amounts to nothing. The work, the toil, the travel of ſuch an one, comes to nothing, ſave to declare, that he was out of his wits that did it. David imitating of ſuch an one, ſcrabbled upon the gate of the king, as fools do with chalk; and like to this, is all the work of all carnal men in the world, 1 Sam. 21. 12, 13.

Hence, ſuch an one is ſaid to labour for the wind, or for what will amount to no more, than if he filled bis belly with the eaſt wind, Eccleſ. 5. 16. Job 15. 2.

3. A wild or mad man, if you ſet him to do any thing, and he does it; he will yet do it, not by, or according to your bidding, but after the folly of his own wild fancy; even as Jehu executed the commandment of the Lord; he did it in his own madneſs, taking no heed to the commandment of the Lord, 2 Kings 9. 20. chap. 10. 31.

And thus do carnal men do, when they meddle with any of God's matters; as hearing, praying, reading, profeſſing; they do all according to their own wild fancy: They take no heed to do theſe, after the commandment of the Lord.

4. Wild or mad men, if they deck or array themſelves with ought, as many times

they do, why, the ſpirit of their wildneſs or frenzy, appears even in the mode and way, in which they do it. Either the things themſelves, which they make uſe of for that purpoſe, are very toys and trifles; or if they ſeem to be better; they are put on after an antick manner; rather to the rendering of them ridiculous, than to beſpeak them ſober, judicious, or wiſe: And ſo do natural men array themſelves, with what they would be accepted in with God. Would one in his wits, think to make himſelf fine or acceptable to men, by arraying himſelf in menſtruous cloaths, or by painting his face with droſs and dung? And yet, this is the finery of carnal men, when they approach for acceptance into the preſence of God, Iſa. 64. 6. Phil. 3. 7, 8.

O the wildneſs! the frenzy! the madneſs that poſſeſſes the heart and mind of carnal men! They walk according to the courſe of this world, according to, or after that ſpirit, which is in truth, the ſpirit of the devil, which worketh in the children of diſobedience, Eph. 2. 1, 2, 3.

But, do they believe, that thus it is with them? No, they are in their own accounts as other mad-men are, the only ones in the world. Hence they are ſo taken, and tickled with their own frantick notions, and deride all elſe that dwell in the world.

But which is the way to make one that is wild, or a mad-man, ſober? To let him alone, will not do it; to give him good words only, will not do it. No, he muſt be tamed, means muſt be uſed to tame him. He brought down their hearts with labour, or with continual moleſtation; as you have it, Pſal. 107. 10, 11, 12. He ſpeaketh there of mad-men, that are kept up in darkneſs, and bound in afflictions and irons, becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt high.

This therefore is the way to deal with ſuch, and none but God can ſo deal with them. They muſt be taken, they muſt be ſeparated from men; they muſt be laid in chains, in darkneſs, afflictions and irons: They muſt be blooded, half-ſtarved, whipped, purged, and be dealt with, as mad people are dealt with. And thus they muſt be dealt with, till they come to themſelves, and cry out in their diſtreſſes: And then they cry to the Lord in their troubles, and he ſaveth them out of their diſtreſſes; then he brings them out of darkneſs, and the ſhadow of death; and breaks their bands in ſunder, Pſal. 107. 13, 14, 15.

Thus, I ſay, God tames the wild, and brings mad prodigals to themſelves, and ſo to him for mercy.

Ninthly, Man as he comes into the world, is not only a dead man, a fool, proud, ſelf-willed, fearleſs, a falſe believer, a lover of ſin, and a wild man; but a man, that diſ-reliſhes the things of the kingdom of God. I told you before, that unconverted man, is ſuch as did not taſte things: But now I add, that he diſreliſhes things, he calls bitter things, ſweet; and ſweet, bitter; he judges quite amiſs. Theſe are they that God threateneth with a woe. *Woe to them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs, that put bitter for ſweet, and ſweet for bitter*, Iſa. 5. 20.

This latter part of this text, ſhews us evidently, that the things of God are diſreliſhed by ſome. They call his ſweet things bitter; and the devil's bitter things, ſweet; and all this is for want of a broken heart. A broken heart, reliſhes otherwiſe than an whole, or unbroken one doth.

A man that has no pain, or bodily diſtreſs, cannot find, or feel vertue or good, in the moſt ſovereign plaiſter, were it applied to arm or leg; no, he rather ſays, Away with theſe ſtinking daubing things. O! but lay the ſame plaiſters where there need, and the patient will reliſh, and taſte, and ſavour the goodneſs of them; yea, will prize and commend them to others.

Thus it is in ſpirituals. The world, they know not what the anguiſh or pain of a broken heart means; they ſay, *Who* will ſhew us any good; that is, better than we find in our ſports, pleaſures, eſtates, and preferments? *There may be many*, ſays the plaſmiſt, *ſpeak after this ſort:* But what ſays the diſtreſſed man? Why, *Lord, lift thou up the light of the countenance upon us.* And then adds, *Thou haſt put gladneſs in our heart*; namely, by the light of thy countenance, for that is the plaiſter for a broken heart. *Thou haſt put gladneſs in our hearts, more than in the time that their corn and their wine encreaſeth*, Pſalm. 4. 1, 6, 7.

O! A broken heart can ſavour pardon, can ſavour the conſolations of the Holy Ghoſt. Yea, as a hungry or thirſty man prizes bread and water, in the want thereof, ſo doth the broken in heart prize, and ſet an high eſteem on the things of the Lord Jeſus: His fleſh, his blood, his promiſe, and the light of his countenance, are the only ſweet things both to ſcent and taſte, to thoſe that are of a wounded ſpirit. The full ſoul loatheth the honey-comb; the whole deſpiſe the goſpel, they ſavour not the things that are of God.

If twenty men were to hear a pardon read, and but one of thoſe twenty were condemned to die; and the pardon was for none but ſuch; which of theſe men, think you, would taſte the ſweetneſs of that pardon, they who were not, or he that was condemned? The condemned man doubtleſs.

This is the caſe in hand: The broken in heart is a condemned man: yea, it is ſenſe of comdemnation, with other things, that has indeed broken his heart; nor is there any thing but ſenſe of forgiveneſs, that can bind it up, or heal it. But could that heal it, could he not taſte, truly taſte, or rightly reliſh this forgiveneſs? No. Forgiveneſs would be to him, as it is to him that has not ſenſe of the want of it.

But I ſay, what is the reaſon ſome ſo prize what others ſo deſpiſe, ſince they both ſtand in need of the ſame grace and mercy of God in Chriſt? Why, the one ſees, and the other ſees nothing of this woful, miſerable ſtate. And thus have I ſhewed you the neceſſity of a broken heart.

1. Man is dead, and muſt be quickened.
2. Man is a fool, and muſt be made wiſe.
3. Man is proud, and muſt be humbled.
4. Man is ſelf-willed, and muſt be broken.
5. Man is fearleſs, and muſt be made to conſider.
6. Man is a falſe believer, and muſt be rectified.
7. Man is a lover of ſin, and muſt be weaned from it.
8. Man is wild, and muſt be tamed.
9. Man diſreliſhes the things of God, and can take no ſavour in them, until his heart is broken.

And thus have I done with this, and ſhall come next to the reaſons of the point; namely, to ſhew you, Why or how it comes to paſs, that a broken heart, a heart truly contrite, is to God ſuch an excellent thing.

That to him it is ſo, we have proved by ſix demonſtrations: What it is, we have ſhewed by the ſix ſigns thereof: That it muſt be, is manifeſt by thoſe nine reaſons, but now urged: And Why it is with God, or in his eſteem an excellent thing, that is ſhewn by that which follows.

Firſt, A broken heart is the handy-work of God; an heart of his own preparing, for his own ſervice: It is a ſacrifice of his own providing, of his providing for himſelf. As Abraham ſaid in another caſe, *God will provide himſelf a lamb*, Gen. 22. 8.

Hence it is ſaid, *The preparation of the heart of man*, &c. *is from the Lord.* And again, *God maketh my heart ſoft, and the Almighty troubleth me*, Job 23. 16.

The heart, as it is by nature hard, ſtupid, and impenetrable; ſo it remains, and ſo will remain, until God, as was ſaid, *bruiſeth it with his hammer, and melts it with his fire.*

The ſtony nature of it, is therefore ſaid to be taken away of God. *I will take away the ſtony heart out of your fleſh, and will give you*, ſaith he, *an heart of fleſh*, Ezek. 36. 26.

I will take away the ſtony heart, or the ſtonineſs, or the hardneſs of you heart, and I will give you an heart of fleſh; that is, I will make your heart ſenſible, ſoft, yielding, governable, and penitent. Sometimes he bids men to rend their hearts, not becauſe they can, but to convince them rather, that though it muſt be ſo, they cannot do it: So he bids them make themſelves a new heart, and a new ſpirit, for the ſame purpoſe alſo; for if God doth not rend it, it remains unrent; if God makes it not new, it abides an old one ſtill.

This is that that is meant, by his bending of men for himſelf, and of his working in them, that which is pleaſing in his ſight, *Zach.* 9. 13.

The heart, ſoul, or ſpirit, as in itſelf, as it came from God's fingers, is a precious thing, a thing in God's account worth more than all the world; this heart, ſoul or ſpirit, ſin has hardened, the devil has bewitched, the world has deceived. This heart thus beguiled, God coveteth and deſireth: *My ſon*, ſaith he, *give me thy heart, and let thine eyes obſerve my way*, Prov. 30. 26.

This man cannot do this thing, for that his heart has the maſtery of him, and will not but carry him after all manner of vanity. What now muſt be done? Why, God muſt take the heart by ſtorm, by power, and bring it to a compliance with the word: But the heart of itſelf, will not, it is deluded, carried away to another, than God. Wherefore, God now betakes him to his ſword, and brings down the heart with labour; opens it, and drives out the ſtrong man armed, that did keep it; wounds it, and makes it ſmart for its rebellion, that it may cry; ſo he rectifies it for himſelf. *He maketh ſore, and bindeth up; he woundeth and his hands make whole*, Job 5. 18.

Thus having wrought it for himſelf, it becomes his habitation, his dwelling-place: *That Chriſt might dwell in your heart by faith.*

But I would not ſwerve from the thing in hand. I have told you a broken heart is the handy work of God, a ſacrifice of his own preparing; a material fitted for himſelf.

1. By breaking of the heart he openeth it, and makes it a receptacle for the graces of his Spirit; that is the cabinet, when unlocked, where God lays up the jewels of the goſpel: There he puts his fear; *I will put my fear in their heart:* There he writes his law: *I will write my law in their heart.* There he puts his Spirit, *I will put my Spirit within you*, Jer. 31. 31, 32, 33. chap. 32. 39, 40, 41. Ezek. 36. 26, 27.

The heart, I ſay, God chuſes for his cabinet: There he hides his treaſure, there is the ſeat of juſtice, mercy, and of every grace of God: I mean, when it is broken, made contrite, and ſo regulated by the holy word.

2. The heart when broken, is like ſweet gums and ſpices, when beaten: For as ſuch caſt their fragrant ſcent into the noſtrils of men, ſo the heart when broken,

caſts its ſweet ſmell in the noſtrils of God. The incenſe, which was a type of prayer of old, was to be beaten or bruiſed, and ſo to be burned in the cenſer. The heart muſt be beaten or bruiſed, and then the ſweet ſcent will come out; even groans, and cries, and ſighs, for the mercy of God; which cries, *&c.* to him, are a very excellent thing, and pleaſing in his noſtrils.

Secondly, A broken heart is in the ſight of God, an excellent thing: Becauſe a broken heart is ſubmiſſive; it falleth before God, and giveth to him his glory. All this is true from a multitude of ſcriptures, which I need not here mention. Hence ſuch an heart is called an honeſt heart, a good heart, a perfect heart, a heart fearing God; and ſuch as is ſound in God's ſtatutes.

Now this cannot but be an excellent thing, if we conſider, that by ſuch a heart, unfeigned obedience is yielded unto him that calleth for it. *You have obeyed from the heart*, ſays Paul to them at Rome, *that form of doctrine which was delivered unto you*, Rom. 6.

Alas! the heart before it is broken and made contrite, is quite of another temper; *It is not ſubject to the law of God, neither indeed can be.* The great ſtir before the heart is broken, is about who ſhall be Lord, God or the ſinner: True, the right of dominion is the Lord's, but the ſinner will not ſuffer it, but will be all himſelf; ſaying, *Who is Lord over us*; and again ſay they to God, *We are Lords, we will come no more unto thee*, Pſal. 12. 4. Jer. 2. 31.

This alſo is evident by their practice; God may ſay what he will, but they will do what they liſt. Keep my ſabbath, ſays God; I will not, ſays the ſinner. Leave your whoring, ſays God; I will not ſays the ſinner. Do not tell lies, nor ſwear, nor curſe, nor blaſpheme my holy name, ſays God: O but I will, ſays the ſinner. Turn to me, ſays God; I will not, ſays the ſinner. The right of dominion is mine, ſays God; but like that young rebel, 1 *Kings* 1. 5. I will be king, ſays the ſinner. Now this is intolerable, this is unſufferable, and every ſinner by practice ſays thus; for they have not ſubmitted themſelves unto the righteouſneſs of God.

Here can be no concord, no communion, no agreement, no fellowſhip. Here, here is enmity on the one ſide, and flaming juſtice on the other, 2 *Cor.* 6. 14, 15, 16. *Zech.* 11. 8.

And what delight, what content, what pleaſure can God take in ſuch men? None at all; No, though they ſhould be mingled with the beſt of ſaints of God; yea, though the beſt of ſaints ſhould ſupplicate for them. *Thus*, ſays Jeremiah, *ſaid the Lord unto me, though Moſes and Samuel ſtood before me*, that is, to pray for them, *yet my mind could not be toward this people, caſt them out of my ſight, and let them go forth*, Jer. 15. 1.

Here is nought but open war, acts of hoſtility, and ſhameful rebellion on the ſinner's ſide; And what delight can God take in that? Wherefore if God will bend and buckle the ſpirit of ſuch an one, he muſt ſhoot an arrow at him, a bearded arrow, ſuch as may not be plucked out of the wound; an arrow that will ſtick faſt, (*Pſal.* 38. 1, 2.) and cauſe that the ſinner falls down as dead at God's foot, then will the ſinner deliver up his arms, and ſurrender up himſelf as one conquered, into the hand of, and beg for the Lord's pardon, and not till then, I mean not ſincerely.

And now God has overcome, and his right hand, and his holy arm has gotten him the victory. Now he rides in triumph, with his captive at his chariot-wheel: Now he glories, now the bells in heaven do ring, now the angels ſhout for joy: yea, are bid to do ſo; *Rejoice with me, for I have found my ſheep which was loſt*, Luke 15. 1, to 11.

Now alſo the ſinner, as a token of being overcome, lies groveling at his foot, ſaying, *Thine arrows are ſharp in the heart of the king's enemies, whereby the people fall under thee*, Pſal. 45. 3, 4, 5.

Now the ſinner ſubmits, now he follows his conqueror in chains, now he ſeeks peace, and would give all the world, were it his own, to be in the favour of God, and to have hopes by Chriſt of being ſaved.

Now this muſt be pleaſing, this cannot but be a thing acceptable in God's ſight, *A broken and a contrite heart, O God, thou wilt not deſpiſe.* For it is the deſire of his own heart, the work of his own hands.

Thirdly, Another reaſon, why a broken heart is to God ſuch an excellent thing, is this: A broken heart prizes Chriſt, and has an high eſteem for him. The whole have no need of a phyſician, but the ſick; this ſick man, is the broken-hearted in the text. For God makes men ſick by ſmiting of them, by breaking of their hearts. Hence ſickneſs and wounds are put together, for that the one is a true effect of the other, *Mark* 2. 17. *Micah* 6. 13. *Hoſ.* 5. 13.

Can any think that God ſhould be pleaſed, when men deſpiſe his ſon; ſaying, He hath no form nor comlineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him? And yet ſo ſay they of him, whoſe hearts God has not mollified; yea, the elect themſelves confeſs, that before their hearts were broken, they ſet light by him alſo. He is, ſay they, *deſpiſed and rejected of men, and we hid as it were our faces from him; he was deſpiſed, and we eſteemed him not*, Iſa. 53. 2, 3.

He is indeed the great deliverer: But what's a deliverer to them that never ſaw themſelves in bondage, as was ſaid before. Hence it is ſaid of him that delivered the city, *No man remembered that ſame poor man*, Eccleſ. 9. 14, 15.

He has ſorely ſuffered, and been bruiſed for the tranſgreſſion of man, that they might not receive the ſmart, and hell, which by their ſins they have procured to themſelves: But what is that to them that never ſaw ought but beauty, and that never taſted any thing but ſweetneſs in ſin?

'Tis he that holdeth by his interceſſion, the hands of God; and that cauſes him to forbear to cut off the drunkard, the lyar, and unclean perſon, even when they are in the very act and work of their abomination: But their hard heart, their ſtupified heart has no ſenſe of ſuch kindneſs as this, and therefore they take no notice of it. How many times has God ſaid to this dreſſer of the vineyard, *Cut down the barren fig-tree*; while he yet, by his interceſſion, has prevailed for a reprieve for another year? But no notice is taken of this, no thanks is from them returned to him for ſuch kindneſs of Chriſt. Wherefore ſuch ungrateful, inconſiderate wretches as theſe, muſt needs be a continual eye-ſore, as I may ſay, and great provocation to God. And yet thus men will do before their hearts are broken, Luke 13. 6, 7, 8, 9.

Chriſt, as I ſaid, is called a phyſician; yea, he is the only ſoul phyſician. He heals, how deſperate ſoever the diſeaſe be; yea, and heals who he undertakes for ever. *I give unto them eternal life*, (John 10. 27, 28.) and doth all of free coſt, of meer mercy and compaſſion.

But what's all this to one that neither ſee his ſickneſs, that ſees nothing of a wound? What is the beſt phyſician alive, or all the phyſicians in the world, put all together, to him that knows no ſickneſs, that is ſenſible of no diſeaſe? Phyſicians, as was ſaid, may go a begging for all the healthful; Phyſicians are of no eſteem, ſave only to the ſick, or upon a ſuppoſition of being ſo now, or at any other time.

Why, this is the cauſe Chriſt is ſo little ſet by in the world, God has not made them ſick by ſmiting of them; his ſword has not given them the wound, his dart has not been ſtruck through their liver, they have not been broken with his hammer, nor melted with his fire. So they have no regard to his phyſician; ſo they ſlight all the proviſion which God has made for the ſalvation of the ſoul.

But now, let ſuch a ſoul be wounded, let ſuch a man's heart be broken; let ſuch a man be made ſick through the ſting of guilt, and be made to wallow himſelf in aſhes under the burden of his tranſgreſſions; and then who but Chriſt, (as has been ſhew'd afore) then the phyſician; then, waſh me Lord; ſupple my wounds; then, pour thy wine and oil into my ſore: Then, Lord Jeſus cauſe me to hear the voice of joy and gladneſs, that the bones which thou haſt broken may rejoice. Nothing now ſo welcome as healing: and ſo nothing, no man ſo deſirable now as Chriſt: His name to ſuch, is the beſt of names; His love to ſuch, is the beſt of love; himſelf being now, not only in himſelf, but alſo to ſuch a ſoul, the chiefeſt of ten thouſands, Song. 5.

As bread to the hungry, as water to the thirſty, as light to the blind, and liberty to the impriſoned: So, and a thouſand times more, is Jeſus Chriſt to the wounded, and to them that are broken-hearted.

Now, as was ſaid, this muſt be excellent in God's eyes, ſince Chriſt Jeſus is ſo glorious in his eyes. To contemn what a man counts excellent, is an offence to him; but to value, eſteem, or think highly of that which is of eſteem with me, this is pleaſing to me, ſuch an opinion is excellent in my ſight.

What ſays Chriſt? *My Father loveth you, becauſe ye loved me.* Who hath an high eſteem for Chriſt, the Father hath an high eſteem for them. Hence it is ſaid, *He that hath the Son, hath the Father:* the Father will be his, and will do for him as a father, who receiveth and ſets an honourable eſteem on his Son, John 16. 27.

But none will, none can do this, but the broken hearted; becauſe they, and they only are ſenſible of the want and worth of an intereſt in him.

I dare appeal to all the world as to the truth of this; and do ſay again, That theſe, and none but theſe, have hearts of eſteem in the ſight of God. *Alas! the heart of the wicked is little worth*, (Prov. 10. 20.) for it is deſtitute of a precious eſteem of Chriſt, and cannot but be deſtitute, becauſe it is not wounded, broken, and made ſenſible of the want of mercy by him.

Fourthly, A broken heart is of great eſteem with God, becauſe it is a thankful heart for that ſenſe of ſin and of grace it has received.

The broken heart is a ſenſible heart. This we touched upon before. It is ſenſible of the dangers which ſin leadeth to; yea, and has cauſe to be ſenſible thereof, becauſe it has ſeen and felt what ſin is, both in the guilt and puniſhment that by law is due thereto. As a broken heart is ſenſible of ſin, in the evil nature, and conſequences of it; ſo it is alſo ſenſible of the way of God's delivering the ſoul from the day of judgment; conſequently, it muſt be a thankful heart. Now he that praiſes me, glorifies me, ſaith God; and God loves to be glorified, God's glory is dear unto him, he will not part with that, Pſal. 50. 23. Iſa. 42. 8.

The broken hearted, ſay I foraſmuch as he is the ſenſible ſoul, it follows, that he is the thankful ſoul. *Bleſs the Lord, O my ſoul*, ſaid David, *and all that is within me bleſs his holy name.* Behold what bleſſing of God is here! And yet not content herewith, he goes on with it again, ſaying, *Bleſs the Lord, O my ſoul, and forget not all his benefits*, Pſal. 103. 1, 2. But what's the matter? *Oh, he has forgiven all thine iniquities, and healed all thy diſeaſes. He has redeemed thy life from deſtruction, and crowneth thee with loving kindneſs and tender mercies*, verſe 3, 4. But how came he to be affected with this? Why, he knew what it was to hang over the mouth of hell for ſin: Yea, he knew what it was for death and hell to beſet and compaſs him about: Yea, they took hold of him, as we have ſaid, and were pulling of him down into the deep; this he ſaw to the breaking of his heart. He ſaw alſo the way of life, and had his ſoul relieved with faith and ſenſe of that, and that made him a thankful man. If a man who has had a broken leg, is but made to underſtand, that by the breaking of that, he was kept from breaking of his neck, he will be thankful to God for a broken leg. *It is good for me*, ſaid David, *that I have been afflicted.* I was by that preſerved from a great danger; for before that, I went aſtray, *Pſal.* 119. 67, 71.

And who can be thankful for a mercy, that is not ſenſible that they want it, have it, and have it of mercy. Now this the broken hearted, this the man that is of a contrite ſpirit is ſenſible of; and that with reference to mercies of the beſt ſort, and therefore muſt needs be a thankful man, and ſo have an heart of eſteem with God, becauſe it is a thankful heart.

Fifthly, A broken heart is of great eſteem with, or an excellent thing in the ſight of God, becauſe it is an heart that deſires now to become a receptacle, or habitation for the Spirit and graces of the Spirit of God. It was the devil's hold before, and was contented ſo to be. But now it is for entertaining of, for being poſſeſſed with the holy Spirit of God. *Create in me a clean heart*, ſaid David, *and renew a right ſpirit within me. Take not thy holy Spirit from me, uphold me with thy free Spirit*, Pſal. 51. 10, 11, 12.

Now he was for a clean heart, and a right ſpirit; now he was for the ſanctifying of the bleſſed ſpirit of grace: A thing which the uncircumciſed in heart reſiſts, and do deſpite unto, *Acts* 7. 51. *Heb.* 10. 29.

A broken heart therefore ſuiteth with the heart of God, a contrite ſpirit is one ſpirit with him. God, as I told you before, covets to dwell with the broken in heart, and the broken in heart deſireth communion with him. Now here's an agreement, an oneneſs of mind; now the ſame mind is in thee which was alſo in Chriſt Jeſus. This muſt needs be an excellent ſpirit; this muſt needs be better with God, and in his ſight, than thouſands of rams, or ten thouſand rivers of oil.

But does the carnal world covet this, this ſpirit, and the bleſſed graces of it? No, they deſpiſe it, as I ſaid before, they mock at it, they prefer and countenance any ſorry dirty luſt rather; and the reaſon is becauſe they want a broken heart, that heart ſo highly in eſteem with God; and remain for want thereof, in their enmity to God.

The broken hearted knows, that the ſanctifyings of the Spirit, is a good means to keep from that relapſe, out of which a man cannot come, unleſs his heart be wounded a ſecond time. Doubtleſs David had a broken heart at firſt converſion, and if that brokenneſs had remained; that is, had he not given way to hardneſs of heart again, he had never fallen into that ſin out of which he could not be recovered, but by the breaking of his bones a ſecond time. Therefore, I ſay, a broken heart is of great eſteem with God; for it (and I will add, ſo long as it retains its tenderneſs) covets none but God, and the things of his holy Spirit, ſin is an abomination to it.

And here, as in a fit place, before I go any further, I will ſhew you ſome of the advantages that a chriſtian gets by keeping of his heart tender. For,

As to have a broken heart, is to have an excellent thing, ſo to keep this broken heart tender, is alſo very advantageous.

Firſt, This is the way to maintain in thy ſoul always a fear of ſinning againſt God. Chriſtians do not wink at, or give way to ſin, until their hearts begin to loſe their tenderneſs. A tender heart will be afflicted at the ſin of another, much more it will be afraid of committing ſin itſelf, 2 *Kings* 22. 19.

Secondly, A tender heart quickly yieldeth to prayer; yea, prompteth to it, puts an edge and fire into it; we never are backward to prayer, until our heart has loſt its tenderneſs, though then it grows cold, flat and formal, and ſo carnal to, and in that holy duty.

Thirdly, A tender heart, has always repentance at hand for the leaſt fault or ſlip or ſinful thought that the ſoul is guilty of; in many things the beſt offend: But if a Chriſtian loſeth his tenderneſs, if he ſays he has his repentance to ſeek, his heart is grown hard; has loſt that ſpirit, that kind ſpirit of repentance it was wont to have. Thus it was with the Corinthians, they were decayed, and loſt their tenderneſs; wherefore their ſin, yea, great ſins, *remain unrepented of*, 2 Cor. 12. 20, 21.

Fourthly, A tender heart is for receiving often its communion with God, when he that is hardened, though the ſeed of grace is in him, will be content to eat, drink, ſleep, wake, and go days without number without him, Iſa. 17. 10, 18. Jer. 2. 32.

Fifthly, A tender heart is a wakeful watchful heart. It watches againſt ſin in the ſoul, ſin in the family, ſin in the calling, ſin in ſpiritual duties and performances, &c. It watches againſt ſatan, againſt the world, againſt the fleſh, &c.

But now when the heart is not tender; there is ſleepineſs, unwatchfulneſs, idleneſs, a ſuffering the heart, the family and calling to be much defiled, ſpotted and blemiſhed with ſin; for a hard heart departs from God, and turns aſide in all theſe things.

Sixthly, A tender heart will deny itſelf, and that in lawful things, and will forbear even that which may be done, for ſome Jew, or Gentile, or the church of God, or any member of it ſhould be offended, or made weak thereby: whereas the Chriſtian that is not tender, that has loſt his tenderneſs, is ſo far off, of denying himſelf in lawful things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby: For an inſtance of this, we need go no further than to the man in the text, who while he was tender, trembled at little things, but when his heart was hardenened, he could take Bathſheba to ſatisfy his luſt, and kill her huſband to cover his wickedneſs.

Seventhly, A tender heart, I mean the heart kept tender, preſerves from many a blow, laſh, and fatherly chaſtiſement; becauſe it ſhuns the cauſes, which is ſin, of the ſcourging hand of God. *With the upright thou wilt ſhew thyſelf upright, but with the froward thou wilt ſhew thyſelf unſavoury*, 2 Sam. 22. 27. Pſal. 18. 25, 26, 27.

Many a needleſs rebuke and wound, doth happen to the ſaints of God through their unwiſe behaviour; when I ſay needleſs, I mean, they are not neceſſary, but to reclaim us from our vanities; for we ſhould not feel the ſmart of them, were it not for our follies. Hence the afflicted is called a fool, becauſe his folly brings his affliction upon him. *Fools*, ſays David, *becauſe of their tranſgreſſions, and becauſe of their iniquities, are afflicted*, Pſal. 107. 17. And therefore it is, as was ſaid before, that he calls his ſin his fooliſhneſs. And again, *God will ſpeak peace to his people, and his ſaints, but let not them return again to folly*, Pſal. 38. 5. Pſal. 85. 8.

If his children tranſgreſs my laws, I will viſit their tranſgreſſions with a rod, and their iniquities with ſtripes.

Queſt. But what ſhould a Chriſtian do, when God has broke his heart, to keep it tender.

Anſw. To this I will ſpeak briefly. And,
Firſt, Give you ſeveral cautions.
Secondly, Several directions.

For Cautions:

1. Take heed, that you choke not thoſe convictions that at preſent do break your hearts, by labouring to put thoſe things out of your minds which were the cauſe of ſuch convictions, but rather nouriſh and cheriſh thoſe things in a deep and ſober remembrance of them. Think therefore with thyſelf thus, What was it that at firſt did wound my heart? And let that ſtill be there, until by the grace of God, and the redeemed blood of Chriſt, it is removed.

2. Shun vain company: The keeping of vain company has ſtifled many a conviction, killed many a deſire, and made many a ſoul fall into hell, that once was hot in looking after heaven. A companion that is not profitable to the ſoul, is hurtful. *He that walketh with wiſe men ſhall be wiſe, but a companion of fools ſhall be deſtroyed*, Prov. 13. 20.

3. Take heed of idle talk, that thou neither hear nor join with it. *Go from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge*, Prov. 14. 7. *Evil communications corrupt good manners. And a fool's lips are a ſnare to his ſoul.* Wherefore take heed of theſe things, Prov. 18. 7. 1 Cor. 15. 33.

4. Beware of the leaſt motion to ſin, that it be not countenanced, leſt the countenancing of that, makes way for a bigger: David's eye took his heart, and ſo his heart nouriſhing the thought, made way for the woman's company, the act of adultery, and bloody murder. *Take heed therefore, brethren, leſt any of you be hardened through the deceitfulneſs of ſin*, Heb. 3. 12, 13.

And remember, that he that will rend the block, puts the thin end of the wedge firſt thereto, and ſo by driving does his work.

5. Take heed of evil examples among the godly, learn of no man to do that which the word of God forbids. Sometimes ſatan makes uſe of a good man's bad ways, to ſpoil and harden the heart of them that come after: Peter's falſe doing, had like to have ſpoiled Barnabas, yea, and ſeveral others more. Wherefore take heed of men, of good men's ways, and meaſure both theirs and thine own, by no other rule but the holy word of God, Gal. 2. 11, 12, 13.

6. Take heed of unbelief, or atheiſtical thoughts; make no queſtion of the truth and reality of heavenly things: For know, unbelief is the worſt of evils; nor can the heart be tender, that nouriſheth or gives place unto it. *Take heed therefore leaſt there be in any of you an evil heart of unbelief in departing from the living God*, Heb. 3. 12.

Theſe cautions are neceſſary to be obſerved with all diligence, of all them that would, when their heart is made tender, keep it ſo.

And now to come to the directions.

1. Labour after a deep knowledge of God to keep it warm upon thy heart. Knowledge of his preſence, that is every where. *Do not I fill heaven and earth, ſaith the Lord?* Jer. 23. 24.

2. Knowledge of his piercing eye. That it runneth to and fro through the earth, beholding in every place the evil and the good. That his eyes behold, and his eye-lids try the children of men, Prov. 15. 3.

3. The knowledge of his power, that he is able to turn and diſſolve heaven and earth into duſt and aſhes; and that they are in his hand but as a ſcroll or veſture, Heb. 1. 11, 12.

4. The knowledge of his juſtice, that the rebukes of it are as devouring fire, Heb. 12. 19.

5. The knowledge of his faithfulneſs, in fulfilling promiſes to them to whom they are made, and of his threatenings on the impenitent, Matt. 5. 18. Chap. 24. 35. Mark 13. 31.

Secondly, Labour to get, and keep a deep ſenſe of ſin in its evil nature, and in its ſoul-deſtroying effects upon thy heart; be perſuaded, that it is the only enemy of God, and that none hate, or are hated of God, but through that.

1. Remember, it turned angels into devils, thruſt them down from heaven to hell.

2. That it is the chain in which they are held and bound over to Judgment, 2 Pet. 2. Jude 6.

3. That it was for that that Adam was turned out of Paradiſe: That for which the old world was drowned: That for which Sodom and Gomorrah was burned with fire from heaven: and that which coſt Chriſt his blood to redeem thee from the curſe it has brought upon thee: And that, if any thing, will keep thee out of heaven for ever and ever.

4. Conſider the pains of hell, Chriſt makes uſe of that as an argument to keep the heart tender; yea, to that end repeats and repeats both the nature and durableneſs of the burning flame thereof, and of the gnawing of the never dying worm that dwells there, Mar. 9. 43, 44, 45, 46, 47, 48.

Thirdly, Conſider of death, both as to the certainty of thy dying, and uncertainty of the time when. We muſt dye, we muſt needs dye, our days are determined, the number of our months are with God, though not with us; nor can we paſs them, would we, had we them, give a thouſand worlds to do it, 2 Sam. 14. 14. Job 7. 1. Chap. 14. 1, 2, 3, 4, 5.

Conſider thou muſt dye but once, I mean but once as to this world, for if thou, when thou goeſt hence, doſt not dye well, thou canſt not come back again and dye better. *It is appointed unto all men once to to dye, and after this the judgment*, Heb. 9. 27.

Fourthly, Conſider alſo of the certainty and terribleneſs of the day of judgment, when Chriſt ſhall ſit upon his great white throne, when the dead ſhall, by the ſound of the trump of God, be raiſed up; when the elements, with heaven and earth, ſhall be on a burning Flame; when Chriſt ſhall ſeparate men one from another, as a ſhepherd divideth his ſheep from the goats; when the books ſhall be opened, the witneſs produced, and every man be judged according to his works; when heavens gate ſhall ſtand open to them that ſhall be ſaved, and the jaws of hell ſtand gaping for them that ſhall be damned, Acts 7. 30, 31. Chap. 10. 42. Matt. 25. 30, 31. Revel. 2. 11. 1 Cor. 15. 51. Revel. 20. 12. 2 Pet. 3. 7, 10, 12. Matt. 25. 32. Rom. 2. 2. 15, 16. Revel. 22. 12. Matt. 25. 34, 41. Revel. 20. 15.

Fifthly, Conſider, Chriſt Jeſus did uſe no means to harden his heart againſt doing and ſuffering thoſe ſorrows which were neceſſary for the redemption of thy ſoul: No; though he could have hardened his heart againſt thee, in the way of juſtice and righteouſneſs, becauſe thou hadſt ſinned againſt him; he rather awakened himſelf, and put on all pity, bowels, and compaſſion; yea, tender mercies, and did it. In his love, and in his pity he ſaved us. His tender mercies from on high hath viſited us. He loved us, and gave himſelf for us.

Learn then of Chriſt, to be tender of thyſelf, and to endeavour to keep thy heart tender to Godward, and to the ſalvation of thy ſoul. But to draw to a concluſion.

The USE.

LET us now then make ſome uſe of this doctrine: As,

Firſt, from the truth of the matter, namely, That the man who is truly come to God, has had his heart broken, his heart broken in order to his coming to him; and this ſhews us what to judge of the league that is between ſin and the ſoul; to wit, that it is ſo firm, ſo ſtrong, ſo inviolable, as that nothing can break, diſannul, or make it void, unleſs the heart be broken for it. It was ſo with David; yea, his new league with it could not be broken, until his heart was broken.

It is amazing to conſider, what hold ſin has on ſome mens ſouls, ſpirits, will, and affections. It is to them better than heaven, better than God, than the ſoul, aye, than ſalvation; as is evident, becauſe, though all theſe are offered them upon this condition, if they will but leave their ſins; yet they will chooſe rather to abide in them, to ſtand and fall by them. How ſayeſt thou ſinner? Is not this a truth? How many times haſt thou had heaven and ſalvation offered to thee freely, wouldſt thou but break thy league with this great enemy of God? Of God, do I ſay? If thou wouldeſt but break this league with this great enemy of thy ſoul; but couldeſt never yet be brought unto it: No, neither by threatning, nor by promiſe couldeſt thou ever yet be brought unto it.

It is ſaid of Ahab, he ſold himſelf to work wickedneſs: And in another place, *Yea, for your iniquities have ye ſold yourſelves,* 1 Kings 21. 25. Iſa. 50. 1.

But what is this iniquity? Why, a thing of nought; nay, worſe than nought a thouſand times; but becauſe nought, is as we ſay nought; therefore it goes under that term, where God ſaith again to the people, *Ye have ſold yourſelves for nought,* Iſa. 52. 3.

But I ſay, What an amazing thing is this? That a rational creature ſhould make no better a bargain; that one that is ſo wiſe in all terrene things, ſhould be ſuch a fool in the thing that is moſt weighty: And yet ſuch a fool he is, and he tells every one that goes by the way, that he is ſuch an one, becauſe he will not break his league with ſin, until his heart is broken for it.

Men love darkneſs rather than light: Aye, they make it manifeſt they love it, ſince ſo great a profeſſor will not prevail with them to leave it.

Secondly, Is this a truth? That the man that truly comes to God in order thereto, has had his heart broken? Then this ſhews us a reaſon, why ſome mens hearts are broken; even a reaſon, why God breaks ſome mens hearts for ſin; namely, becauſe he would not have them die in it, but rather come to God that they might be ſaved.

Behold therefore in this, how God reſolved as to the ſaving of ſome mens ſouls! He will have them he will ſave them, he will break their hearts, but he will ſave them; he will kill them, that they may live; he will wound them, that he may heal them.

And it ſeems by our diſcourſe, that now there is no way left but this; fair means, as we ſay, will not do; good words, a glorious goſpel, entreatings, beſeeching with blood and tears will not do: Men are reſolved to put God to the utmoſt of it; if he will have them, he muſt fetch them, follow them, catch them, lame them; yea, break their bones, or elſe he ſhall not ſave them.

Some men think an invitation, an outward call, a rational diſcourſe will do; but they are much deceived. There muſt a power, an exceeding great and mighty power attend the word, or it worketh not effectually to the ſalvation of the ſoul, I know theſe things are enough to leave men without excuſe; but yet they are not enough to bring men home to God. Sin has hold of them, they have ſold themſelves to it; the power of the devil has hold of them, they are his captives at his will; yea, and more than all this, their will is one with ſin, and with the devil, to be held captive thereby: And if God gives not contrition, repentance, or a broken heart for ſin, there will not be; no, not ſo much as a mind in man, to forſake this ſo horrible a confederacy and plot againſt his ſoul, 2 *Tim.* 2. 24, 25.

Hence men are ſaid to be drawn from theſe breaſts, that come, or that are brought to him, *Iſa.* 26. 9. *John* 6. 44.

Wherefore John might well ſay, *Behold what manner of love the Father hath beſtowed upon us!* Here is coſt beſtowed, pains beſtowed, labour beſtowed, repentance beſtowed; yea, and an heart made ſore, wounded, broken, and filled with pain and ſorrow, in order to the ſalvation of the ſoul.

Thirdly, This then may teach us what eſtimation to ſet upon a broken heart. A broken heart is ſuch as God eſteems; yea, as God counts better than all external ſervice. A broken heart is that which is in order to ſalvation; in order to thy coming to Chriſt for life.

The world know not what to make of it, not what to ſay to one that has a broken heart, and therefore to deſpiſe it, and count that man that carries it in his boſom a moping fool, a miſerable wretch, an undone ſoul. *But a broken and a contrite ſpirit, O God, thou wilt not deſpiſe.* A broken heart takes thine eye, thy heart; thou chooſeſt it for thy companion; yea, has given thy ſon a charge to look well to ſuch a man, and haſt promiſed him thy ſalvation, as has afore been proved.

Sinner, haſt thou obtained a broken heart? has God beſtowed a contrite ſpirit upon thee? he has given thee what himſelf is pleaſed with; he has given thee a cabinet to hold his grace in, he has given thee an heart that can heartily deſire his ſalvation; an heart, after his own heart; that is ſuch as ſuits his mind.

True, it is painful now, ſorrowful now, penitent now, grieved now; now it is broken, now it bleeds, now, now it ſobs, now it ſighs, now it mourns and crieth unto God. Well, very well. All this is becauſe he has a mind to make thee laugh; he has made thee ſorry on earth, that thou mighteſt rejoice in heaven. *Bleſſed are ye that mourn, for ye ſhall be comforted. Bleſſed are ye that weep now, for ye ſhall laugh,* Mat. 5. 4. Luke 6. 21.

But ſoul, be ſure thou haſt this broken heart; all hearts are not broken hearts, nor is every heart that ſeems to have a wound, an heart that is truly broken: A man may be cut to, yet not into the heart; a man may have another, yet not a broken heart, Acts 7. 54. 1 Sam. 10. 9. We know there is a difference betwixt a wound in the fleſh, and a wound in the ſpirit; yea, a man's ſin may be wounded, and yet his heart not broken; ſo was Pharoah's, ſo was Saul's, ſo was Ahab's; but they had none of them the mercy of a broken heart: Therefore, I ſay, Take heed every ſcratch with a pin, every prick with a thorn; nay every blow that God giveth with his word upon the heart of ſinners, doth not therefore break them. God gave Ahab ſuch a blow, that he made him ſtoop, faſt, humble himſelf, gird himſelf with, and lay in ſackcloth, which was a great matter for a king; and go ſoftly, and yet he never had a broken heart, 1 Kings 21. 27, 29.

What ſhall I ſay, Pharoah and Saul confeſſed their ſin, Judas repented himſelf of his doings, Eſau ſought the bleſſing, and that carefully with tears, and yet none of theſe had an heart rightly broken, or a ſpirit truly contrite: Pharoah, Saul, and Judas, were Pharoah, Saul, and Judas ſtill; Eſau was Eſau ſtill: there was no gracious change, no thorough turn to God, no unfeigned parting with their ſins: no hearty flight for refuge, to lay hold on the hope of glory, though they indeed had thus been touched, Exod. 10. 16. 1 Sam. 26. 21. Mat. 27. 3. Heb. 12. 14, 15, 16, 17.

The conſideration of theſe things, call aloud to us to take heed, that we take not that for a broken and a contrite ſpirit, that will not go for one at the day of death and judgment.

Wherefore, ſeeking ſoul, let me adviſe thee, that thou mayeſt not be deceived as to this thing of ſo great weight.

1. To go back towards the beginning of this book, and compare thyſelf with thoſe ſix or ſeven ſigns of a broken and a contrite heart, which there I have, according to the word of God, given to thee for that end; and deal with thy ſoul impartially about them.

2. Or, which may, and will be great help to thee, if thou ſhalt be ſincere therein; namely, to betake thyſelf to the ſearch of the word, eſpecially where thou readeſt of the converſion of men, and try if thy converſion be like, or has a good reſemblance or oneneſs with theirs: But in this have a care, that thou doſt not compare thyſelf with thoſe good folk, of whoſe converſion thou readeſt not, or of the breaking of whoſe heart, there is no mention made in ſcripture; for all that are recorded in the ſcripture for ſaints, have not their converſion as to the manner or nature of it, recorded in the ſcripture.

3. Or elſe, do thou conſider truly, of the true ſigns of repentance, which are laid down in ſcripture, for that is the true effect of a broken heart, and of a wounded ſpirit. And for this ſee, Mat. 3, 5, 6. Luke 18. 13. chap. 19. 8. Acts 2. 37, to 41, &c. chap. 16. 29, 30. chap. 19. 18, 19. 2 Cor. 7. 8, 9, 10, 11.

4. Or elſe, take into conſideration, how God has ſaid, they ſhall be in their ſpirits, that he intends to ſave. And for this, read theſe ſcriptures.

1. That in the one and thirtieth of *Jeremiah, They ſhall come with weeping, and with ſupplication will I lead them,* &c. ver. 9.

2. Read Jer. 50. 4, 5. *In thoſe days, and at that time, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: They ſhall go, and ſeek the Lord their God. They ſhall aſk the way to Zion with their faces thitherward; ſaying, Come and let us join ourſelves to the Lord, in a perpetual covenant that ſhall not be forgotten.*

3. Read Ezek. 6. 9. *And they that eſcape of you ſhall remember me among the nation, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart, which have departed from me, and with their eyes which go a whoring after their idols; and they ſhall loath themſelves for the evils which they have committed in all their abominations.*

4. Read Ezek. 7. 16. *But they tha eſcape of them, ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.*

5. Read Ezek. 20. 43. *And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall loath your ſelves in your own ſight, for all your evils that ye have committed.*

6. Read Ezek. 36. 31. *Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath yourſelves in your ſight, for your iniquities, and for your abominations.*

7. Read Zech. 12. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications: And they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt-born.*

Now all theſe are the fruits of the Spirit of God, and of the heart, when it is broken: Wherefore ſoul, take notice of them, and becauſe theſe are texts by which God promiſeth, that thoſe whom he ſaveth, ſhall have this heart, this ſpirit, and theſe holy effects in them: Therefore conſider,

conſider again, and examine thyſelf, whether this is the ſtate and condition of thy ſoul.

And that thou mayeſt do it fully, conſider again, and do thou,

1. Remember that here is ſuch a ſenſe of ſin, and of the irkſomeneſs thereof, as maketh the man, not only to abhor that, but himſelf, becauſe of that: This is worth the noting by thee.

2. Remember again, That here is not only a ſelf-abhorrence, but a ſorrowful mourning unto God, at the conſideration, that the ſoul by ſin has affronted, contemned, diſregarded, and ſet at nought, both God and his holy word.

3. Remember alſo, That here are prayers and tears for mercy, with deſires, to be now out of love with ſin for ever, and to be in heart and ſoul, firmly joined and knit unto God.

4. Remember alſo, That this people here ſpoken of, have all the way, from ſatan to God, from ſin to grace, from death to life, ſcattered with tears and prayers, with weep- and ſupplication: They ſhall go weeping and ſeeking the Lord their God.

5. Remember that theſe people, as ſtrangers and pilgrims do, are not aſhamed to aſk the way of thoſe they meet with, to Zion, or the heavenly country; whereby they confeſs their ignorance as became them, and their deſire to know the way to life; yea, thereby they declare, that there is nothing in this world, under the ſun, or this ſide heaven, that can ſatisfy the longings, the deſires and cravings, of a broken and a contrite ſpirit.

Reader, be adviſed, and conſider of theſe things ſeriouſly, and compare thy ſoul with them, and with what elſe thou ſhalt find here written, for thy conviction and inſtruction.

Fourthly, If a broken heart, and a contrite ſpirit, be of ſuch eſteem with God, Then this ſhould encourage them that have it, to come to God with it. I know the great encouragement for men to come to God, is, for that there *is a mediator between God and man, the man Chriſt Jeſus* (1 Tim. 2. 5.) This, I ſay, is the great encouragement, and in its place, there is none but that; but there are other engagements ſubordinate to that, and a broken, and a contrite ſpirit is one of them; this is evident from ſeveral places of ſcripture.

Wherefore, thou that canſt carry a broken heart, and a ſorrowful ſpirit with thee; when thou goeſt to God, tell him, thy heart is wounded within thee, that thou haſt ſorrow in thy heart, and art ſorry for thy ſins, but take heed of lying. Confeſs alſo thy ſins unto him, and tell him, they are continually before thee, David made an argument of theſe things, when he went to God by prayer. *O Lord,* ſaith he, *Rebuke me not in thine anger, neither chaſten me in thy ſore diſpleaſure.* But why ſo? O, ſays he, *thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine anger, neither is there any reſt in my bones becauſe of my ſin. For mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me. My wounds ſtink and are corrupt, becauſe of my fooliſhneſs, I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathſome diſeaſe: and there is no ſoundneſs in my fleſh. I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart. Lord, all my deſire is before thee; and my groaning is not hid from thee. My heart panteth, my ſtrength faileth me: As for the light of mine eyes, it alſo is gone from me: My lovers and friends ſtand aloof from my ſore.* And ſo he goes on, *Pſal.* 38. 1, 2, 3, 4, &c.

Theſe are the words, ſighs, complaints, prayers, and arguments of a broken heart to God for mercy; and ſo are they. *Have mercy upon me, O God, according to thy loving kindneſs: according to the multitude of thy tender mercies, blot out my trangreſſions. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions and my ſins are ever before me,* Pſal. 51. 1, 2, 3.

God alloweth poor creatures, that can without lying, thus to plead and argue with him. *I am poor and ſorrowful,* ſaid the good man to him, *Let thy ſalvation ſet me on high,* Pſal. 69. 29.

Wherefore, thou that haſt a broken heart, take courage, God bids thee take courage; ſay therefore to thy ſoul, *Why art thou caſt down, O my ſoul:* As uſually the broken hearted are: *And why art thou diſquieted within me? Hope thou in God. I had fainted, if I had not been of good courage; therefore be of good courage, and he ſhall ſtrengthen thine heart,* Pſal. 42. 11. Pſal. 43. 5. Pſal. 27. 12, 13, 14.

But alas! the broken hearted are far off from this, they faint, they reckon themſelves among the dead, they think God will remember them no more; the thoughts of the greatneſs of God, and his holineſs, and their own ſins and vileneſſes, will certainly conſume them; they feel guilt and anguiſh of ſoul, they go mourning all the day long; their mouth is full of gravel and gall, and they are made to drink draughts of wormwood and gall: So that he muſt be an artiſt indeed at believing, who can come to God under his guilt and horror, and plead in faith, that the ſacrifices of God are a broken heart, ſuch as he had, *and that a broken and a contrite ſpirit, God will not deſpiſe.*

Fifthly, If a broken heart, if a broken and a contrite ſpirit is of ſuch eſteem with God;

God: Then why ſhould ſome be, as they are, ſo afraid of a broken heart, and ſo ſhy of a contrite ſpirit?

I have obſerved, that ſome men are as afraid of broken heart, or that they for their ſins would have their hearts broken, as the dog is of the whip. O! they cannot away with ſuch books, with ſuch ſermons, with ſuch preachers, or with ſuch talk, as tends to make a man ſenſible of, and to break his heart, and to make him contrite for his ſins. Hence they heap to themſelves ſuch teachers, get ſuch books, love ſuch company, and delight in ſuch diſcourſe, as rather tends to harden, than ſoften; to make deſperate in, than ſorrowful for their ſins: They ſay to ſuch ſermons, books, and preachers, as Amaziah ſaid to Amos. *O thou ſeer, go, flee thou away into the land of Judah, and there eat bread, and propheſy there, but propheſy not again any more at Bethel*, &c. Amos 7. 12, 13.

But do theſe people know what they do? Yes, think they, for ſuch preachers, ſuch books, ſuch diſcourſes, tend to make one melancholy or mad; they make us, that we cannot take pleaſure in ourſelves, in our concerns, in our lives.

But, Oh fool in grain! Let me ſpeak unto thee: Is it a time to take pleaſure, and to recreate thyſelf in any thing, before thou haſt mourned and been ſorry for thy ſins? That mirth that is before repentance for ſin, will certainly end in heavineſs. Wherefore the wiſe man putting both together, ſaith, that mourning muſt be firſt: *There is a time to weep, and a time to laugh, a time to mourn, and a time to dance*, Eccleſ. 3. 4.

What! an unconverted man, and laugh! Shouldſt thou ſee one ſinging merry ſongs, that is riding up Holbourn, to Tyburn, to be hanged for felony, wouldſt thou not count him beſides himſelf, if not worſe; and yet thus it is with him that is for mirth, while he ſtandeth condemned by the book of God for his treſpaſſes. Man! man! Thou haſt cauſe to mourn; yea, thou muſt mourn, if ever thou art ſaved. Wherefore my advice is, that inſtead of ſhunning, thou covet both ſuch books, ſuch preachers, and ſuch diſcourſes, as has a tendency to make a man ſenſible of, and to break his heart for ſin; and the reaſon is, becauſe thou wilt never be as thou ſhould'ſt, concerned about, nor ſeek the ſalvation of thine own ſoul, before thou haſt a broken heart, a broken and a contrite ſpirit.

Wherefore, be not afraid of a broken heart, be not ſhy of a contrite ſpirit: It is one of the greateſt mercies that God beſtows upon a man or a woman. The heart rightly broken at the ſenſe of, and made truly contrite for tranſgreſſion, is a certain fore-runner of ſalvation. This is evident from thoſe ſix demonſtrations, which was laid down to prove the point in hand at firſt.

And for thy awaking in this matter, let me tell thee, and thou wilt find it ſo, thou muſt have thy heart broken, whether thou wilt or no. God is reſolved to break all hearts for ſin, ſome time or other.

Can it be imagined, ſin being what it is, and God what he is; to wit, a revenger of diſobedience, but that one time or other, man muſt ſmart for ſin: Smart, I ſay, either to repentance, or to condemnation. He that mourns not now, while the door of mercy's open; muſt mourn for ſin when the door of mercy's ſhut.

Shall men deſpiſe God, break his law, contemn his threats, abuſe his grace; yea, ſhut their eyes when he ſays, ſee; and ſtop their ears, when he ſays, hear; and ſhall they ſo eſcape? No, no, becauſe he called, and they refuſed; he ſtretched out his hand, and they regarded it not: Therefore ſhall calamity come upon them as upon one in travail, and they ſhall cry in their deſtruction, and then God will laugh at their deſtruction, and mock when their fear cometh. Then ſaith he, *They ſhall cry*, Prov. 1. 24, 25, 26, *&c.*

I have often obſerved, that this threatning is repeated at leaſt ſeven times in the New Teſtament, ſaying, *There ſhall be weeping and gnaſhing of teeth*; *there ſhall be wailing and gnaſhing of teeth*, as Matt. 8. 12. chap. 13. 42. and 50. chap. 12. 13. chap. 24. 51. chap. 25. 30. Luke 13. 28.

There, where: in hell, and at the barr of Chriſt's tribunal, when he comes to judge the world, and ſhall have ſhut too the door to keep them out of glory, that have here deſpiſed the offer of his grace, and overlooked the day of his patience: *There ſhall be wailing and gnaſhing of teeth.* They ſhall weep and wail for this.

There are but two ſcriptures that I ſhall uſe more, and then I ſhall draw towards a concluſion. One is that in Proverbs, where Solomon is counſelling of young men to beware of ſtrange, that is of wanton, light, and enſnaring women. Take heed of ſuch ſaid he, *Leſt thou mourn at laſt*, that is, in hell, when thou art dead, *when thy fleſh and thy body are conſumed, and ſay, How have I hated inſtruction, and deſpiſed reproof, and have not obeyed the voice of my teachers nor inclined mine ears to them that inſtructed me*, Prov. 5. 11, 12, 13, *&c.*

The other ſcripture is that in Iſaiah, where he ſays, *Becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did evil before mine eyes, and did chooſe that wherein I delighted not. Therefore, thus ſaith the Lord God, Behold, my ſervants ſhall eat, but ye ſhall be hungry; behold, my ſervants ſhall drink, but ye ſhall be thirſty; behold, my ſervants ſhall rejoice, but ye* *ye ſhall be aſhamed; behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and howl for vexation of ſpirit,* Iſa. 65. 12, 13, 14.

How many beholds are here? And every behold, is not only a call to careleſs ones to conſider, but as a declaration from heaven, that thus at laſt it ſhall be with all impenitent ſinners; that is, when others ſing for joy in the kingdom of heaven, they, they ſhall ſorrow in hell, and howl for vexation of ſpirit there.

Wherefore, let me adviſe, that you be not afraid of, but that ye rather covet a broken heart, and prize a contrite ſpirit; I ſay, covet it now, now the white flag is hung out, now the golden ſcepter or grace is held forth to you. Better mourn now God inclines to mercy and pardon, than mourn when the door is quite ſhut up. And take notice, that this is not the firſt time that I have given you this advice.

Laſtly, If a broken heart be a thing of ſo great eſteem with God, as has been ſaid, and if duties cannot be rightly performed by a heart that has not been broken. Then this ſhews the vanity of thoſe peoples minds, and alſo the invalidity of their pretended divine ſervices, who worſhip God with an heart that was never broken, and without a contrite ſpirit. There has indeed at all times been great flocks of ſuch profeſſors in the world in every age; but to little purpoſe, unleſs to deceive themſelves, to mock God, and lay ſtumbling-blocks in the way of others; for a man whoſe heart was never truly broken, and whoſe ſpirit was never contrite, cannot profeſs Chriſt in earneſt, cannot love his own ſoul in earneſt: I mean, he cannot do theſe things in truth, and ſeek his own good the right way, for he wants a bottom for it; to wit, a broken heart for ſin, and a contrite ſpirit.

That which makes a man an hearty, an unfeigned, a ſincere ſeeker after the good of his own ſoul, is ſenſe of ſin, and a godly fear of being overtaken with the danger which it brings a man into. This makes him contrite, or repentant, and puts him upon ſeeking of Chriſt the ſaviour, with heart-aking, and heart-breaking conſiderations.

But this cannot be, where this ſenſe, this godly fear, and this holy contrition is wanting: profeſs men may, and make a noiſe, as the empty barrel maketh the biggeſt ſound; but prove them, and they are full of air, full of emptineſs, and that's all.

Nor are ſuch profeſſors tender of God's name, nor of the credit of that goſpel which they profeſs; nor can they, for they want that which ſhould oblige them thereunto; which is a ſenſe of pardon and forgiveneſs; by the which their broken hearts have been repleniſhed, ſuccoured, and made to hope in God. Paul ſaid, *The love of Chriſt conſtrained him.* But what was Paul, but a broken hearted and a contrite ſinner? See *Acts* 9. 3, 4, 5, 6. 2 *Cor.* 5. 14.

When God ſhews a man the ſin he has committed, the hell he has deſerved, the heaven he has loſt: and yet that Chriſt, and grace, and pardon may be had; this will make him ſerious, this will make him melt, this will break his heart, this will ſhew him that there is more than air, than a noiſe, than an empty ſound in religion; and this is the man, whoſe heart, whoſe life, whoſe converſation and all, will be engaged in the matters of the eternal ſalvation of his precious and immortal ſoul.

Object. But ſome may object, That in this ſaying I ſeem too rigid and cenſorious; and will, if I moderate not theſe lines with ſomething milder afterward, diſcourage many an honeſt ſoul.

I Anſwer: Not a jot, not an honeſt ſoul in all the world will be offended at my words, for not one can be an honeſt ſoul, I mean with reference to its concerns in another world, that has not had a broken heart, that never had a contrite ſpirit. This I will ſay, becauſe I would be underſtood aright; That all attain not to the ſame degree of trouble, nor lie ſo long there under, as ſome of their brethren do: But to go to heaven without a broken heart, or to be forgiven ſin without a contrite ſpirit, is no article of my belief. We ſpeak not now of what is ſecret, revealed things belong to us and our children; nor muſt we venture to go further in our faith. Doth not Chriſt ſay, *The whole have no need of a phyſician*; that is, they ſee no need, but Chriſt will make them ſee their need before he miniſters his ſovereign grace unto them; and good reaſon, otherwiſe he will have but little thanks for his kindneſs.

Object. But there are thoſe that are godly educated from their childhood, and ſo drink in the principles of chriſtianity they know not how.

Anſw. I count it one thing to receive the faith of Chriſt from men only, and another to receive it from God by the means. If thou art taught by an angel, yet if not taught of God, thou wilt never come to Chriſt; I do not ſay thou wilt never profeſs him. But if God ſpeaks, and thou ſhalt hear and underſtand him, that voice will make ſuch work within thee as was never made before. The voice of God is a voice by itſelf, and is ſo diſtinguiſhed by them that are taught thereby. *John* 6. 44, 45. *Pſal.* 29. *Hab.* 3. 15, 16. *Epheſ.* 4. 20, 21. 1 *Pet.* 2. 2, 3.

Object. But ſome men are not ſo debauched and profane as ſome, and ſo need not to be ſo hammered and fired as others: ſo broken and wounded as others.

Anſw. God knows beſt what we need. Paul was as righteous before converſion, as any that can pretend to civility now, I ſuppoſe: and yet, that notwithſtanding, he was made to ſhake, and was aſtoniſhed at himſelf, at his converſion. And truly, I think, the more righteous any is in his own eyes before converſion, the more need he has of heart-breaking work, in order to his ſalvation, becauſe a man is not by nature ſo eaſily convinced that his righteouſneſs is to God abominable, as he is that his debauchery and prophaneſs is.

A man's goodneſs is that which blinds him moſt, is deareſt to him and hardly parted with; and therefore when ſuch an one is converted, that thinks he has goodneſs of his own enough to commend him in whole, or in part to God, (tho' but few ſuch are converted) there is required a great deal of breaking work upon his heart to make him come to Paul's concluſion, *What! are we better than they? No, in no wiſe*, Rom. 3. 9. I ſay, before he can be brought to ſee, his glorious robes are filthy rags, and his gainful things but loſs and dung, Iſaiah 64. Phil. 3.

This is alſo gathered from theſe words, *Publicans and harlots enter into the kingdom of God before the Phariſees*, Mat. 21. 31.

Why before them, but becauſe they lie fairer for the word, are eaſier convinced of their need of Chriſt, and ſo are brought home to him without (as I may) all that adoe, that the Holy Ghoſt doth make to bring home one of theſe to him.

True, nothing is hard or difficult to God. But I ſpeak after the manner of men. And let who will take to taſk a man debauched in this life, and one that is not ſo, and he ſhall ſee, if he laboureth to convince them both that they are in a ſtate of condemnation by nature; that the Phariſee will make his appeals to God, with a great many, God I thank thee's; while the publican hangs his head, ſhakes at heart, and ſmites upon his breaſt, ſaying, *God be merciful to me a ſinner*, Luke 18. 11, 12, 13.

Wherefore a ſelf-righteous man, is but a painted ſatan, or a devil in fine cloaths; but thinks he is ſo of himſelf? No! no! He ſaith to others, Stand back, come not near me, I am holier than thou. 'Tis almoſt impoſſible, that a ſelf-righteous man ſhould be ſaved. But he that can drive a camel through the eye of an needle, can cauſe, that even ſuch a one ſhould ſee his loſt condition, and that he needeth the righteouſneſs of God, which is by faith of Jeſus Chriſt. He can make him ſee, I ſay, that his own goodneſs did ſtand more in his way to the kingdom of heaven, than he was aware of; and can make him feel too, that his leaning to that is as great iniquity, as any immorality that men commit. The ſum then is, That men that are converted to God by Chriſt, through the word and ſpirit (for all this muſt go to effectual converſion) muſt have their hearts broken, and ſpirits made contrite, I ſay, it muſt be ſo, for the reaſons ſhewed before.

Yea, and all decayed, apoſtatized, and backſlidden Chriſtians muſt, in order to their recovery again to God, have their hearts broken, their ſouls wounded, their ſpirits made contrite, and ſorry for their ſins.

Come, come, converſion to God is not ſo eaſy, and ſo ſmooth a thing, as ſome would have men believe it is. Why is man's heart compared to fallow ground, God's word to a plow, and his miniſters to plowmen; if the heart indeed has no need of breaking, in order to the receiving of the ſeed of God unto eternal life, Jer. 4. 3. Luke 9. 62. 1 Cor. 9. 10.

Who knows not that fallow ground muſt be plowed, and plowed too, before the huſband-man will venture his ſeed: yea, and after that oft ſoundly harrowed, or elſe he will have but a ſlender harveſt?

Why is the converſion of the ſoul compared to the grafting of a tree, if that be done without cutting?

The word is the graft, the ſoul is the tree, and the word as the ſcion muſt be let in by a wound; for to ſtick on the outſide, or to be tied on with a ſtring, will do no good here; Heart muſt be ſet to heart, and back to back, or your pretended ingrafting will come to nothing, Rom. 11. 17, 24. Jam. 1. 20.

I ſay, heart muſt be ſet to heart, and back to back, or the ſap will not be conveyed from the root to the branch. And I ſay, This muſt be done by a wound. The Lord opened the heart of Lydia, as a man openeth the ſtock to graft in the ſcions and ſo the word was let into her ſoul, and ſo the word and her heart cemented, and became one, Acts 16. 14.

Why is Chriſt bid to gird his ſword upon his thigh? And why muſt he make his arrows ſharps, and all that the heart may with this ſword and theſe arrows, be ſhot, wounded and made to bleed? Yea, why is he commanded to let it be ſo, if the people would bow and fall kindly under him, and heartily implore his grace without it? Pſal. 45. 55. 3, 4, 4. Alas, men are too lofty, too proud, too wild, too deviliſhly reſolved in the ways of their own deſtruction; in their occaſions they are like the wild aſſes upon the wild mountains; nothing can break them of their purpoſes, or hinder them from ruining of their own precious and immortal ſouls, but the breaking of their hearts.

Why is a broken heart put in the room of all ſacrifices which we can offer to God; and a contrite ſpirit put in the room of all offerings, as they are, (and you may ſee it ſo, if you compare the text with that verſe which goes before it) I ſay, why is it counted better than all, were they all put together, if any one part, or if all external parts of worſhip were they put together, could be able to render the man a ſound, and a rightly made new creature without it? *A broken heart, a contrite ſpirit, God will not deſpiſe*; but both thou, and all thy ſervice he will certainly ſlight and reject; if when thou comeſt to him, a broken heart be wanting; Wherefore here is the point, Come broken, come contrite, come ſenſible of, and ſorry for thy ſins, or thy coming will be counted no coming to God aright; and if ſo, conſequently thou wilt get no benefit thereby.

SIGHS from HELL:

OR, THE

Groans of a Damned Soul:

Diſcovering from the 6th of LUKE,

The Lamentable Eſtate of the Damned;

And may fitly ſerve

As a Warning-Word to SINNERS, both Old and Young, by Faith in JESUS CHRIST, to avoid the ſame Place of Torment.

WITH

A Diſcovery of the Uſefulneſs of the SCRIPTURES, as our ſafe Conduct for avoiding the Torments of HELL.

The AUTHOR to the READER.

FRIEND, becauſe it is a dangerous thing to be walking towards the place of darkneſs and anguiſh: And again, becauſe it is (notwithſtanding) the journey that moſt of the poor ſouls in the world are taking, and that with delight and gladneſs, as if there was the only happineſs to be found: I have therefore thought it my duty (being made ſenſible of the danger that will befal thoſe that fall therein,) for the preventing of thee, (O thou poor man or woman!) to tell thee, by opening this parable, what ſad ſucceſs thoſe ſouls have had, and are like to have, that have been, or ſhall be found perſevering therein.

We uſe to count him a friend that will forewarn his neighbour of the danger, when he knoweth thereof, and doth alſo ſee that the way his neighbour is walking in doth lead right thereto, eſpecially when we think that our neighbour may be either ignorant or careleſs of his way. Why friend, it may be, nay twenty to one, but thou haſt been ever ſince thou didſt come into the world, with thy back towards heaven, and thy face towards hell; and thou, either through ignorance, (or careleſſneſs, which is as bad, if not worſe) haſt been running full haſtily that way ever ſince. Why, I beſeech thee put a little ſtop to thy earneſt race, and take a view of what entertainment thou art like to have, if thou do in deed and in truth perſiſt in this thy courſe. Thy way *leads down to death, and thy ſteps take hold on hell*, Prov. 5. 5. It may be the path indeed is pleaſant to the fleſh, but the end thereof will be bitter to thy ſoul. Hark, doſt thou not hear the bitter cries of them that are but newly gone before? Saying, *Let him dip the tip of his finger in water, and cool my tongue, that is ſo tormented in this flame*, Luke 16. Doſt thou not hear them ſay, Send out from the dead, to prevent my father, my brother, and my father's houſe, from coming into this place of torment? Shall not then theſe mournful ſul groans pierce thy flinty heart? Wilt thou ſtop thine ears, and ſhut thy eyes? And wilt thou not regard? Take warning and ſtop thy journey before it be too late. Wilt thou be like the ſilly fly, that is not quiet unleſs ſhe be either intangled in the ſpider's web, or burned in the candle? Wilt thou be like the bird that haſteth to the ſnare of the fowler? Wilt thou be like that ſimple one named in the ſeventh of Proverbs, that will be drawn to the ſlaughter by the cord of a ſilly luſt? O ſinner, ſinner, there are better things than hell to be had, and at a cheaper rate by the thouſandth part! O (there is no compariſon) there is heaven, there is God, there is Chriſt, there is communion with an innumerable company of ſaints and angels. Hear the meſſage then that God doth ſend, that Chriſt doth ſend, that ſaints do bring, nay, that the dead doth ſend unto thee: *I pray thee therefore that thou would'ſt ſend him to my father's houſe; if one went to them from the dead they would repent. How long ye ſimple ones will you love ſimplicity? And ye ſcorners delight in ſcorning? And ye fools hate knowledge? Turn ye at my reproof, and behold, ſaith God, I will pour out my Spirit upon you, I will make known my words unto you.* I ſay, hear this voice, O ſilly one, and turn and live thou ſinful ſoul, leſt he make thee hear that other ſaying. *But, becauſe I have called, and you have refuſed, I have ſtretched out my hand, and no man regarded; I alſo will laugh at your calamity, and mock when your fear cometh.*

O poor ſoul, if God and Chriſt did wiſh thee for thine harm, it would be another matter; then if thou didſt refuſe, thou mighteſt have ſome excuſe to make, or fault to find, and ground to make delays: But this is for thy profit, for thy advantage, for the pardoning of thy ſins, the ſalvation of thy ſoul, the delivering thee from hell fire, from the wrath to come, from everlaſting burnings, into favour with God, Chriſt, and communion with all happineſs, (that is ſo indeed.)

But it may be thou wilt ſay, All that hath been ſpoken to in this diſcourſe, is but a parable, and parables are no realities.

I could put thee off with this anſwer, That though it be a parable, yet it is a truth, and not a lie; and thou ſhalt find it ſo too, to thy coſt, if thou ſhalt be found a ſlighter of God, Chriſt, and the ſalvation of thy own ſoul.

But ſecondly, know for certain, that the things ſignified by parables, are wonderful realities. O what a glorious reality was there ſignified by that parable! *The kingdom of heaven is like to a net that is caſt into the ſea,* &c. ſignifying, that ſinners of all ſorts, of all nations, ſhould be brought into God's kingdom, by the net of the goſpel. And O! how real a thing ſhall the other part thereof be, when it is fulfilled, which ſaith, *And when it was full they drew it to the ſhore, and put the good into veſſels, but threw the bad away,* Matt. 13. 47, 48. ſignifying the manſions of glory that the ſaints ſhould have, and alſo the rejection that God will give to the ungodly, and to ſinners. And alſo that parable, what a glorious reality is there in it? which ſaith, *Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth much fruit,* John 12. 24. To ſignify, that unleſs Jeſus Chriſt did indeed ſpill his blood, and die the curſed death, he ſhould abide alone; that is, have never a ſoul into glory with him; but if he died, he ſhould bring forth much fruit; that is, ſave many ſinners. And alſo how real a truth there was in that parable, concerning the Jews putting Chriſt to death, which the poor diſperſed Jews can beſt experience to their coſt; for they have been almoſt ever ſince a baniſhed people, and ſuch as have had God's ſore diſpleaſure wonderfully manifeſted againſt them, according to the truth of the parable, Matt. 21, v. 33. to 41. O therefore, for Jeſus Chriſt's ſake, do not ſlight the truth, becauſe it is diſcovered in a parable! For by this argument thou mayſt alſo, nay, thou wilt alſo ſlight almoſt all the things that our Lord Jeſus Chriſt did ſpeak; for he ſpake to them for the moſt part (if not all) in parables. Why ſhould it be ſaid of thee, as it is ſaid of ſome? *Theſe things are ſpoken to them that are without, in parables, that ſeeing they might not ſee; and that hearing they might not underſtand,* Luke 8. 10. I ſay, take heed of being a quarreller againſt Chriſt's parables; leſt Chriſt alſo object againſt the ſalvation of thy ſoul at the judgment-day.

Friend, I have no more to ſay to thee now: If thou doſt love me, pray for me, that my God would not forſake me, nor take his Holy Spirit from me; and that God would fit me to do and ſuffer what ſhall be from the world or devil inflicted upon me. I muſt tell thee, the world rages, they ſtamp and ſhake their heads, and fain they would be doing; the Lord help me to take all they ſhall do with patience; and when they ſmite the one cheek, to turn the other to them, that I may do as Chriſt hath bidden me; for then the Spirit of God, and of glory, ſhall reſt upon me. Farewel.

I am thine, to ſerve in the Lord Jeſus,

JOHN BUNYAN.

SIGHS from HELL:

OR, THE

Groans of a Damned Soul, &c.

LUKE 16, 19, &c.

19. *THERE was a certain rich man which was clothed in purple and fine linen, and fared ſumptuouſly every day.*

20. *And there was a certain beggar named Lazarus, which was laid at his gate full of ſores.*

21. *And deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his ſores.*

22. *And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom. The rich man alſo died, and was buried:*

23. *And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.*

24. *And he cried, and ſaid, father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.*

25. *But Abraham ſaid, Son, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented.*

26. *And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you cannot; neither can they paſs to us that would come from thence.*

27. *Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe:*

28. *For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.*

29. *Abraham ſaith unto him, They have Moſes and the prophets; let them hear them.*

30. *And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.*

31. *And he ſaid unto him, if they hear not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.*

VERSE 19.

THIS ſcripture was not ſpoken by our Lord Jeſus Chriſt, to ſhew you the ſtate of two ſingle perſons, only, (as ſome through ignorance of the drift of Chriſt in his parables do dream) but to ſhew you the ſtate of the godly and ungodly to the world's end; as is clear to him that is of an underſtanding heart. For he ſpake them to the end, that after-generations ſhould take notice thereof, and fear, leſt they alſo fall into the ſame condition.

Now in my diſcourſe upon theſe words I ſhall not be tedious, but as briefly as I may, I ſhall paſs through the ſeveral verſes, and lay you down ſome of the ſeveral truths contained therein: And the Lord grant that they may be profitable, and of great advantage to thoſe that read them, or hear them read.

The 19th and 20th verſes alſo, I ſhall not ſpend much time upon, only give you three or four ſhort hints, and ſo paſs to the next verſes; for they are the words I do intend moſt eſpecially to inſiſt upon.

The 19th, 20th and 21ſt verſes run thus: *There was a certain rich man which was clothed in purple and fine linen, and fared* (deliciouſly or) *ſumptuouſly every day. And there was a certain beggar named Lazarus, which was laid at his gate full of ſores,* &c.

1. If theſe verſes had been ſpoken by Jeſus Chriſt, and no more; all the world would have gone near to have caſt a wrong interpretation upon them. I ſay, if Jeſus had ſaid only thus much, *There was a certain rich man which fared ſumptuouſly daily, and a certain beggar laid at his gate full of ſores*; the world would have made this concluſion of them; The rich man was the happy man; for, at the firſt view, it doth repreſent ſuch a thing: but take all together, (that is) read the whole parable, and you ſhall find, that there is no man in a worſe condition than he; as I ſhall clearly hold forth afterward.

2. Again, If a man would judge of men according to outward appearance, he ſhall oft-times take his mark amiſs. Here is a man to outward appearance, appears the only bleſſed man, better by half than the beggar, inaſmuch as he is rich, the beggar poor; he is well cloathed, but peradventure the beggar is naked; he hath good

food, but the beggar would be glad of dog's-meat. *(And he deſired to be fed with the crumbs that fell from the rich man's table:)* the rich man fares well every day; but the beggar muſt be glad of a bit when he can get it. O! who would not be in a rich man's ſtate? A wealthy man, ſorts of new ſuits, and dainty diſhes every day; enough to make one who minds nothing but his belly, and his back, and his luſts, to ſay, O that I were in that man's condition! O that I had about me as that man has! Then I ſhould live a life indeed; then ſhould I have heart's-eaſe good ſtore; then I ſhould live pleaſantly, and might ſay to my ſoul, *Soul, be of good cheer, eat, drink, and be merry*, Luke 12, 19. thou haſt every thing plenty, and art in a moſt bleſſed condition.

I ſay, this might be the concluſion with them that judge according to outward appearance. But if the whole parable be well conſidered, you will ſee, Luke 26. 15. That which is had in high eſtimation with men, is an abomination in the ſight of God. And again, Job. 16. 20, 21, 22. That condition, that is the ſaddeſt condition, according to outward appearance, is oft-times the moſt excellent; for the beggar had ten thouſand degrees the beſt of it, though to outward appearance his ſtate was the ſaddeſt; from whence we ſhall obſerve thus much:

1. That thoſe who judge according to outward appearance, do for the moſt part judge amiſs, John 7. 24.

2. That they that look upon their outward enjoyments to be token of God's ſpecial grace unto them, are alſo deceived Rev. 3. 17. For as it is here in the Parable, a man of wealth, and a child of the devil may make but one perſon; or a man may have abundance of outward enjoyments, and yet be carried by the devils into eternal burning, Luke 12. 10. But this is the trap in which the devil hath caught many thouſands of poor ſouls, namely, by getting them to judge according to outward appearance, or according to God's outward bleſſings.

Do but aſk a poor carnal, covetous wretch, how we ſhould know a man to be in a happy ſtate; and he will anſwer, thoſe that God bleſſeth, and giveth abundance of this world unto; when for the moſt part they are they that are the curſed men. Alas, poor men! they are ſo ignorant as to think, that becauſe a man is increaſed in outward things, and that by a ſmall ſtock, therefore God doth love that man with a ſpecial love, or elſe he would never do ſo much for him, never bleſs him ſo, and proſper the work of his hands. Ah poor ſoul! It is the rich man that goes to hell. And the rich man died, and in hell, mark, in hell he lift up his eyes, &c.

Methinks to ſee how the great ones of the world will go ſtrutting up and down the ſtreets ſometimes, it makes me wonder. Surely they look upon themſelves to be the only happy men; but it is becauſe they judge according to outward appearance; they look upon themſelves to be the only bleſſed men, when the Lord knows the generality are left out of that bleſſed condition. *Not many wiſe men after the fleſh, not many mighty, not many noble are called*, 1 Cor. 1. 26. Ah! did they that do now ſo brag, that no body dare ſcarce look on them, but believe this, it would make them hang down their heads and cry, O give me a Lazarus's portion.

I might here enlarge very much, but I ſhall not; only thus much I ſhall ſay to you that have much of this world, Have a care that you have not your portion in this world: Take heed that it be not ſaid to you hereafter, when you would very willingly have heaven, Remember in your life-time you had your good things; in your life-time you had your portion, Pſal. 17. 14.

And friend, thou that ſeekeſt after this world, and deſireſt riches, let me aſk this queſtion: Wouldſt thou be content that God ſhould put thee off with a portion in this life? Wouldſt thou be glad to be kept out of heaven with a back well cloathed, and a belly well filled with the dainties of this world? Wouldſt thou be glad to have all thy good things in thy life-time, to have thy heaven to laſt no longer than while thou doſt live in this world? Wouldſt thou be willing to be deprived of eternal happineſs and felicity? If thou ſay no, then have a care of the world and thy ſins; have a care of deſiring to be a rich man, *leſt thy table be made a ſnare unto thee*, Pſalm 69. 22. leſt the wealth of this world do bar thee out of glory. For, as the apoſtle ſaith, *They that will be rich, do fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in perdition and deſtruction*, 1 Tim. 6. 9. Thus much in general; but now particularly.

Theſe two men here ſpoken of, (as I ſaid) do hold forth to us the ſtate of the godly and ungodly; the beggar holdeth forth the godly, and the rich man the ungodly. *There was a certain rich man*, &c.

But why are the ungodly held forth under the notion of a rich man?

1. Becauſe Chriſt would not have them look too high, as I ſaid before, but that thoſe who have riches would have a care that they be not all their portion, James 1. 10, 11, 12. 1 Tim. 6. 17.

2. Becauſe rich men are moſt liable to the devil's temptations; are moſt ready to be puft up with pride, ſtoutneſs, cares of this world, in which things they ſpend moſt of their time in luſts, drunkenneſs, wantonneſs, idleneſs, together with other

works of the fleſh; *For which things ſake, the wrath of God cometh upon the children of diſobedience,* Col 3. 6.

3. Becauſe he would comfort the hearts of his own, which are moſt commonly of the poorer ſort: but God hath choſen the poor, deſpiſed, and baſe things of this world, 1 Cor. 1. 26. Should God have ſet the rich man in the bleſſed ſtate, his children would have concluded, being poor, that they had no ſhare in the life to come.

And again, had not God given ſuch a diſcovery of the ſad condition of thoſe that are for the moſt part rich men, we ſhould have had men concluded abſolutely, that the rich are the bleſſed men. Nay, albeit the Lord himſelf doth ſo evidently declare, that the rich ones of the world are for the moſt part in the ſaddeſt condition, yet they, through unbelief, or elſe preſumption, do harden themſelves, and ſeek for the glory of this world, as though the Lord Jeſus Chriſt did not mean as he ſaid, or elſe that he will ſay more than ſhall aſſuredly come to paſs: but let them know, that the Lord hath a time to fulfil what he had a time to declare, for the ſcripture cannot be broken, John 10. 35.

But again, the Lord by his word doth not mean thoſe are ungodly who are rich in the world, and no other; for then muſt all thoſe that are poor, yet graceleſs and vain men be ſaved, and delivered from eternal vengeance; which would be contrary to the word of God; which ſaith, that together with the kings of the earth, and the great men, and the chief captains, and the mighty men, there are bondmen or ſervants, and ſlaves, that cry out at the appearance of the Almighty God, and his Son Jeſus Chriſt to judgment, Rev. 6. 15.

So that tho' Chriſt doth ſay, *There was a certain rich man*, yet you muſt underſtand, he meaneth all the ungodly, rich or poor. Nay, if you will not underſtand it ſo now, you ſhall be made to underſtand it to be ſo meant at the day of Chriſt's ſecond coming, when all that are ungodly ſhall ſtand at the left hand of Chriſt with pale faces, and guilty conſciences, with the vials of the Almighty's wrath ready to be poured out upon them. Thus much in brief touching the 19th verſe. I might have obſerved other things from it, but now I forbear, having other things to ſpeak of at this time.

Verſe 20. *And there was a certain beggar named Lazarus, which was laid at his gate full of ſores.*

THIS verſe doth chiefly hold forth theſe things.

1. That the ſaints of God are a poor contemptible people: *There was a certain beggar.* If you underſtand the word beggar, to hold forth outward poverty, or ſcarcity in outward things, ſuch are ſaints of the Lord, for they are for the moſt part a poor, deſpiſed, contemptible people. But if you allegorize it, and interpret it thus: They are ſuch as beg earneſtly for heavenly food; this is alſo the ſpirit of the children of God, and it may be, and is a truth in this ſenſe; tho' not ſo naturally gathered from this ſcripture.

2. *That he was laid at his gate full of ſores,)* Theſe words hold forth the diſtempers of believers, ſaying, *He was full of ſores*; which may ſignify the many troubles, temptations, perſecutions, and afflictions in body and ſpirit, which they meet withal while they are in the world; and alſo the entertainment they meet with at the hands of thoſe ungodly ones who live upon the earth. Whereas it is ſaid, *He was laid at his gate full of ſores.* Mark, He was laid at his gate, not in his houſe, that was thought too good for him, but he was laid at his gate full of ſores. From whence obſerve, That the ungodly world do not deſire to entertain and receive the poor ſaints of God into their houſes. If they muſt needs be ſomewhere near unto them, yet they ſhall not come into their houſes, but ſhut them out of doors; if they will needs be near us, let them be at the gate. *And he was laid at the gate full of ſores.* 2. Obſerve, that the world are not at all touched with the afflictions of God's children, for all they are full of ſores; a deſpiſed, afflicted, tempted, perſecuted people, the world doth not pity; no, but rather labour to aggravate their trouble, by ſhutting them out of doors; ſink or ſwim, what cares the world? They are reſolved to diſown them; they will give them no entertainment; if the lying in the ſtreets will do them any good; if hard uſage will do them any good; if to be diſowned, rejected, and ſhut out of doors by the world will do them any good, they ſhall have enough of that; but otherwiſe no refreſhment, no comfort from the world. *And he was laid at his gate full of ſores.*

Verſe 21. *And he deſired to be fed with the crumbs which fell from the rich man's table: The dogs came alſo, and licked his ſores,*

BY theſe words, our Lord Jeſus doth ſhew us the frame of a Chriſtian's heart, and alſo the heart and carriage of worldly men towards the ſaints of the Lord. The Chriſtian's heart is held forth by this, that any thing will content him while he is on this ſide glory: *And he deſired to be fed with the crumbs*; the dogs meat, any thing. I ſay, a Chriſtian will be content with any thing, if he have but to keep life and ſoul together, (as we uſe to ſay) he is content, he is ſatisfied; he hath learned, (if he hath learned to be a Chriſtian, to be content with any thing;

as Paul ſaith, *I have learned in whatſoever ſtate I am, therewith to be content.* He learns in all conditions to ſtudy to love God, to walk with God, to give up himſelf to God; and if the crumbs that fall from the rich man's table will but ſatisfy nature, and give him bodily ſtrength, that thereby he may be the more able to walk in the way of God, he is contented. *And he deſired to be fed with the crumbs that fell from the rich man's table.* But mark, he had them not, you do not find that he had ſo much as a crumb, or a ſcrap allowed unto him. No, then the dogs will be beguiled, that muſt be preſerved for the dogs. From whence obſerve, that the ungodly world do love their dogs better than the children of God. You will ſay, that is ſtrange. It is ſo indeed, yet it is true, as will be clearly manifeſted; as for inſtance; how many pounds do ſome men ſpend on their dogs, when in the mean while the poor ſaints of God may ſtarve for hunger? They will build houſes for their dogs, when the ſaints muſt be glad to wander and lodge in dens, and caves of the earth, Heb. 11. 38. And if they be in any of their houſes for the hire thereof, they will warn them out or eject them, or pull down the houſe over their heads, rather than not rid themſelves of ſuch tenants. Again, ſome men cannot go half a mile from home but they muſt have dogs at their heels; but they can very willingly go half a ſcore miles without the ſociety of a Chriſtian. Nay, if when they are buſy with their dogs they ſhould chance to meet a Chriſtian, they would willingly ſhift him if they could. They will go on the other ſide the hedge or the way, rather than they will have any ſociety with him; and if at any time a child of God ſhould come into a houſe where there are but two or three ungodly wretches, they do commonly wiſh either themſelves or the ſaint out of doors; and why ſo? becauſe they cannot down with the ſociety of a Chriſtian; though if there come in at the ſame time a dog, or a drunken ſwearing wretch, (which is worſe than a dog,) they will make him welcome; he ſhall ſit down with them, and partake of their dainties. And now tell me, you that love your ſins and your pleaſures, had you not rather keep company with a drunkard, a ſwearer, a ſtrumpet, a thief, nay, a dog, than with an honeſt-hearted Chriſtian? If you ſay no; what means your ſour carriage to the people of God? Why do you look on them as if you would eat them up? Yet at the very ſame time, if you can but meet your dog, or a drunken companion, you can fawn upon them, take acquaintance with them, to the tavern or alehouſe with them, if it be two or three times in a week: But if the ſaints of God meet together, pray together, and labour to edify one another, you will ſtay till doomſday before you will look into the houſe where they are. Ah friends, when all comes to all, you will be found to love drunkards, ſtrumpets, dogs, any thing, nay, to ſerve the devil, rather than to have loving and friendly ſociety with the ſaints of God.

Moreover, *The dogs came and licked his ſores.* Here again you may ſee not only the afflicted ſtate of ſaints of God in this world, but alſo, that even dogs themſelves, according to their kind, are more favourable to the ſaints, than the ſinful world; though the ungodly will have no mercy on the ſaints, yet it is ordered ſo, that theſe creatures, dogs, lions, &c. will. Though the rich man would not entertain him in his houſe, yet his dogs will come, and do him the beſt good they can, even to lick his running ſores. It was thus with Daniel, when the world was mad againſt him, and would have him thrown to the lions to be devoured, the lions ſhut their mouths at him, (or rather the Lord did ſhut them up) ſo that there was not that hurt befel to him, as was deſired by the adverſaries, Dan. 6. And this I am perſwaded of, that would the creatures do as ſome men would have them; the ſaints of God ſhould not walk ſo quietly up and down the ſtreets, and other places as they do. And as I ſaid before, ſo I ſay again, I am perſwaded, that at the day of Judgment, many mens conditions and carriages will be ſo laid open, that it will evidently appear, they have been very mercileſs, and mad againſt the children of God; inſomuch, that when the providence of God did fall out ſo, as to croſs their expectation, they have been very much offended thereat, as is very evidently ſeen in them who ſet themſelves to ſtudy (Pſal. 31. 13.) how to bring the ſaints into bondage, and to thruſt them into corners, as in theſe late years. And becauſe God hath in his goodneſs ordered things otherwiſe, they have gnaſhed their teeth thereat. Hence then let the ſaints learn, not to commit themſelves to their enemies; beware of men, Mat. 10. 17. They are very mercileſs men, and will not ſo much favour you, (if they can help it) as you may ſuppoſe they may. Nay, unleſs the over-ruling hand of God in goodneſs, do order things contrary to their natural inclination, they will not favour you ſo much as a dog.

Verſe. 22. *And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died and was buried.*

THE former verſes do briefly hold forth the carriage of the ungodly in this life, toward the ſaints. Now this verſe doth hold forth the departure both of the godly and ungodly, out of this life.

Where he ſaid, *And it came to paſs that the beggar died, and was carried into Abraham's boſom; and the rich man died alſo.* This beggar died, that repreſents the godly; and the rich man died, that repreſents the ungodly. From whence obſerve; neither godly nor ungodly muſt live always without a change, either by death or judgment; the good man died, and the bad man died. That ſcripture doth alſo back this truth, that good and bad muſt die; marvellous well, where it is ſaid, *And it is appointed for men once to die, and after that the judgment*, Heb. 9. 27.

Mark, he doth not ſay it is ſo, that men by chance may die; which might beget in the hearts of the ungodly eſpecially, ſome hope to eſcape the bitterneſs of it: But he ſaith, it is a thing moſt certain, it is appointed; mark, *it is appointed for men once to die, and after that the judgment*: God hath decreed it, that ſince men have fallen from that happy eſtate that God at the firſt did ſet them in, *they ſhall die*, Rom. 6. 23. Now when it is ſaid the beggar died, and the rich man died, part of the meaning is, they ceaſed to be any more in this world; I ſay, partly the meaning is, but not altogether. Though it be altogether the meaning when ſome of the creatures die, and yet it is but in part the meaning, when it is ſaid that men, women, or children die; for there is to them ſomething elſe to be ſaid, more than a barely going out of the world: For if when unregenerate men and women die there were an end of them, not only in this world but alſo in the world to come, they would be happy over they will be now; for when ungodly men and women die, there is that to come after death that will be very terrible to them, namely, to be carried by the angels of darkneſs from their death-beds to hell, there to be reſerved to the judgment of the great day, when both body and ſoul ſhall meet and be united together again, and made capable to undergo the uttermoſt vengeance of the Almighty to all eternity. This is that I ſay, which doth follow a man (that is not born again) after death; as is clear from that in 1 Pet. 3. 18, 19. where before ſpeaking of Chriſt being raiſed again by the power of his eternal Spirit, he ſaith, By which, that is, by that Spirit he went and preached to the ſpirits in priſon: But what is the meaning of this? Why thus much, that thoſe ſouls who were once alive in the world, in the time or days in which Noah lived, being diſobedient in their times to the calls of God, by his Spirit in Noah, for ſo I underſtand it, was according to that which was foretold by that preacher, deprived of life, and overcome by the flood, and are now in priſon. Mark, he preached to the ſpirits in priſon: He doth not ſay, who were in priſon, under chains of darkneſs, reſerved, or kept there in that priſon, in which now they are, (ready like villains in the goal, to be brought before the judgment-ſeat of Chriſt at the great day.) But of this I ſhall ſpeak further by and by. Now if this one truth, that men muſt die and depart this world, and either enter into joy, or elſe into priſon, to be reſerved to the day of judgment, were believed, we ſhould not have ſo many wantons walk up and down the ſtreets as there do; at leaſt it would put a mighty check to their filthy carriages, ſo that they would not, could not walk ſo baſely and ſinfully as they do. Belſhazzar, notwithſtanding he was ſo far from the fear of God as he was, yet when he did but ſee God was offended, and threatened him for his wickedneſs, it made him hang down his head, and knock his knees together, Dan. 5. 5, 6. If you read the verſes before, you will find he was careleſs; and ſatisfying his luſts in drinking, and playing the wanton with his concubines: But ſo ſoon as he did perceive the finger of an hand writing, *then* (ſaith the ſcripture) *the king's countenance was changed, and his thoughts troubled him; ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.* And when Paul told Felix of righteouſneſs, temperance, and judgment to come, it made him tremble. And let me tell thee (ſoul) whoever thou art, that if thou didſt but verily believe that thou muſt die, and come to judgment, it would make thee turn over a new leaf. But this is the miſery, the devil doth labour by all means, as to keep out other things that are good, ſo to keep out of the heart, as much as in him lies, the thoughts of paſſing from this life into another world; for he knows, if he can but keep them from the ſerious thoughts of death, he ſhall the more eaſily keep them in their ſins, and ſo from cloſing with Jeſus Chriſt: as Job ſaith, *Their houſes are ſafe from fear, neither is the rod of God upon them.* Which makes them ſay to God, *Depart from us, for we deſire not the knowledge of thy ways*, verſe 14. Becauſe there is no fear of death and judgment to come, therefore they do put off God and his ways; and ſpend their days in their ſins, and in a moment, that is, before they are aware, go down to the grave, verſe 17. And thus it fared alſo with the man ſpoken of in Luke 12. 20. The man inſtead of thinking on death, he thought how he might make his barns bigger: But in the midſt of his buſineſs in the world, he loſt his ſoul before he was aware, ſuppoſing that death had been many years off: But God ſaid unto him, Thou fool, thou troubleſt thyſelf about things of this life, thou putteſt off the thoughts of departing this world, when this night thy ſoul ſhall be taken from thee; or, this night, they, that is, devils will fetch away thy ſoul from thee. And here it comes to paſs, mens not being exerciſed with the thoughts of departing this life, that they are ſo unexpectedly to themſelves and their neighbours, taken away from the pleaſures and profits, yea, and all the enjoyments they buſy themſelves withal while they live in this world. And hence it is again, that you have ſome in your towns and cities that are ſo ſuddenly taken away, ſome from haunting the ale-houſes, others from haunting the whore-houſes, others from playing and gaming, others from the cares and covetous deſires after this world, unlooked for as by themſelves, or their companions. Hence it is alſo, that men do ſo wonder as ſuch tidings as theſe, That there is ſuch a one dead, ſuch a one departed; it is becauſe they do ſo little conſider both the tranſitorineſs of themſelves and their neighbours: For had they but their thoughts well exerciſed about the ſhortneſs of this life, and the danger that will befal ſuch as do miſs of the Lord Jeſus Chriſt, it would make them more wary and ſober, and ſpend more time in the ſervice of God, and be more delighted and diligent in enquiring after the Lord Jeſus Chriſt, *who is the deliverer from the wrath to come*, 1 Theſſ. 1. 10. For, as I ſaid before, it is evident, that they who live after the fleſh in the luſts thereof, do not really and ſeriouſly think on death, and the judgment that doth follow after; neither do they indeed endeavour ſo to do; for did they, it would make them ſay with holy Job, *All the days of my appointed time, will I wait till my change come*, Job 14. 14. And as I ſaid before, that not only the wicked, but alſo the godly have their time to depart this life. And the beggar died. The ſaints of the Lord, they muſt be deprived of this life alſo, they muſt yield up the ghoſt into the hands of the Lord their God; they muſt alſo be ſeparated from their wives, children, huſbands, friends, goods, and all that they have in the world. For God hath decreed it; it is appointed, namely, by the Lord, *for men once to die, and we muſt appear before the judgment-ſeat of Chriſt*. As it is, 2 Cor. 5. 10, 11. But it may be objected, if the godly die as well as the wicked, and if the ſaints muſt appear before the judgment-ſeat, as well as the ſinners; then what advantage have the godly more than the ungodly, and how can the ſaints be in a better condition than the wicked?

Anſ. Read the 22d verſe over again, and you will find a marvellous difference between them, as much as is between heaven and hell, everlaſting joy, and everlaſting torments; for you find, that when the beggar died, which repreſents the godly, He was carried by the angels into Abraham's boſom, or into everlaſting joy, Pſal. 1. But the ungodly are not ſo, but are hurried by the devils into the bottomleſs pit, drawn away in their wickedneſs, Prov. 14. 32. for he ſaith, *And in hell he lift up his eyes*. When the ungodly do die, there miſery beginneth, for then appear the devils, like ſo many lions; waiting every moment till the ſoul depart from the body. Sometimes they are viſible to the dying party, but ſometimes more inviſible; but always this is certain, they never miſs of the ſoul, if it do die out of the Lord Jeſus Chriſt; but do hale it away to the priſon, as I ſaid before, there to be tormented and reſerved until the great and dreadful day of judgment, at which day they muſt, body and ſoul, receive a final ſentence from the righteous judge, and from that time be ſhut out from the preſence of God into everlaſting woe and diſtreſs. But the godly, when the time of their departure is at hand, then alſo are the angels of the Lord at hand; yea, they are ready waiting upon the ſoul to conduct it ſafe into Abraham's boſom. I do not ſay, but the devils are oft-times very buſy doubtleſs, and attending the ſaints in their ſickneſs: ay, and no queſtion but they would willingly deprive the ſoul of glory. But here is the comfort, as the devils come from hell to devour the ſoul, (if it be poſſible at its departure) ſo the angels of the Lord come from heaven, to watch over and conduct the ſoul (in ſpite of the devils) ſafe into Abraham's boſom.

David had the comfort of this, and ſpeaks it forth for the comfort of his brethren, Pſal. 34. 7. ſaying, *The angel of the Lord encampeth round about them that fear him, and delivereth them*. Mark, the angel of the Lord encampeth round about his children, to deliver them: From what? From their enemies, of which the devil is not the leaſt. This is an excellent comfort at any time, to have the holy angels of God to attend a poor man or woman; but eſpecially it is comfortable in the time of diſtreſs, at the time of death, when the devils beſet the ſoul with all the power that hell can afford them. But now it may be, that the glorious angels of God do not appear at the firſt, to the view of the ſoul; nay, rather hell ſtands before it, and the devils ready, as if they would carry it thither; but this is the comfort, the angels do always appear at the laſt, and will not fail the ſoul, but will carry it ſafe into Abraham's boſom. Ah friends! conſider here is an ungodly man upon his death-bed, and he hath none to ſpeak for him, none to ſpeak comfort unto him; but it is not ſo with the children of God, for they have the Spirit to comfort them. Here is the ungodly, and they have no Chriſt to pray for their ſafe conduct to glory; but the ſaints have an interceſſor, *Job* 17. 9. Here is the world, when they die, they have none of the angels of God to attend upon them; but the ſaints have their company. In a word, the unconverted perſon when he died, he ſinks into the bottomleſs pit; but the ſaints, when they die, do aſcend with, and by the angels, into Abraham's boſom, or into unſpeakable glory, *Luke* 23. 43.

Again it is ſaid, that the rich man when he died, was buried, or put into the earth; but when the beggar died, he was carried by the angels into Abraham's boſom. The one is a very excellent ſtile, where he ſaith, he was carried by angels into Abraham's boſom; it denotes the excellent condition of the ſaints of God, as I ſaid before; and not only ſo, *but alſo the precioufneſs of the death of the ſaints in the eyes of the Lord*, Pſal. 116. 15. that after-generations may ſee how precious in the ſight of the Lord, the death of his ſaints is, when he ſaith, they are carried by the angels in Abraham's boſom.

Thus many times the Lord adorneth the death and departure of his ſaints, to hold forth to after-generations, how excellent they are in his eyes. It is ſaid of Enoch, that God took him; of Abraham, that he died in a good old age; of Moſes, that the Lord buried him; of Elijah, that he was taken up into heaven; that the ſaints ſleep in Jeſus; that they die in the Lord; that they reſt from their labours, that their works follow them: That they are under the altar; that they are with Chriſt; that they are in light; that they are to come with the Lord Jeſus to judge the world. All which ſayings ſignify thus much, That to die as a ſaint, is a very great honour and dignity. But the ungodly are not ſo. The rich or ungodly die and are buried, he is carried from his dwelling to his grave, and there he is buried, hid in the duſt; and his body doth not ſo faſt moulder and come to nought there, but his name doth ſtink as faſt in the world. As ſaith the holy ſcripture: *The name of the wicked ſhall rot.* And indeed, the names of the godly are not in ſo much honour after their departure, but the wicked and their names do as much rot. What a diſhonour to poſterity was the death of Balaam, Agag, Achitophel, Haman, Judas, Herod, with the reſt of their companions?

Thus the wicked have their names written in the earth, and they do periſh and rot, and the name of the ſaints caſts forth a dainty ſavour to following generations; and that the Lord Jeſus doth ſignify where he ſaith, *The godly are carried by the angels into Abraham's boſom.* And the wicked are nothing worth; where he ſaith, *The ungodly die and are buried.*

Verſe 23. *And in hell he lift up his eyes, being in torment, and ſeeth Abraham afar off, and Lazarus in his boſom.*

THE former verſe ſpeaks only of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the kingdom of their father. Now our Lord doth ſhew in this verſe, partly what doth, and ſhall befal to the reprobate, after this life is ended, where he ſaith, [*And in hell he lift up his eyes.*] That is, the ungodly after they depart this life, do lift up their eyes in hell. From theſe words, may be obſerved theſe things.

1. That there is an hell for ſouls to be tormented in, when this life is ended. Mark, after he was dead and buried, *In hell he lift up his eyes.*

2. That all that are ungodly, and do live and die in their ſins, ſo ſoon as ever they die, they go into hell: he died and was buried; *And in hell he lift up his eyes.*

3. That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know well where they are till they come into hell; and that I gather from theſe words, *In hell he lift up his eyes.* He was aſleep before, but hell makes him lift up his eyes.

As I ſaid before, it is evident, there is an hell for ſouls, yea, and bodies too, to be tormented in after they depart this life: as is clear, Firſt, becauſe the Lord Jeſus Chriſt that cannot lie, did ſay that after the ſinner was dead and buried, *In hell he lift up his eyes.*

Now if it be objected that by hell is here meant the grave. That I plainly deny:

Firſt, Becauſe there the body is not ſenſible of torment or eaſe; but in that hell, into which the ſpirits of the damned depart, they are ſenſible of torment, and would very willingly be free from it, to enjoy eaſe, which they are ſenſible of the want of; as is clearly diſcovered in this parable, *Send Lazarus that he may dip the tip of his finger in water, to cool my tongue.*

Secondly, It is not meant the grave, but ſome other place, becauſe the bodies, ſo long as they lie there, are not capable of lifting up their eyes, to ſee the glorious condition of the children of God, as the ſouls of the damned do. *In hell he lift up his eyes.*

Thirdly, It cannot be the grave, for then it muſt follow, that the ſoul was buried there with the body, which cannot ſtand with ſuch a dead ſtate as is here mentioned; for he ſaith, *The rich man died*; that is, his ſoul was ſeparated from his body. *And in hell he lift up his eyes.*

If it be again objected that there is no hell but in this life; that I do alſo deny, as I ſaid before: after he was dead and buried, *In hell he lift up his eyes.* And let me tell thee, O ſoul, whoever thou art, that if thou cloſe not in ſavingly with the Lord Jeſus Chriſt, and lay hold on what he hath done, and is doing in his own perſon for ſinners, thou wilt find ſuch an hell after this life is ended, that thou wilt not get out of again for ever and ever. And thou that art wanton, and doſt make but a mock at the ſervants of the Lord, when they tell thee of the torments of hell, thou wilt find, that when thou departeſt out of this life, that hell, even the hell which is after this life, will meet thee in thy journey thither; and will with its helliſh crew, give thee ſuch a ſad ſalutation, that thou wilt not forget it to all eternity; when that ſcripture comes to be fulfilled on thy ſoul, in *Iſa.* 14. 9. *Hell from beneath is moved for thee to meet thee at thy coming: It ſtirreth up the dead for thee, even all the chief ones of the earth: It hath raiſed from their thrones all the kings of the nations. All they*, that is, that are in hell, ſhall ſay, *Art thou become weak as we? Art thou become like unto us?* O ſometimes when I have had but thoughts of going to hell, and conſider the everlaſtingneſs of their ruin that fall in thither, it hath ſtirred me up, rather to ſeek to the Lord Jeſus Chriſt to deliver me from thence, than to ſlight it, and make a mock at it.

And in hell he lift up his eyes.] The ſecond thing I told you was this, That all the ungodly that live and die in their ſins, ſo ſoon as ever they depart this life, do deſcend into hell. This is alſo verified by the words in this parable, where Chriſt ſaith, *he died and was buried, and in hell he lift up his eyes. As the tree falls, ſo it ſhall lie, whether it be to heaven or hell*, Eccleſ. 11. 3. And as Chriſt ſaid to the Thief on the croſs, *This day ſhalt thou be with me in paradiſe*; Even ſo the devil in the like manner may ſay unto the ſoul, To morrow ſhalt thou be with me in hell. See then what a miſerable caſe he that dies in an unregenerate ſtate, is in; he departs from a long ſickneſs to a longer hell; from the gripings of death, to the everlaſting torments of hell. *And in hell he lift up his eyes.* Ah friends! If you were but yourſelves, you would have a care of your ſouls; if you did but regard, you would ſee how mad they are that ſlight the ſalvation of their ſouls. *O what will it profit thy ſoul to have pleaſure in this life, and torment in hell*, Mark 8. 36. Thou hadſt better part with all thy ſins, and pleaſures, and companions, or whatſoever thou delighteſt in, than to have ſoul and body caſt into hell. *O then do not neglect our Lord Jeſus Chriſt, leſt thou drop down to hell*, Heb. 2. 3. Conſider, would it not wound thee to thine heart, to come upon thy death-bed, and inſtead of having the comfort of a well ſpent life, and the merits of the Lord Jeſus Chriſt, together with the comfort of his glorious ſpirit: to have, firſt, the ſight of an ill ſpent life, thy ſins flying in thy face, thy conſcience uttering of itſelf with thunder-claps againſt thee, the thoughts of God terrifying of thee, death with his mercileſs paw ſeizing upon thee, the devils ſtanding ready to ſcramble for thy ſoul, and hell enlarging herſelf, and ready to ſwallow thee up; and an eternity of miſery and torment attending upon thee, from which there will be no releaſe. For mark, death doth not come alone to an unconverted ſoul, but with ſuch company, as waſt thou but ſenſible of, it would make thee tremble. I pray conſider that ſcripture, Rev. 6. 8. *And I looked and behold a pale horſe, and his name that ſat upon him was death, and hell followed with him.* Mark, death doth not come alone to the ungodly, no, but hell goeth with him. O miſerable comforters! O miſerable ſociety! Here comes death and hell unto thee. Death goeth into thy body, and ſeparates body and ſoul aſunder; hell ſtands without (as I may ſay) to embrace, or rather, to cruſh thy ſoul between its everlaſting grinders. Then thy mirth, thy joy, thy ſinful delights will be ended when this comes to paſs. Lo it will come. Bleſſed are all thoſe, that through Jeſus Chriſt his mercies, by faith, do eſcape theſe ſoul murthering companions. *And in hell he lift up his eyes.*

The third thing you know that we did obſerve from theſe words, was this, That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know where they are, until they come into hell. And that I told you I gather by theſe words, *In hell he lift up his eyes:* Mark, it was in hell that he lift up his eyes. Now ſome do underſtand by theſe words, that he came to himſelf, or began to conſider with himſelf, or to think with himſelf in what an eſtate he was, and what he was deprived of; which is ſtill a confirmation of the thing laid down by me. There it is that they come to themſelves, that is, there they are ſenſible where they are indeed; Thus it fares with ſome men that they ſcarce know where they are, till they lift up their eyes in hell. It is with thoſe people as with thoſe that fall down in a ſwoon; you know if a man do fall down in a ſwoon in one room, tho' you take him up and carry him into another, yet he is not ſenſible where he is till he cometh unto himſelf, and lifts up his eyes.

Truly, thus, as it is to be feared, it is with many poor ſouls, they are ſo ſenſeleſs, ſo hard, *ſo ſeared in their conſcience*, 1 Tim. 4. 2. that they are very ignorant of their ſtate; and when death comes, it ſtrikes them as it were into a ſwoon, (eſpecially if they die ſuddenly) and ſo they are hurried away, and ſcarce know where they are, till in hell they lift up their eyes: this is he who dieth in his full ſtrength fully at eaſe and quiet, Job 21. 23.

Of this ſort are they ſpoken of in Pſal. 37. where he ſaith, *There are no bonds in their death, but their ſtrength is firm: They are not troubled as other folk, neither are they plagued like other men.* And again, *they ſpend their days in wealth, and in a moment*, mark, *in a moment*, before they are aware, they go *down into the grave*, Job 21. 17.

Indeed this is too much known by woful and daily experience; ſometimes when we go to viſit them that are ſick in the towns and places were we live, O how ſenſeleſs, how ſeared in their conſciences are they! They are neither ſenſible of heaven, nor of hell; of ſin, nor of a ſaviour; ſpeak to them of their condition and the ſtate of their ſouls, and you ſhall find them as ignorant as if they had no ſouls to regard. Others, tho' they lye ready to die, yet they are buſying themſelves about their outward affairs, as though they ſhould certainly live here, even to live and enjoy the ſame for ever. Again, come to others, ſpeak to them about the ſtate of their ſouls, tho' they have no more experience of the new birth than a beaſt, yet will they ſpeak as confidently of their eternal eſtate, and the welfare of their ſouls, as if they had the moſt excellent experience of any man or woman in the world, ſaying, *I ſhall have peace*, Deut. 29. 19. When, as I ſaid even now, the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witneſs of the Spirit, as if there were no new-birth, no faith, no witneſs of the Spirit of Chriſt in any of the ſaints in the world. Nay, thus many of them are, even an hour or leſs before their departure. Ah, poor ſouls! tho' they may go away here like a lamb, as the world ſays, yet if you could but follow them a little, to ſtand and liſten, ſoon after their departure; it is to be feared, you ſhall hear them roar like a lion, at their firſt entrance into hell, far worſe than ever did Corah, &c. when they went down quick into the ground, Numb. 16. 31 to 36.

Now by this one thing doth the devil take great advantage on the hearts of the ignorant, ſuggeſting unto them, that becauſe the party deceaſed, departed ſo quietly, without all doubt they are gone to reſt and joy; when, alas! It is to be feared, the reaſon why they went away ſo quietly, was rather becauſe they were ſenſeleſs and hardened in their conſciences; yea, dead before in ſins and treſpaſſes. For had they had but ſome awakenings on their death-beds, as ſome have had, they would have made all the town ring of their doleful condition; But becauſe they are ſeared and ignorant, and ſo depart quietly, therefore the world takes heart at graſs, (as we uſe to ſay) and make no great matter of living and dying they cannot tell how: *Therefore pride compaſſeth them as a chain*, Pſal. 73. 5, 6. But let them look to themſelves, for if they have not an intereſt in the Lord Jeſus now while they live in the world, they will, whether they die raging or ſtill, go unto the ſame place, and lift up their eyes in hell.

O my friends, did you but know what a miſerable condition they are in, that go out of this world without an intereſt in the Son of God, it would make you ſmite upon your thigh, and in the bitterneſs of your ſouls cry out, Acts 16. 29, 30, 31. *Men and brethren, what ſhall we do to be ſaved?* And not only ſo, but thou wouldſt not be comforted until thou didſt find a reſt for thy ſoul in the Lord Jeſus Chriſt.

Verſe 23. *And in hell he lift up his eyes being in torment, and ſeeth Abraham afar off, and Lazarus in his boſom.*

Something in brief I have obſerved from the firſt part of this verſe, namely, from theſe words, *And in hell he lift up his eyes.* And indeed, I have obſerved but ſome things, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as touched in this ſaying, and that is this. Methinks the Lord Jeſus Chriſt doth hereby ſignify, that men are naturally unwilling to ſee or to take notice of their ſad ſtate, I ſay by nature; but though now they are willingly ignorant; yet in hell they ſhall lift up their eyes. That is, in hell they ſhall ſee and underſtand their miſerable condition; and therefore to theſe words; *In hell he lifted up his eyes*, he adds, *being in torment.* As if he had ſaid, tho' once they ſhut their eyes, though once they were (2 Pet. 3. 5.) willingly ignorant, yet when they depart into hell, they ſhall be ſo miſerably handled and tormented, that they ſhall be forced to lift up their eyes. While men live in this world, and are in a natural ſtate, they will have a good conceit of themſelves, and of their condition; they will conclude that they are chriſtians, that Abraham is their father, Mat. 3. 7, 8. and their ſtate to be as good as the beſt; they will conclude they have faith, the Spirit, good hope, and an intereſt in the Lord Jeſus Chriſt: but when they drop into hell, and lift up their eyes there, and behold, firſt their ſouls to be in extream torments; their dwelling to be the bottomleſs pit; their company thouſands of damned ſouls; alſo the innumerable company of devils; and the hot ſcalding vengeance of God, not only to drop, but to fall very violently upon them; then they will be awakened, who all their life-time were in a dead ſleep, I ſay, when this comes to paſs; For lo it will; then in hell they ſhalt lift up their eyes, in the midſt of torment they ſhall lift up their eyes.

Again, you may obſerve in theſe words: *And in hell he lift up his eyes, being in torment,* That ungodly men will ſmart for their ſins, in the torments of hell. Now here I am put to a ſtand, when I conſider the torments of hell into which the damned do fall: O unſpeakable torments! O endleſs torments! Now that thy ſoul might be made to flee from thoſe intolerable torments into which the damned do go, I ſhall ſhew you briefly what are the torments of hell. Firſt, by the names of it. Secondly, by the ſad ſtate thou wilt be in, if thou comeſt there. Firſt, the names; It is called, a never dying worm, Mark 9. It is called, an oven fire, hot, Malachi 4. 1. It is called, a furnace, a fiery-furnace, Mat. 13. It is called, the bottomleſs pit, the unquenchable fire, fire and brimſtone, hell fire, the lake of fire, devouring fire, everlaſting fire, eternal fire, a ſtream of fire, Rev. 21.

Firſt, One part of thy torments will be this, thou ſhalt have a full ſight of all thy ill ſpent life from firſt to laſt; tho' here thou canſt ſin to day, and forget it by to morrow; yet there thou ſhalt be made to remember how thou didſt ſin againſt God at ſuch a time, and in ſuch a place, for ſuch a thing, and with ſuch an one which will be an hell unto thee, Pſalm 50. 21. *God will ſet them in order before thine eyes.*

2. Thou ſhalt have the guilt of them all lie heavy on thy ſoul, not only the guilt of one or two, but the guilt of them all together, and there they ſhall lie in thy ſoul, as if thy belly were full of pitch, and ſet on a light fire. Here men can ſometimes think on their ſins with delight, but there with unſpeakable torment; for that I underſtand to be the fire that Chriſt ſpeaketh of, which ſhall never be quenched, Mark 8. 43, to 47. While men live here, O how doth the guilt of one ſin ſometimes cruſh the ſoul! It makes a man in ſuch plight, that he is weary of his life, ſo that he can neither reſt at home nor abroad, neither up nor in bed. Nay, I do know, that they have been ſo tormented with the guilt of one ſinful thought, that they have been even at their wits ends, and have hanged themſelves. But now when thou comeſt into hell, and haſt not only one or two, or an hundred ſins, with the guilt of them all on thy ſoul and body, but all the ſins that ever thou didſt commit ſince thou cameſt into the world, altogether clapt on thy conſcience at one time, as one ſhould clap a red hot iron to thy breaſt, and there to continue to all eternity; this is miſerable.

Again, then thou ſhalt have brought into thy remembrance, the ſlighting of the goſpel of Chriſt; here thou ſhalt conſider how willing Chriſt was to come into the world to ſave ſinners, and for what a trifle thou didſt reject him. This is plainly held forth in Iſa. 28. where, ſpeaking of the Lord Jeſus Chriſt, the foundation of ſalvation, ver. 16. he ſaith of them that reject the goſpel, that when the overflowing ſcourge doth paſs through the earth, (which I underſtand to be at the end of the world) then ſaith he, *It ſhall take you morning by morning, by day and by night ſhall it paſs over you*; that is, continually without any intermiſſion. *And it ſhall be a vexation only to hear the report.* A vexation, that is, a torment, or a great part of hell only to underſtand the report, to underſtand the good tidings that came into the world by Chriſt's death for poor ſinners. And you will find this verily to be the mind of the Spirit, if you compare it with Iſa. 53. 1. where he ſpeaks of mens turning their backs upon the tenders of God's grace in the goſpel, he ſaith, *Who hath believed our report*, or the goſpel declared by us? Now this will be a mighty torment to the ungodly, when they ſhall underſtand the goodneſs of God was ſo great, that he even ſent his Son out of his boſom to die for ſinners, and yet that they ſhould be ſo fooliſh as to put him off from one time to another, that they ſhould be ſo fooliſh, as to loſe heaven and Chriſt, and eternal life in glory, for the ſociety of a company of drunkards; that they ſhould loſe their ſouls for a little ſport, for this world, for a ſtrumpet, for that which is lighter than vanity and nothing; I ſay this will be a very great torment unto thee.

4. Another part of thy torment will be this; Thou ſhalt ſee thy friends, thy acquaintance, thy neighbours; nay, it may be thy father, thy mother, thy wife, thy huſband, thy children, thy brother, thy ſiſter, with others, in the kingdom of heaven, and thyſelf thruſt out, Luke 13. 28. There ſhall be weeping, &c. when you ſhall ſee Abraham, (your father) and Iſaac, and Jacob, (together with your brethren) the prophets in the kingdom of heaven, and you yourſelves thruſt out. Nay, ſaith he, *They ſhall come from the eaſt, and from the weſt*, that is, thoſe that thou didſt never ſee in all thy life before, and they ſhall ſit down with thy friends, and thy neighbours, thy wife and children, in the kingdom of heaven, and thou for thy ſins and diſobedience ſhalt be ſhut, nay, thruſt out. O wonderful torment!

5. Again, thou ſhalt have none but a company of damned ſouls with an innumerable company of devils to keep company with thee; while thou art in this world, the very thoughts of the devils appearing to thee makes thy fleſh to tremble, and thine hair ready to ſtand up right on thy head. But O! What wilt thou do (when

not only the ſuppoſition of the devils appearing) but the real ſociety of all the devils of hell will be with thee howling and roaring, ſcreeching and roaring in ſuch a hideous manner, that thou wilt be even at thy wits end, and be ready to run ſtark mad again for anguiſh and torment.

6. Again, that thou mighteſt be tormented to purpoſe, the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I ſaid before, Thou ſhalt have his wrath, not by drops, but by whole ſhowers ſhall it come, thunder, thunder, upon thy body and ſoul ſo faſt, and ſo thick, that thou ſhalt be tormented out of meaſure. And ſo ſaith the ſcripture, 2 Theſſ. 1. 9. ſpeaking of the wicked, *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, when the ſaints ſhall be admiring his goodneſs and glory.*

Again, this thou ſhalt have, as I ſaid before, without any intermiſſion; thou ſhalt not have any eaſe ſo long as while a man may turn himſelf round; thou ſhalt have it always every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched; as it is written in Mark 9.

Again, in this condition thou muſt be for ever, and that is as ſad as all the reſt. For if a man were to have all his ſins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict unto him; I ſay, if it were but for a time, even ten thouſand years, and ſo end, there would be ground of comfort, and hopes of deliverance; but here is thy miſery, this is thy ſtate for ever, here thou muſt be for ever; when thou lookeſt about thee, and ſeeſt what an innumerable company of howling devils thou art amongſt, thou ſhalt think this again, this is my portion for ever. When thou haſt been in hell ſo many thouſand years as there are ſtars in the firmament, or drops in the ſea, or ſands on the ſea-ſhore, yet thou haſt to lie there for ever. O this one word EVER, how will it torment thy ſoul!

Friends, I have only given a very ſhort touch of the torments of hell. O! I am ſet, I am ſet, and am not able to utter what my mind conceives of the torments of hell. Yet this let me ſay to thee: Accept of God's mercy through our Lord Jeſus Chriſt, leſt thou feel that with thy conſcience, which I cannot expreſs with my tongue, and ſay, I am ſorely tormented in this flame.

And ſeeth Abraham afar off, and Lazarus in his boſom.

When the damned are in this pitiful ſtate, ſurrounded with fears, with terrors, with torment and vengeance, one thing they ſhall have, which is this, They ſhall ſee the happy and bleſſed ſtate of God's children: He ſeeth Abraham afar off, and Lazarus in his boſom; which as I ſaid, before, is the happy ſtate of the ſaints when this life is ended. This now ſhall be ſo far from being an eaſe unto them, that it ſhall moſt wonderfully aggravate or heighten their torment, as I ſaid before. There ſhall be weeping, or cauſe of lamentation, when they ſhall ſee Abraham, and Iſaac and Jacob in the kingdom of heaven, and themſelves thruſt out.

2. Obſerve, Thoſe that die in their ſins are far from going to heaven; he ſeeth Abraham afar off, and Lazarus in his boſom. And indeed, it is juſt with God to deal with them that die in their ſins according to what they have done; and to make them who are far from righteouſneſs now, to ſtand far from heaven to all eternity. Hearken to this, ye ſtout-hearted, that are far from righteouſneſs, and that are reſolved to go on in your ſins, when you die you will be far from heaven; you will ſee Lazarus, but it will be afar off.

Again, *he ſeeth Abraham afar off, and Lazarus in his boſom.*

Theſe are ſome of the things the damned do behold, ſo ſoon as they come into torment. Mark, *And he ſeeth Lazarus in Abraham's boſom.* Lazarus, Who was he? Why, even he that was ſo ſlighted, ſo diſregarded, ſo undervalued by this ungodly one while he was in the world, he ſeeth Lazarus in his boſom.

From whence obſerve, That thoſe who live and die the enemies of the ſaints of God, let them be never ſo great and ſtout, let them bear never ſo much ſway while they are in the world, let them brag and boaſt never ſo much while they are here, they ſhall in ſpite of their teeth ſee the ſaints, yea, the poor ſaints, even the Lazarus's, or the ragged ones that belong to Jeſus, to be in a better condition than themſelves, O! who do you think was in the beſt condition? who do you think ſaw themſelves in the beſt condition, he that was in hell, or he that was in heaven? he that was in darkneſs, or he that was in light? He that was in everlaſting joy, or he that was in everlaſting torments? The one with God, Chriſt, ſaints, angels, the other in tormenting flames, under the curſe of God's eternal hatred, with the devils and their angels, together with an innumerable company of howling, roaring, curſing, ever burning reprobates? Certainly, this obſervation will be eaſily proved to be true here in this world, by him that looks upon it with an underſtanding heart, and will clear itſelf to be true in the world to come, by ſuch as ſhall go either to heaven or to hell.

2. The ſecond obſervation from theſe words, [*And ſeeth Abraham afar off, and Lazarus in his boſom*] is this; they that are the perſecutors of the ſaints of the Lord now in this world, ſhall ſee the Lord's perſecuted ones to be they that are ſo highly eſteemed by the Lord, as to ſit or to be in Abraham's boſom (in everlaſting glory) though the enemies to the children of God did ſo lightly eſteem them, that they ſcorned to let them gather up the dogs-meat that fell under their table. This is alſo verified, and held forth plainly by this parable. And therefore be not grieved, O you that are the tempted, perſecuted, afflicted, ſighing, praying ſaints of the Lord, though your adverſaries look upon you now with a diſdainful, ſurly, rugged, proud and haughty countenance, yet the time ſhall come, when they ſhall ſpy you in Abraham's boſom!

I might enlarge upon theſe things, but ſhall leave them to the ſpirit of the Lord, which can better by ten thouſand degrees enlarge them on thy heart and conſcience, than I can upon a piece of paper: Therefore leaving theſe to the bleſſing of the Lord, I ſhall come to the next verſe, and ſhall be brief in ſpeaking to that alſo, and ſo paſs to the reſt.

Verſe 24. *And he cried, and ſaid, Father Abraham have mercy upon me, and ſend Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame.*

YOU know I told you, that verſe 22. is a diſcovery of the departure of the godly and the ungodly out of this life; where he ſaith, The beggar died, and the rich man alſo died. The 23d verſe is a diſcovery of the proper places, both of the godly and the ungodly after death; one being in Abraham's boſom, or in glory, the other in hell: Now verſe 24. is a diſcovery of part of the too late repentance of the ungodly, when they are dropt down into hell; [*And he cried, and ſaid, Father Abraham have mercy on me.*]

From the words, *And he cried,* we may obſerve, firſt, what a change the ungodly will have when they come into hell. *He cried:* It is like he was laughing, jeſting, jeerng, drinking, mocking, ſwearing, curſing, prating, perſecuting of the godly in his proſperity, among his filthy companions: But now the caſe is otherwiſe, now he is in another frame, now his proud, ſtout, curriſh carriage is come down; *And he cried.* The laughter of the ungodly will not laſt always, but will be ſure to end in a cry; *The triumphing of the wicked is ſhort,* Job 20. 5. Conſider, you muſt have a change either here or in hell. If you be not new creatures, regenerate perſons, new-born babes, in this world before you go hence, your note will be changed, your conditions will be changed; for if you come into hell, you muſt cry. O did but the ſinging drunkards, when they are making merry on the alehouſe-bench, think on this, it would make them change their note and cry, What ſhall I do? Whither ſhall I go when I die? But as I ſaid before, the devil, as he labours to get poor ſouls to follow their ſins, ſo he labours alſo to keep the thoughts of eternal damnation out of their minds; and indeed, theſe two things are ſo nearly linked together, that the devil cannot well get the ſoul to go on in ſin with delight unleſs he can keep the thoughts of that terrible after-clap out of their minds.

But let them know, that it ſhall not always be thus with them; for if when they depart, they drop down into eternal deſtruction, they ſhall have ſuch a ſenſe of their ſins, and the puniſhment due to the ſame, that it ſhall make them to cry; *And he cried.* O what an alteration will there be among the ungodly when they go out of this world? It may be a fortnight, or a month before their departure, they were light, ſtout, ſurly, drinking themſelves drunk, ſlighting God's people, mocking at goodneſs, and delighting in ſin, following the world, ſeeking after riches, faring deliciouſly, keeping company with the braveſt; but now, they are dropt down into hell, they cry. A little while ago they were painting their faces, feeding their luſts, following their whores, robbing their neighbours, telling of lies, following of plays and ſports to paſs away the time; but now they are in hell, they do cry. It may be laſt year they heard ſome good ſermons, were invited to receive heaven, were told their ſins ſhould be pardoned if they cloſed in with Jeſus, but refuſing his proffers, and ſlighting the grace that was once tendered, they are now in hell, and do cry.

Before they had ſo much time, they thought that they could not tell how to ſpend it, unleſs it were in hunting, and whoring, in dancing, and playing, and ſpending whole hours, yea, days, nay, weeks, in the luſts of the fleſh: but when they depart into another place, and begin to lift up their eyes in hell, and conſider their miſerable, and irrecoverable condition, They will cry.

O what a condition wilt thou fall into, when thou doſt depart this world; if thou depart unconverted, and not born again, thou hadſt better have been ſmothered the firſt hour thou waſt born; thou hadſt better have been plucked one limb from another; thou hadſt better have been made a dog, a toad, a ſerpent, nay, any other creature in the viſible world, than to die unconverted; and this thou wilt find to be true, when in hell thou doſt lift thine eyes, and doſt cry.

Here then before we go any further, you may ſee that it is not without good ground, that theſe words are here ſpoken by our Lord, that when any of the ungodly do depart into hell, they will cry. Cry, why ſo?

1. They will cry to think that they ſhould be cut off from the land of the living, never more to have any footing therein.

2. They will cry to think, that the goſpel of Chriſt ſhould be ſo often proffered to them, and yet they are not profited by it.

3. They will cry to think that now, tho' they would never ſo willingly repent and be ſaved, yet they are paſt all recovery.

4. They will cry to think that they ſhould be ſo fooliſh as to follow their pleaſures, when others were following of Chriſt, *Luke* 13. 28.

5. They will cry to think that they muſt be ſeparated from God, Chriſt and the kingdom of heaven, and that for ever.

6. To think that their crying will now do them no good.

7. To think that at the day of judgment they muſt ſtand at the left hand of Chriſt, among an innumerable company of damned ones.

8. They will cry to think, that Lazarus whom once they ſlighted, muſt be of them that muſt ſit down with Chriſt to judge, or together with Chriſt, to paſs a ſentence of condemnation on their ſouls for ever, 1 *Cor*. 6. 2, 3.

9. Cry to think, that when the judgment is over, and others are taken into the everlaſting kingdom of glory, then they muſt depart back again into that dungeon of darkneſs from whence they came out, (to appear before the terrible tribunal) where they ſhall be tormented ſo long as eternity laſts, without the leaſt intermiſſion or eaſe.

How ſayeſt thou, O thou wanton, proud, ſwearing, lying ungodly wretch! Whether this be to be ſlighted and made a mock at: And again, tell me, now if it be not better to leave ſin, and to cloſe in with Chriſt Jeſus, notwithſtanding that reproach thou ſhalt meet with for ſo doing, than to live a little while in this world in pleaſures and feeding thy luſts, in neglecting the welfare of thy ſoul, and refuſing to be juſtified by Jeſus; and in a moment, to drop down to hell, and to cry? O! Conſider, I ſay, conſider betimes, and put not off the tenders of the grace of our Lord Jeſus Chriſt, leſt you lift up your eyes in hell, and cry for anguiſh of ſpirit.

And he cried, and ſaid, father Abraham, have mercy upon me, and ſend Lazarus, &c.

Theſe words do not only hold forth the lamentable condition of the damned, and their lamentable howling and crying out under their anguiſh of ſpirit, but alſo they do ſignify to us (as I ſaid before) their too late repentance; and alſo that they would very willingly, if they might, be ſet at liberty from that everlaſting miſery, that by their ſins they have plunged themſelves into. I ſay, theſe words do hold forth a deſire that the damned have, to be delivered from thoſe torments that they now are in: *O father Abraham*, ſaith he, *have mercy upon me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame*. Theſe words, *Father Abraham*, may have ſome difficulty in them. It is poſſible that ſome may think them to be meant of Abraham; and thoſe, or him that crieth out here, to be the Jews. Or it may be ſome may underſtand it to be God, or Jeſus Chriſt his Son, which I rather ſuppoſe it may be, that is here cried unto; becauſe you find the ſame cry to him as it were uttered by the ungodly in other places of ſcripture; as in Luke 13. 25, 26. *Then ſhall they ſay, Lord, Lord, we have eat and drank in thy preſence, and thou haſt taught in our ſtreets*. Nay more, *In thy name have we caſt out devils, and in thy name done many wonderful works*. This was juſt at their rejection. And again, in *Matt*. 25. 11. They cry again to him, even to Jeſus, *Lord, Lord, open to us*. And he there again gives them a repulſe, as alſo in this parable. But however, or whoſoever Abraham is, yet theſe truths may be obſerved from the words.

1. That the damned, when in an irrecoverable eſtate will ſeek for, or deſire deliverance from the wrath that they are, and ſhall be in for eternity. *Surely in the floods of great waters they ſhall not come nigh unto him*.

2. That they will pray (if I may ſo call it) earneſtly for deliverance from their miſerable eſtate. Theſe two things are clear from the words. For mark, He not only ſaid, *father Abraham, have mercy upon me*; But he cried, and ſaid, *father Abraham have mercy on me*. From whence, take a third obſervation, and that is, There is a time coming wherein tho' men ſhall both cry and pray, yet they are like to have no mercy at the hand of God; for ſo was this man ſerved, as I ſhall further ſhew by and by when I come to it.

Some people are ſo deluded by the devil, as to think that God is ſo merciful, as to own and regard any thing for prayer; They think any thing will go for current and good ſatisfaction, while they are here in this world, through ignorance of the true nature of the mercy of God, and the knowledge in what way God is ſatisfied for ſinners. Now I ſay, through ignorance they think, that if they do but mutter over ſome form of prayers, though they know not what they ſay, nor what they requeſt, yet God is ſatisfied, yea, very well ſatisfied with their doings; when alas! there is nothing leſs. O friends, I beſeech you to look about you, and ſeek in good earneſt for the Spirit of Chriſt ſo to help you now, to ſtrive and pray, and to enable you to lay hold on Chriſt, that your ſouls may be ſaved, leſt the time come, that though you cry and pray, and wiſh alſo that you had laid hold on the Lord Jeſus, yet you muſt and ſhall be damned.

Then again, you may ſee that tho' God be willing to ſave ſinners at ſome time, yet this time doth not always laſt. No, he that can find in his heart to turn his back upon Jeſus Chriſt now, ſhall have the back turned upon him hereafter, when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them, that now do not ſeek after him: They ſhall have a time, yea time enough hereafter to repent their folly, and to befool themſelves, for turning their backs upon the Lord Jeſus Chriſt. *I will laugh at their calamities*, ſaith he, *and mock when their fear cometh*, Prov. 1. 26, 27.

Again, This ſhould admoniſh us to take time while it is proffered, leſt we repent us of our unbelief and rebellion when we are deprived of it. Ah friends! Time is precious, an hours time to hear a ſermon is precious: I have ſometimes thought thus with myſelf, Set the caſe, the Lord ſhould ſend two or three of his ſervants the miniſters of the goſpel, to hell among the damned, with this commiſſion; Go ye to hell, and preach my grace to thoſe that are there: Let your ſermon be an hour long, and hold forth the merits of my Son's birth, righteouſneſs, death, reſurrection, aſcenſion and interceſſion, with all my love in him, and proffer it to them, telling them, that now once, do I proffer the means of reconciliation to them. They who are now roaring, being paſt hope, would then leap at the leaſt proffer of mercy: Oh they that could ſpend whole days, weeks, nay, years in rejecting the Son of God, would now be glad of one tender of that mercy. *Father*, ſaith he, *have mercy on me*.

Again, from theſe words you may obſerve, that mercy would be welcome, when ſouls are under judgment: Now this ſoul is in the fire, now he is under the wrath of God, now he is in hell, there to be tormented; now he is with the devils and damned ſpirits, now he feels the vengeance of God: Now, oh now have mercy upon me! Here you may ſee, that mercy is prized by them that are in hell, they would be glad if they could have it. Father have mercy on me; for my poor ſoul's ſake, ſend me a little mercy.

And ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue.

Theſe words do not only hold forth, that the ungodly have a deſire of mercy, but what thoſe mercies are, what theſe poor creatures would be glad of.

As firſt to have the company of a Lazarus granted to them. Father Abraham have mercy upon me, and ſend Lazarus. Now Lazarus was he that was beloved of God, and alſo he that was hated of them. Therefore,

2. Obſerve, That thoſe ſaints, that the world in their life-time could not endure, now they are departed, they would be glad to have ſociety with them. O now ſend Lazarus! Though the time was when I cared not for him, yet now let me have ſome ſociety with him.

Though the world diſregard the ſociety of God's children now, yet there is a time coming, in which they would be glad to have the leaſt company with them. Nay, do but obſerve, thoſe of the ſaints that are now moſt rejected by them, even from them ſhall they be glad of comfort, if it might be. Send Lazarus; he that I ſlighted more than my dogs, he that I could not endure ſhould come into my houſe, but muſt lye at my gate, ſend him: Now Lazarus ſhall be welcome to me, now I deſire ſome comfort from him; but he ſhall go without it.

From whence again obſerve; That there is a time coming, O ye ſurly dogged perſecuters of the ſaints, that they ſhall ſlight you as much as ever you ſlighted them. You have given them many an hard word, told many a lye of them, given them many a blow: And now in your greateſt need and extremity they ſhall not pity you, the righteous ſhall rather rejoice when he ſeeth the vengeance of God upon thee, *Pſal.* 58. 10.

Again, Send Lazarus. From whence obſerve, That any of the ſaints ſhall then be owned by you to be ſaints. Now you look upon them to be the ſect with Hymeneus and Philetus, but then you ſhall ſee them to be the Lazarus's of God, even God's dear children. Though now the ſaints of the Lord will not be owned by you, becauſe they are beggarly, low, poor, contemptible, among you; yet the day is coming that you ſhall own them, deſire their company and wiſh for the leaſt courteſy from them.

Send Lazarus, that he may dip the tip of his finger in water and cool my tongue: for I am tormented in this flame.

Thus ſhall the ſouls that abide in their ſins, cry out in the bitterneſs of their ſpirits, with wonderful anguiſh and torment of conſcience, without intermiſſion; *That he may dip the tip of his finger in water and cool my tonge.* That he, namely, the man who before I ſcorned ſhould eat with the dogs of my flock, that before I ſlighted and had no regard of, that I ſhut out of door; ſend him, *that he may dip* *the tip of his finger in water and cool my tongue.*

Now theſe words, *that he may dip the tip of his finger in water*, &c. do hold forth the leaſt friendſhip, or favour; as if he ſhould have ſaid, Now I would be glad of the leaſt mercy, now I would be glad of the leaſt comfort, tho' it be but one drop of cold water on the tip of his finger. One would have thought that this had been a ſmall requeſt, a ſmall courteſy, one drop of water, what is that? Take a pail full of it if that will do thee any good. But mark, he is not permitted to have ſo much as one drop, not ſo much as a man may hold upon the tip of his finger; this ſignifies, That they that fall ſhort of Chriſt, ſhall be tormented even as long as eternity laſteth, and ſhall not have ſo much as the leaſt eaſe, no not ſo long as while a man may turn himſelf round, not ſo much leave as to ſwallow his ſpittle, not one drop of cold water.

O that theſe things did take place in your hearts, how would it make you to ſeek after reſt for your ſouls before it be too late, before the ſun of the goſpel be ſet upon you.

Conſider, I ſay, the miſery of the ungodly that they ſhall be in, and avoid their vices, by cloſing in with the tenders of mercy; leſt you partake of the ſame portion with them, and cry out in the bitterneſs of your ſouls, *One drop of cold water to cool my tongue.*

For I am tormented in this flame.

Indeed, the reaſon why the poor world do not ſo earneſtly deſire mercy, is partly, becauſe they do not ſo ſeriouſly conſider the torment that they muſt certainly fall into if they die out of Chriſt. For let me tell you, did but poor ſouls indeed conſider that wrath, that doth by right fall to their ſhares, becauſe of their ſins againſt God, they would make more haſte to God through Chriſt for mercy than they do; then we ſhould have them ſay, It is good cloſing with Chriſt to day, before we fall into ſuch diſtreſs.

But why is it ſaid, *Let him dip the tip of his finger in water, and cool my tongue?* Becauſe that as the ſeveral members in the body, have their ſhare in ſin, and committing of that; ſo the ſeveral members of the body, ſhall at that time be puniſhed for the ſame. Therefore when Chriſt is admoniſhing his diſciples, that they ſhould not turn aſide from him, and that they ſhould rather fear and dread the power of their God, than another power; he ſaith, *Fear him therefore, that can caſt both body and ſoul into hell*, Luke 12. 4. And again, *Fear him that can deſtroy both body and ſoul in hell.* Here is not one member only, but all the body, the whole body of which the hands, feet, eyes, ears and tongue, are members. And I am perſwaded, that though this may be judged carnal by ſome now, yet it will appear to be a truth then to the greater miſery of thoſe, who ſhall be forced to undergo that which God in his juſt judgment ſhall inflict upon them. O then they will cry, one dram of eaſe for my curſing, ſwearing, lying, jeering tongue. Some eaſe for my bragging, braving, flattering, threatning, diſſembling tongue. Now men can let their tongues run at random, as we uſe to ſay; now they will be apt to ſay, *Our tongues are our own, who ſhall controul them?* Pſal. 12. 4. But then they will be in another mind. Then, O that I might have a little eaſe for my deceitful tongue! Methinks ſometimes to conſider, how ſome men do let their tongues run at random, it makes me marvel. Surely they do not think they ſhall be made to give an account for their offending with their tongue. Did they but think they ſhall be made to give an account to him who is ready *to judge the quick and the dead*; ſurely they would be more wary of, and have more regard unto their tongue.

The tongue, ſaith James, *is an unruly member, full of deadly poiſon; it ſetteth on fire the whole frame of nature, and is ſet on fire of hell*, Jam. 2. The tongue, how much miſchief will it ſtir up in a very little time? How many blows and wounds doth it cauſe? How many times doth it (as James ſaith) curſe man? How oft is the tongue made the conveyer of that helliſh poiſon that is in the heart, both to the diſhonour of God, the hurt of its neighbours, and the utter ruin of its own ſoul? and do you think the Lord will ſit ſtill (as I may ſay) and let thy tongue run as it liſts, and yet never bring you to an account for the ſame? No, ſtay: The Lord will not always keep ſilence, but will reprove thee, and ſet thy ſins in order before thine eyes, O ſinner: Yea, and thy tongue, together with the reſt of thy members, ſhall be tormented for ſinning. And I ſay, I am very confident, that tho' this be made light of now, yet the time is coming, when many poor ſouls will rue the day that ever they did ſpeak with a tongue. O will one ſay, that I ſhould ſo diſregard my tongue! O that I, when I ſaid ſo and ſo, had before bitten off my tongue! That I had been born without a tongue! my tongue, my tongue, a little water to cool my tongue, for I am tormented in this flame; even in that flame that my tongue together with the reſt of my members, by ſinning have brought me to. Poor ſouls now will let their tongues, ſay any thing for a little profit, for two pence or three pence gain. But, O what a grief will this be at that day, when they together with their tongue, muſt ſmart for that which they by their tongues have done while they were in this world. Then you that love your ſouls, look to your tongues, leſt you bind yourſelves down ſo faſt to hell with the ſins of your tongues, that you will never be able to get looſe again to all eternity. For by thy words thou ſhalt be condemned, if thou have not a care of thy tongue. *For I ſay unto you, that for every idle word that man ſhall ſpeak, he ſhall give an account thereof in the day of judgment*, Mat. 12. 36.

Verſe 25. *But Abraham ſaid, Son, Remember that thou in thy life-time hadſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.*

THESE words are the anſwer to the requeſt of the damned. The verſe before (as I told you) is a diſcovery of the deſires they have after they depart this world. Here is the anſwer, *Son, remember*, &c.

The anſwer ſignifies thus much, That inſtead of having any relief or eaſe, they are hereby the more tormented, and that by freſh recollections, or by bringing afreſh their former ill-ſpent life, while in the world, into their remembrance: Son remember, thou hadſt good things in thy life-time; as much as if he had ſaid, Thou art now ſenſible what it is to loſe thy ſoul, thou art now ſenſible what it is to put off repentance; thou art now ſenſible that thou haſt befooled thyſelf, in that thou didſt ſpend that time in ſeeking after outward, momentary, earthly things, which thou ſhouldeſt have ſpent in ſeeking to make Jeſus Chriſt ſure to thy ſoul; and now through thy anguiſh of ſpirit, in the pains of hell thou wouldeſt enjoy that which in former time thou didſt make ſlight of, but alas! Thou art here beguiled and altogether diſappointed, thy crying will now avail thee nothing at all, *This is not the acceptable time*, 2 Cor. 6. 2. This is not a time to anſwer the deſires of damned reprobates; if thou hadſt cried out in good earneſt while grace was offered, much might have been; but then thou waſt careleſs, and didſt turn the forbearance and goodneſs of God into wantonneſs. Waſt thou not told, that thoſe who would not hear the Lord when he did call, ſhould not be heard (if they turned away from him) when they did call, *Prov.* 1. 24, *to* 28. *But contrariwiſe he would laugh at their calamity, and mock when their fear did come.*

Now therefore, inſtead of expecting the leaſt drop of mercy and favour, call into thy mind how thou didſt ſpend thoſe days which God did permit thee to live; I ſay, remember, that in thy life-time thou didſt behave thyſelf rebelliouſly againſt the Lord, in that thou wert careleſs of his word and ordinances, yea, and of the welfare of thine own ſoul alſo: Therefore, now I ſay, inſtead of expecting or hoping for any relief, thou muſt be forced to call to remembrance thy filthy ways, and feed upon them, to thine everlaſting aſtoniſhment and confuſion.

From theſe words therefore which ſay, *Remember, that thou in thy life-time hadſt thy good things*, There are theſe things to be taken notice of.

1. They that by putting off repentance, and living in their ſins, loſe their ſouls; ſhall inſtead of having the leaſt meaſure of comfort when they come into hell, have their ill-ſpent life always very freſh in their remembrance. While they live here, they can ſin and forget it; but when they depart, they ſhall have it before them; they ſhall have a remembrance, or their memory notably enlightned, and a clearer, and a continual ſight of all their wicked practices that they wrought and did while they were in the world. *Son, remember*, ſaith he; then you will be made to remember: 1. How you were born in ſin, and brought up in the ſame.

2. Remember how thou hadſt many a time the goſpel preached to thee for taking away of the ſame, by him whom the goſpel doth hold forth.

3. Remember that out of love to thy ſins and luſts, thou didſt turn thy back on the tenders of the ſame goſpel of good tidings and peace.

4. Remember that the reaſon why thou didſt loſe thy ſoul, was becauſe thou didſt not cloſe in with free grace, and the tenders of a loving and free-hearted Jeſus Chriſt.

5. Remember how near thou waſt to turning at ſuch and ſuch a time, only thou waſt willing to give way to thy luſts when they wrought, to drunkards when they called, to pleaſures when they proffered themſelves, to the cares and incumbrances of the world, which like ſo many thorns, did choak that or thoſe convictions that were ſet on thy heart.

6. Remember how willing thou waſt to ſatisfy thyſelf with an hypocrite's hope, and with a notion of the things of God, without the real power and life of the ſame.

7. Remember how thou, when thou waſt admoniſhed to turn, didſt put off turning and repenting till another time.

8. Remember how thou didſt diſſemble ſuch a time, lie at ſuch a time, cheat thy neighbour at ſuch a time, mock, flout, ſcoff, taunt, hate, perſecute the people of God at ſuch a time, in ſuch a place among ſuch company.

9. Remember that while others were met together in the fear of the Lord to ſeek him, thou waſt met with a company of vain companions to ſin againſt him, while the ſaints were a praying, thou waſt a

curſing; while they were ſpeaking good of the name of God, thou waſt ſpeaking evil of the ſaints of God. O then thou ſhalt have a ſcalding hot remembrance of all thy ſinful thoughts, words and actions, from the very firſt, to the laſt of them that ever thou didſt commit in all thy life-time: Then thou wilt find that ſcripture to be a truth, (Deut. 28. 65, 66, 67.) *The Lord ſhall give thee there a trembling heart and failing of eyes, and ſorrow of mind. And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life. In the morning thou ſhalt ſay, would to God it were evening; for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.* Nay, thou ſhalt find worſe things to thy woe than this ſcripture doth maniſeſt. For indeed there is no tongue able to expreſs the horror, terror, torment, and eternal miſery, that thoſe poor ſouls ſhall undergo, without the leaſt mitigation of eaſe, a very great part of it ſhall come from that quick, full, and continual remembrance of their ſins that they ſhall have. And therefore there is much weight in theſe words, *Son, Remember that thou in thy life-time hadſt thy good things.*

From theſe words you ſee, this is to be obſerved, That the ungodly ſhall remember, or have in remembrance the miſpending their lives: *Remember that in thy life-time, thou hadſt thy good things.* You may take theſe words, good things, either ſimply for the things of this world, which in themſelves are called and may be called good things; or elſe with theſe words, namely, (the things of this life) all the pleaſures, delights, profits and vanities, which the ignorant people of the world do count their good things, and do very much chear themſelves therewith. *Soul, ſoul, eat, drink, and be merry; for thou haſt much goods laid up for many years,* Luke 12. 20. Now I ſay God according to his glorious power and wiſdom, will make poor creatures have always in their minds, a freſh and clear remembrance of their ill-ſpent life: he will ſay unto them, Remember, remember, that in thy life-time, it was thus and thus with thee, and in thy life-time thy carriage was ſo and ſo.

If ſinners might have their choice, they would not have their ſins and tranſgreſſions ſo much in the remembrance, as it is evident by their carriages here in this world; for they will not endure to entertain a ſerious thought of their filthy life, they put far away the evil day, Amos 6. 3. Ezek. 12. 27. and labour by all means to put the thoughts of it out of their mind; but there they ſhall be made to remember to purpoſe, and to think continually of their ungodly deeds. And therefore it is ſaid, that when our Lord Jeſus Chriſt comes to judgment, it will be to convince the ungodly world of their wicked and ungodly deeds; mark, To convince them, Jude 14, 15. They will not willingly take notice of them now. But then they ſhall, hereafter in ſpite of their teeth: for thoſe that die out of Chriſt ſhall be made to ſee, acknowledge, and confeſs their guilt, do what they can, when they lift up their eyes in hell, and remember their tranſgreſſions. God will be a ſwift witneſs againſt them, Mal. 3. 5. and will ſay, Remember what thou didſt in thy life-time, how thou didſt live in thy life-time. Ha friend! If thou doſt not in theſe days of light remember the days of darkneſs, Eccl. 11. 8. (the days of death, hell, and judgment) thou ſhalt be made in the days of darkneſs, death, hell, and at the judgment too, to remember the days of the goſpel, and how thou didſt diſregard them too, to thy own deſtruction, and everlaſting miſery. This is intimated in that 25th of St. Matthew.

Remember that in thy life-time thou hadſt thy good things.

The great God, inſtead of giving the ungodly any eaſe, will even aggravate their torments; firſt, by ſlighting their perplexities, and by telling of them what they muſt be thinking of: Remember, ſaith he, O ye loſt ſouls, that you had your joy in your life-time, your peace in your life-time, your comforts, delights, eaſe, wealth, health, your heaven, your happineſs, and your portion in your life-time.

O miſerable ſtate! Thou wilt then be in a ſad condition indeed, when thou ſhalt ſee that thou haſt had thy good things, thy beſt things, thy pleaſant things; for that is clearly ſignified by theſe words, *Remember that thou in thy life-time hadſt thy good things,* or all the good things thou art like to have. From whence take notice of another truth, (though it be a dreadful one) which is this: There are many poor creatures, who have all their good, ſweet, and comfortable things in this life, or while they are alive in this world: *Remember,* ſaith he, *that in thy life-time thou hadſt thy good things,* Pſal. 17. 14.

The wicked's good things will ſhortly have an end; they will laſt no longer with them than this life, or their life-time. That ſcripture, was not written in vain: It is like the crackling of thorns under a pot, makes a little blaze for a ſudden, a little heat for a while; but come and conſider them by and by, and inſtead of a comfortable heat, you will find nothing but a few dead aſhes; and inſtead of a flaming fire, nothing but a ſmell of ſmoke.

There is a time coming, that the ungodly would be glad of a better portion, when they ſhall ſee the vanity of this, that is, when they ſhall ſee what a poor thing it is, for a man to have his portion in this world. It is true, while they are here on this ſide hell, they think there is nothing to be compared with riches, honours, and pleaſures in this world; which makes them cry out, *Who will ſhew us any good*, Pſal. 4. 7. that is comparable to the pleaſures, profits, and glory of this world? But then they will ſee there is another thing that is better, and of more value than ten thouſand worlds. And ſeriouſly friends, will it not grieve you, trouble, perplex, and torment you, when you ſhall ſee that you loſt heaven for a little pleaſure and profit in your life-time? Certainly, it will grieve you and perplex you exceedingly, to ſee what a bleſſed heaven you left for a dung-hill-world. Oh! that you did but believe this! that you did but conſider this, and ſay within your ſelves, What! ſhall I be contented with my portion in this world! What! ſhall I loſe heaven for this world! I ſay, conſider it while you have day-light, and goſpel-light, while the Son of God doth hold out terms of reconciliation to you, leſt you be made to hear ſuch a voice as this is, *Son, Remember that in thy life-time thou hadſt thy good things*; thy comforts, thy joys, thy eaſe, thy peace, and all the heaven thou art like to have. O poor heaven! O ſhort pleaſures! What a pitiful thing it is to be left in ſuch a caſe? Soul conſider, Is it not miſerable to loſe heaven, for twenty, thirty, or forty years ſinning againſt God? When thy life is done, thy heaven is alſo done? when death comes to ſeparate thy ſoul and body, in that day alſo thou muſt have thy heaven and happineſs ſeparated from thee, and thou from that. Conſider theſe things betimes, leſt thou have thy portion in thy life-time. *For if in this life only we have our portion, we are of all people the moſt miſerable*, 1 Cor. 15. 19. Again conſider, that when other men (the ſaints) are to receive their good things, then thou haſt had thine: When others are to enter into joy, then thou art to leave and depart from thy joy: When others are to go to God, thou muſt go to the devil. O miſerable! Thou hadſt better thou hadſt never been born, than to be an heir of ſuch a portion; therefore, I ſay, have a care it be not thy condition.

Remember that thou hadſt thy good things, and Lazarus evil things.

Theſe words do not only hold forth the miſery of the wicked in this life, but alſo great conſolation to the ſaints; where he ſaith, *And Lazarus evil things*; that is, Lazarus had his evil things in his life-time, or when he was in the world,

From whence obſerve.

1. That the life of the ſaints, ſo long as they are in this world, is attended with many evils or afflictions; which may be diſcovered to be of divers natures; as ſaith the ſcripture, *Many are the troubles of he righteous, but the Lord delivereth him out of them all.*

2. Take notice, that the afflictions or evils that accompany the ſaints, may continue with them their life-time, ſo long as they live in this vale of tears; yea, and they may be divers, that is, of ſeveral ſorts; ſome outward, ſome inward, and that as long as they ſhall continue here below, as hath been the experience of all ſaints in all ages; and this might be proved at large, but I only hint in theſe things, though I might enlarge much upon them.

3. The evils that do accompany the ſaints will continue no longer with them than their life-time; and here indeed lies the comfort of believers, the Lazarus's, the ſaints, they muſt have all their bitter cup wrung up to them in their life-time: Here muſt be all their trouble, here muſt be all their grief, *Behold*, ſaith Chriſt, *the world ſhall rejoice, but ye ſhall lament*; *but your mourning ſhall*, mark, *it ſhall be turned into joy*, John 16. 2. You ſhall lament, you ſhall be ſorrowful, you ſhall weep in your life-time, but your ſorrow ſhall be turned into joy, and your joy no man (let him be what he will, no man) ſhall take away from you. Now if you think, when I ſay the ſaints have all their evil things in their life-time, that I mean, they have nothing elſe but trouble in this their life-time, this is your miſtake: For let me tell you, That though the ſaints have all their evil things in their life-time, yet even in their life-time they have alſo joy unſpeakable, and full of glory, while they look not at the things that are ſeen, but at the things which are not ſeen. The joy that the ſaints have ſometimes in their heart, by a believing conſideration of the good things to come, when this life is ended, doth fill them fuller of joy, than all the croſſes, troubles, temptations, and evils, that accompany them in this life can fill them with grief, 2 Cor. 4.

But ſome ſaints may ſay, My troubles are ſuch as are ready to overcome me. Anſ. Yet be of good comfort, they ſhall laſt no longer than thy life-time.

But my trouble is, I am perplexed with an heart full of corruption and ſin, ſo that I am much hindered in walking with God. Anſ. It is like ſo, but thou ſhalt have theſe troubles no longer than thy life-time.

But I have a croſs huſband, and that is a great grief to me.

Well, but thou ſhalt be troubled with him no longer than thy life-time, and therefore be not diſmayed, be not diſcomforted, thou ſhalt have no trouble longer than this life-time.

Art thou troubled with croſs children, croſs relations, croſs neighbours? They ſhall trouble thee no longer than this life-time.

Art thou troubled with a cunning devil,

with unbelief; yea, let it be what it will, thou ſhalt take thy farewell of them all (if thou be a believer) after thy life-time is ended. O! excellent! Then God ſhall wipe away all tears from your eyes; There ſhall be no more death nor ſorrow, nor crying, nor any more pain; for the former things are paſſed away.

But now on the contrary, if thou be not a right and ſound believer: Then tho' thou ſhouldeſt live a thouſand years in this world, and meet with ſore afflictions every day; Yet theſe afflictions, be they never ſo great and grievous, they are nothing to that torment that will come upon thee, both in ſoul and body, after this life is ended.

I ſay, be what thou wilt, if thou be found in unbelief, or under the firſt covenant, thou art ſure to ſmart for it at the time when thou doſt depart this world. But the thing to be lamented is, for all this is ſo ſad a condition to be fallen into, yet poor ſouls are for the moſt part ſenſleſs of it, yea, ſo ſenſleſs (at ſome times) as tho' there was no ſuch miſery to come hereafter. Becauſe the Lord doth not immediately ſtrike with his ſword, but doth bear long with his creature, waiting that he might be gracious: Therefore, I ſay, the hearts of ſome of the ſons of men, are wholly ſet upon it to do miſchief, Eccl. 8. 11. And that forbearance and goodneſs of God, that one would think ſhould lead them to repentance; the devil hardening of them, by their continuing in ſin, and by blinding their eyes, as to the end of God's forbearance towards them, they are led away with a very hardned and ſenſleſs heart, even until they drop into eternal deſtruction.

But poor hearts, they muſt have a time in which they muſt be made ſenſible of their former behaviours, when the juſt judgments of the Lord ſhall flame about their ears, inſomuch, that they ſhall be made to cry out again with anguiſh, I am ſorely tormented in this flame.

But now he is comforted, and thou art tormented.

As if he ſhould ſay, Now hath God recompenſed both Lazarus and you, according to what you ſought after, while you were in this world: As for your part, you did neglect the precious mercy and goodneſs of God, you did turn your back on the Son of God, that came into the world to ſave ſinners; you made a mock of preaching the goſpel; you was admoniſhed over and over, to cloſe in with the loving kindneſs of the Lord, in his Son Jeſus Chriſt. The Lord let you live twenty, thirty, forty, fifty, ſixty years; all which time, you inſtead of ſpending it, *to make your calling and election ſure*, 2 Pet. 1. 10. did ſpend it in making of eternal damnation ſure to thy ſoul. And alſo Lazarus, he in his life time did make it his buſineſs to accept of my grace and ſalvation in the Lord Jeſus Chriſt. When thou waſt in the ale-houſe, he frequented the word preached; when thou wert jeering at goodneſs, *he was ſighing for the ſins of the times*, Eccleſ. 9. 4. While thou wert ſwearing, he was praying; In a word, while thou wert making ſure of eternal ruin, he by faith in the blood of the Lord Jeſus Chriſt, was making ſure of eternal ſalvation. Therefore, *Now he is comforted, and thou art tormented.*

Here then you may ſee, that as the righteous ſhall not be always void of comfort and bleſſedneſs; ſo neither ſhall the ungodly go always without their puniſhment. As ſure as God is in heaven, it will be thus: They muſt have their ſeveral portions. And therefore, you that are the ſaints of the Lord, follow on, be not diſmayed, *Foraſmuch as you know, that your labour is not in vain in the Lord*, 1 Cor. 15. laſt verſe. Your portion is eternal glory. And, you that are ſo loth now to cloſe in with Jeſus Chriſt, and to leave your ſins to follow him; Your day is coming, Pſal. 37. 13. in which you ſhall know, that your ſweet morſels of ſin, that you ſo eaſily take down, Job 20. 12, 13, 14. and it ſcarce troubles you, will have a time ſo to work within you to your eternal ruin, that you will be in a worſe condition than if you had ten thouſand devils tormenting you: Nay, you had better have been plucked limb from limb a thouſand times, (if it could be) than to be partakers of this torment, which will aſſuredly without mercy, lye upon you.

Verſe 26. *And beſides all this, between us and you, there is a great gulf fixed, ſo that they which would go from hence to you cannot, neither can they come to us, that would come from thence.*

THESE words are ſtill part of that anſwer, that the ſouls in hell ſhall have for all the ſobbings, ſighings, grievous cries, tears and deſires, that they have, to be releaſed out of thoſe intolerable pains they feel, and are perplexed with. And O! methinks the words at the firſt view, if rightly conſidered, are enough to make any hard-hearted ſinner in the world to fall down dead. The verſe I laſt ſpake to, was, and is a very terrible one, and aggravates the torments of poor ſinners wonderfully. Where he ſaith, *Remember that thou in thy life-time hadſt thy good things, and Lazarus his evil things, &c.* I ſay, theſe words are very terrible to thoſe poor ſouls that dye out of Chriſt. But theſe latter words do much more hold out their ſorrow. They were ſpoken, as to the preſent condition of the ſinner: Theſe do not only back the former, but do yet further aggravate their miſery, holding forth that which will be more intolerable: The former verſe is enough to ſmite any ſinner into a ſwound, but this is to make them fall down dead. Where he ſaith, *And beſides all this:* There is ſtill ſomething to aggravate thy miſery, yet far more abundantly. I ſhall briefly ſpeak to the words, as they have relation to the terrour ſpoken of in the verſes before. As if he had ſaid, Thou thinkeſt the preſent ſtate unſupportable, it makes thee ſob and ſigh, it makes thee to rue the time that ever thou wert born: Now thou findeſt the want of mercy; now thou wouldſt leap at the leaſt dram of it; now thou feeleſt what it is to ſlight the tenders of the grace of God; now it makes thee to ſob, ſigh, and roar exceedingly, for the anguiſh that thou art in. *But beſides all this*, I have other things to tell thee of, that will break thine heart indeed. Thou art now deprived of a being in the world; thou art deprived of hearing the goſpel; the devil hath been too hard for thee, and hath made thee miſs of heaven; thou art now in hell among an innumerable company of devils, and all thy ſins beſet thee round; thou art all over wrapped in flames, and canſt not have one drop of water to give thee any eaſe; Thou cryeſt in vain, for nothing will be granted: Thou ſeeſt the ſaints in heaven, which is no ſmall trouble to thy damned ſoul; Thou ſeeſt that neither God nor Chriſt takes any care to eaſe thee, or ſpeak any comfort unto thee: *But beſides all this*, There thou art like to lie, never think of any eaſe, never look for any comfort; Repentance now will do thee no good, the time is paſt, and can never be called again, look what thou haſt now, thou muſt have for ever.

'Tis true, I ſpoke enough before to break thine heart aſunder; *But beſides all this*, there lye and ſwim in flames for ever: Theſe words, *Beſides all this*, are terrible words indeed. I will give you the ſcope of them in a ſimilitude. Set the caſe you ſhould take a man, and tye him to a ſtake, and with red-hot pinchers, pinch off his fleſh by little pieces for two or three years together, and at laſt, when the poor man cries out for eaſe and help, the tormentors anſwer, Nay, *But beſides all this*, you muſt be handled worſe.

We will ſerve you thus theſe twenty years together, and after that we will fill your mangled body full of ſcalding lead, or run you through with a red-hot ſpit; would not this be lamentable? Yet this is but a flea-biting to the ſorrow of thoſe that go to hell; for if a man were ſerved ſo, there would e'er it were long be an end of him. But he that goes to hell ſhall ſuffer ten thouſand times worſe torments than theſe, and yet ſhall never be quite dead under them. There they ſhall be ever whining, pining, weeping, mourning, ever tormented without eaſe; and yet never diſſolved into nothing; if the biggeſt devil in hell might pull thee all to pieces, and rend thee ſmall as duſt, and diſſolve thee into nothing, thou wouldſt count this a mercy. But here thou mayſt lye and fry, ſcorch, and broil, and burn for ever: For ever, that is a long while, and yet it muſt be ſo long. *Depart from me*, ſaith Chriſt, *into everlaſting fire*, into the fire that burns for ever, *prepared for the devil and his angels*, Mat. 25. 41. Oh, thou that waſt loth to foul thy foot if it were but dirty, or did but rain; thou that was loth to come out of the chimney-corner, if the wind did but blow a little cold; and was loth to go half a mile yea, half a furlong to hear the word of God, if it were but a little dark; thou that waſt loth to leave a few vain companions to edify thy ſoul; thou ſhalt have fire enough, thou ſhalt have night enough, and evil company enough, thy belly-full if thou miſs of Jeſus Chriſt; and *beſides all this*, thou ſhalt have them for ever, and for ever.

O thou that doſt ſpend whole nights in carding and dicing, in rioting and wantonneſs; thou that counteſt it a brave thing to ſwear as faſt as the braveſt, to ſpend with the greateſt ſpend-thrift in the country; thou that loveſt to ſin in a corner when no body ſees thee! O thou that for by-ends doſt carry on the hypocrite's profeſſion, becauſe thou wouldeſt be counted ſomebody among the children of God, but art an enemy to the things of Chriſt in thine heart; Thou that doſt ſatisfy thy ſelf, either with ſins, or a bare profeſſion of godlineſs, thy ſoul will fall into extream torment and anguiſh, ſo ſoon as ever thou doſt depart this world, and there thou ſhalt be weeping and gnaſhing thy teeth, Mat. 8. 11, 12. *And beſides all this*, thou art like never to have any eaſe or remedy, never look for anv deliverance, thou ſhalt die in thy ſins, and be tormented as many years, as there are ſtars in the firmament, or ſands on the ſea-ſhore; *and beſides all this*, thou muſt abide it for ever.

And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſs from hence to you, cannot; neither can they come to us that would come from thence. There is a great gulf fixed.] You will ſay, what is that? *Anſw.* It is a nice queſtion; therefore, firſt ſeek thou, rather to enter in at the ſtrait gate, than curiouſly to enquire what this gulf is.

But 2dly, If thou wouldſt needs know, if thou do fall ſhort of heaven, thou wilt find it this, namely, The Everlaſting Decree of God; that is, There is a decree gone forth from God, that thoſe who fall ſhort of heaven in this world, God is reſolved they ſhall never enjoy it in the world to come. And thou wilt find this gulf ſo deep, that thou ſhalt never be able to wade thro' it as long as eternity laſts. As Chriſt ſaith, *Agree with thine adverſary quickly, while thou art in the way with him, leſt he hale thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon: I tell thee thou ſhalt in no wiſe come out thence* (there is the gulf) *the decree: thou ſhalt not depart thence till thou haſt paid the utmoſt farthing, or very laſt mite*, Luke 12. 58, 59. Theſe words therefore, *there is a great gulf fixed*, I do underſtand to be the everlaſting decree of God: God hath decreed, that thoſe who go to heaven ſhall never go from thence again into a worſe place; and alſo thoſe that go to hell, and would come out, they ſhall not come out from thence again. And friend, this is ſuch a gulf, ſo fixed by him that cannot lie, that thou wilt find it ſo which way ſoever thou goeſt, whether it be to heaven or hell. Here therefore thou ſeeſt how ſecure God will make thoſe who die in the faith; God will keep them in heaven; but thoſe that die in their ſins, God will throw them to hell, and keep them there; ſo that they that would go from heaven to hell, cannot, neither can they come from hell that would go to heaven: Mark, he doth not ſay, they would not: For O how fain would theſe who have loſt their ſouls for a luſt, for twopence, for a jugg of ale, for a ſtrumpet, for this world, come out of that hot ſcalding fiery furnace of God's eternal vengeance, if they might; but here is their miſery, they that would come from you to us, that is, from hell to heaven, cannot, they muſt not, they ſhall not; they cannot, God hath decreed it, and is reſolved the contrary; here therefore lies the miſery, not ſo much as they are in hell, but there they muſt lie for ever and ever. Therefore if thy heart would at any time tempt thee to ſin againſt God, cry out, No, for then I muſt go to hell, and lie there for ever. If the drunkards, ſwearers, liars, and hypocrites did but take this doctrine ſoundly down, it would make them tremble when they think of ſinning. But poor ſouls, now they will make a mock of ſin, Prov. 14. 9. and play with it as a child doth play with a rattle; but the time is coming, that theſe rattles that now they play with, will make ſuch a noiſe in their ears and conſciences, that they ſhall find, that if all the devils in hell were yelling at their heels, the noiſe would not be comparable to it, Numb. 32. 23. Friend, Thy ſins, as ſo many blood-hounds, will firſt hunt thee out, and then take thee and bind thee, and hold thee down for ever, Prov. 5. 22. They will gripe thee and gnaw thee as if thou hadſt a neſt of poiſonous ſerpents in thy bowels, Job 20. 14. and this will not be for a time, but as I have ſaid for ever, for ever, for ever.

Verſe 27. *Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my father's houſe.*

THE verſes before, I told you, were ſpoken partly to hold forth a deſire that the damned have to be freed of their endleſs miſery. Now this verſe ſtill holds forth the cries of thoſe poor ſouls very vehement, they would very fain have ſomething granted to them, but it will not be; as will more clearly appear afterward.

Then he ſaid, I pray thee therefore, father, &c.] As if he ſhould ſay, Seeing I have brought myſelf into ſuch a miſerable condition, that God will not regard me, that my exceeding loud and bitter cries will not be heard for my ſelf; ſeeing I muſt not be admitted to have ſo much as one drop of cold water, nor the leaſt help from the pooreſt ſaints.

And ſeeing, *beſides all this*, here my ſoul muſt lie to all eternity broiling and frying; ſeeing I muſt whether I will or no, undergo the hand of eternal vengeance, and the rebukes of devouring fire; ſeeing my ſtate is ſuch, that I would not wiſh a dog in my condition, *Send him to my father's houſe.* It is worthy to be taken notice of, (again) who it is he deſired to be ſent, namely, Lazarus. O friend, ſee here now the ſtout hearts and ſtomachs of poor creatures will be humbled, (as I ſaid before) they will be ſo brought down, that thoſe things that they diſdained and made light of in this world, they would be glad of in the life to come; He who by this man was ſo ſlighted, as that he thought it a diſhonour that he ſhould eat with the dogs of his flock; what, ſhall I regard Lazarus, ſcrubbed, beggarly Lazarus; What ſhall I ſo far diſhonour my fair, ſumptuous, and gay houſe, with ſuch a ſcabbed creep-hedge as he? No, I ſcorn he ſhould be entertained under my roof. Thus in his life-time, while he was in his bravery; but now he is come into another world, now he is parted from his pleaſures, now he ſees his fine houſe, his dainty diſhes, his rich neighbours and companions, and he are parted aſunder; now he finds inſtead of pleaſures, torments; inſtead of joys, heavineſs; inſtead of heaven, hell: inſtead of the pleaſures of ſin; the horror and guilt of ſin; O now ſend Lazarus!

Lazarus it may be, might have done him ſome good, if he might have been entertained in time paſt, and might have perſuaded him, at leaſt not to have gone on ſo grievouſly wicked, but he ſlights him, will not regard him, he is reſolved to diſown him, tho' he loſe his own ſoul for ſo doing. Ay, but now ſend Lazarus, if not to me, to my father's houſe, and let him tell them, from me, That if they run on in ſin, as I have done, they muſt and ſhall receive the ſame wages that I have received.

Take notice of this, you that are deſpiſers of the leaſt of the Lazarus's of our Lord Jeſus Chriſt; it may be now you are loth to receive theſe little ones of his, becauſe they are not gentlemen, becauſe they cannot, with Pontius Pilate, ſpeak Hebrew, Greek and Latin. Nay, they muſt not, ſhall not ſpeak to them, to admoniſh them, and all becauſe of this.

Though now the goſpel of the Lord Jeſus Chriſt may be preached to them freely, and for nothing; nay, they are now deſired to hear and receive it. Though now they will not own, regard, and embrace theſe chriſtian proffers of the glorious truth of Jeſus, becauſe they come out of ſome of the baſeſt earthen veſſels, 1 Cor. 1. 26. yet the time is coming, when they will both ſigh and cry, Send him to my father's houſe. I ſay, remember this, ye that deſpiſe the day of ſmall things; the time is coming, when you would be glad, if you might enjoy from God, from Chriſt, or his ſaints, one ſmall drop of cold water, tho' now you are unwilling to receive the glorious diſtilling drops of the goſpel of our Lord Jeſus.

Again, See here the lamentable ſtate they are in, that go to hell from their fathers, mothers, ſiſters, brothers, &c. While they are in this world, men delight to ſet their children ill examples: and alſo children love to follow the wicked ſteps of their ungodly parents; but when they depart this life, and drop down into hell, and find themſelves in irrecoverable miſery, then they cry, Send ſome body to my father's houſe, to my brother's houſe. Tell them my ſtate is miſerable, tell them I am undone for ever; and tell them alſo, that if they will be walking in theſe ungodly ſteps wherein I left them, they will aſſuredly fall into this place of torments.

I pray thee ſend him to my father's houſe.] Ah friends and neighbours, it is like you little think of this, that ſome of your friends and relations are crying out in hell, Lord ſend ſome body to my father's houſe, to preach the goſpel to them, leſt they alſo come into theſe torments.

Here, men while they live, can willingly walk together in the way of ſin, and when they are parted by death, they that are living, ſeldom or never conſider of the ſad condition that they that are dead are deſcended into. But ye ungodly fathers, how are your ungodly children, roaring now in hell? And your ungodly parents that lived and died ungodly, now in the pains of hell alſo? And one drunkard is ſinging on the alehouſe-bench, and another roaring under the wrath of God, ſaying, O that I was with him, how would I rebuke him, and perſuade him by all means, to leave off theſe evil courſes. O! that they did but conſider what I now ſuffer for pride, covetouſneſs, drunkenneſs, lying, ſwearing, ſtealing, whoring, and the like. O! did they but feel the thouſandth part thereof, it would make them look about them, and not buy ſin at ſo dear a rate as I have done; even with the loſs of my precious ſoul.

Send him to my father's houſe.] Not to my father's, but to my *father's houſe*. It may be there is ungodly children, there is ungodly ſervants, wallowing in their ungodlineſs; ſend him therefore to my father's houſe. It is like, they are ſtill the ſame that I left them; I left them wicked, and they are wicked ſtill; I left them ſlighters of the goſpel, ſaints, and ways of God, and they do it ſtill; *ſend him to my father's houſe*, it is like there is but a little between them and the place where I am; ſend him to day, before to morrow, *leſt they come into the ſame place of torment. I pray thee thou wouldſt ſend him.*] I beg it on my bended knee, with crying and with tears, in the agony of my ſoul. It may be, they will not conſider, if thou do not ſend him: I left them ſottiſh enough, hardened as well as I; they have the ſame devil to tempt them, the ſame luſts and world to overcome them, *I pray thee therefore, that thou wouldſt ſend him to my father's houſe*; make no delay, leſt they loſe their ſouls, leſt they come hither: if they do, they are like never to return again. O! little do they think, how eaſily they may loſe their ſouls, they are apt to think their condition to be as good as the beſt, as I once through ignorance did; but ſend him, ſend him without delay, *leſt they come into this place of torment*. O that thou wouldſt give him commiſſion, do thou ſend him thyſelf; the time was when I, together with them, ſlighted thoſe that were ſent of God; though we could not deny but that he ſpake the word of God, and was ſent of him, as our conſcience told us; yet we preferred the calls of men before the calls of God: For though they had the one, yet becauſe they had not the other in that antichriſtian way which we thought meet, we could not, would not, either hear him our ſelves, nor yet give conſent that others ſhould. But now a call from God is worth all. Do *(thou) therefore ſend him to my father*'s *houſe*.

The time was, when we did not like it, except it might be preached in the ſynagogue; we thought it a low thing to preach and pray together in houſes: We were too high-ſpirited, too ſuperſtitious; the goſpel would not down with us, unleſs we had it in ſuch a place, by ſuch a man; no, nor then neither effectually: But now, Oh that I was to live in the world again; and might have that privilege to have ſome acquaintance with bleſſed Lazarus, ſome familiarity with that holy man; what attendance would I give unto his wholeſome words? How would I affect his doctrine, and cloſe in with it? How would I ſquare my life thereby? Now (therefore) as it is better to hear the goſpel under a hedge, than to ſit roaring in a tavern; it is better to welcome God's begging Lazarus's, than the wicked companions of this world. It is better to receive a ſaint in the name of a ſaint, *a diſciple in the name of a diſciple*, Luke 10. 16. than to do as I have done. O! It is better to receive a child of God, that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance, and alſo the miſery of man, if without it, than to be *daubed up with untempered mortar*, Ezek. 13. O! I may curſe the day that ever I gave way to the flatteries and fawning of a company of carnal men, but this my repentance is too late; I ſhould have looked about me ſooner, if I would have been ſaved from this woful place. Therefore ſend him, not only to the town I lived in, and unto ſome of my acquaintance, but to my father's houſe.

In my life-time, I did not care to hear that word that cut me moſt, and ſhewed me mine eſtate aright.

I was vexed to hear my ſins mentioned, and laid to my charge; I loved him beſt that deceived me moſt, that ſaid, *Peace, peace when there was no ſuch thing*, Jer. 5. 30, 31. But now, O that I had been ſoundly told of it! O that it had pierced both mine ears and heart, and had ſtuck ſo faſt, that nothing could have cured me, ſaving the blood of Chriſt! It is better to be dealt plainly with, than that we ſhould be deceived; they had better ſee their loſt condition in the world, than ſtay while they be damned, as I have done: Therefore ſend Lazarus, ſend him to my father's houſe. Let him go and ſay, I ſaw your ſon, your brother, in hell weeping and wailing, and gnaſhing his teeth: Let him bear them down in it, and tell them plainly, it is ſo, and that they ſhall ſee their everlaſting miſery, if they have not a ſpecial care. Send him to my father's houſe.

Verſe 28. *For I have five brethren, that he may teſtify unto them, leſt they alſo come into this place of torment.*

THESE words are (if I may ſo ſay) a reaſon given by thoſe in hell, why they are reſtleſs and do cry ſo loud, it is that their companions might be delivered from thoſe intolerable torments, which they muſt and ſhall undergo, if they fall ſhort of everlaſting life by Jeſus Chriſt. *Send him to my father's houſe; for I have five brethren*, &c. Tho' while they lived among them in the world, they were not ſo ſenſible of their ruin, yet now they are paſſed out of the world, and do partake of that which before they were warned of; they can, I ſay, then cry out, now I find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to paſs.

For I have five brethren] Here you may ſee that there may be, and are, whole houſholds in a damnable ſtate and condition, as our Lord Jeſus doth by this ſignify. Send him to my father's houſe, for they are all in one ſtate, I left all my brethren in a pitiful caſe. People while they live here, cannot endure to hear that they ſhould be all in a miſerable condition; but when they are under the wrath of God, they ſee it, they know it, and are very ſure of it; for they themſelves, when they were in the world, lived as they do, but they fell ſhort of heaven, and therefore if they go on, ſo ſhall they. Oh therefore ſend quickly to my father's houſe, for all the houſe is in an undone condition, and muſt be damned if they continue ſo.

The thing obſervable is this, namely, That thoſe that are in hell, do not deſire that their companions ſhould come thither; nay, rather ſaith he, Send him to my father's houſe, and let him teſtify to them that are therein, leſt they alſo come, &c.

Queſt. But ſome may ſay: What ſhould be the reaſon, that the damned ſhould deſire not to have their companions come into the ſame condition that they are fallen into, but rather that they might be kept from it, and eſcape that dreadful ſtate?

Anſw. I do believe there is ſcarce ſo much love in any of the damned in hell, as really to deſire the ſalvation of any. But in that there is any deſire in them that are damned, that their friends and relations ſhould not come into that place of torment: It appears to me, to be rather for their own eaſe, than for their neighbours good; for let me tell you, this I do believe, that it will aggravate the grief and horror of them, to ſee their ungodly neighbours in the like deſtruction with them: For where the ungodly do live and die, and deſcend into the pit together, the one is rather a vexation to the other, than any thing elſe. And it muſt needs be ſo, becauſe there are no ungodly people that do live ungodly together, but they do learn ill examples one of another, as thus; If there live one in the town that is very expert and cunning for the world, why now the reſt that are of the ſame mind with him, they will labour to imitate and follow his ſteps; this is commonly ſeen.

Again, If there be one given to drunkenneſs, others of the town through his means, run the more into that ſin with him, and do accuſtom themſelves the more unto it, becauſe of his inticing them, and alſo by ſetting ſuch an ill example before them. And ſo if there be any addicted to pride, and muſt needs be in all the neweſt faſhions, how do their example provoke others to love and follow the ſame vanity! Spending that upon their luſts, which ſhould relieve their own and others wants. Alſo if there be any giving to jeſting, ſcoffing, lying, whoring, back-biting, junketing, wantonneſs, or any other ſin; they that are moſt expert in theſe things, do oft-times intangle others, that peradventure would not have been ſo vile as now they are, had they not had ſuch an example, and hence they are called corrupters, Iſa. 1. 4.

Now theſe will by their doings, exceedingly aggravate the condemnation of one another. He that did ſet his neighbour an ill example, and thereby cauſed him to walk in ſin: he will be found one cauſe of his friend's deſtruction, inſomuch, that he will have to anſwer for his own ſin, and for a great part of his neighbours too, which will add to his deſtruction; as the ſcripture in Ezekiel ſheweth, where ſpeaking of the watchman that ſhould give the people warning; if he do not, though the man did die in his ſins, *yet his blood ſhall be required at the watchman's hand*, Ezek. 33.

So here let me tell thee that if thou ſhouldſt be ſuch an one, as by thy converſation and practices ſhalt be a trap and a ſtumbling-block to cauſe thy neighbour to fall into eternal ruin; though he be damned for his own ſin; yet God may, nay he will charge thee, as being guilty of his blood, in that thou didſt not content thyſelf to keep from heaven thyſelf, but didſt alſo by thy filthy converſation keep away others, and cauſe them to fall with thee. O therefore, will not this aggravate thy torment? Yea, if thou ſhouldſt die and go to hell before thy neighbours or companions, beſides the guilt of thine own ſins, thou wouldſt be ſo loaden with the fear of the damnation of others to be laid to thy charge, that thou wouldſt cry out: "O ſend one from the dead to this companion, and that companion with whom I had ſociety in my life-time, for I ſee my curſed carriage will be one cauſe of his condemnation, if he fall ſhort of glory."

I left him living in foul and heinous offences; but I was one of the firſt inſtruments to bring him to them. Oh! I ſhall be guilty both of my own, and his damnation too! O that he might be kept out hence, leſt my torment be aggravated by his coming hither.

For where ungodly people do dwell togother, they being a ſnare and ſtumbling-block one to another by their practice, they muſt be a torment one to another, and an aggravation of each other's damnation. "O curſed be thy face, ſaith one, that ever I ſet mine eyes on thee: It was long of thee: I may thank thee: It was thee that did entice me, and enſnare me: It was your filthy converſation that was a ſtumbling-block to me: It was your covetouſneſs, it was your pride, your haunting the ale-houſe, your gaming and whoring: It was long of you that I fell ſhort of life; if you had ſet me a good example, as you ſet me an ill one, it may be I might have done better than now I do: But I learned of you, I followed your ſteps: I took council of you. O! that I had never ſeen your face! O! that thou hadſt never been born to do my ſoul this wrong, as you have done! O, ſaith the other: And I may as much blame you, for do you not remember how at ſuch a time, and at ſuch a time, you drew me out; and drew me away, and aſked me if I would go with you, when I was going about other buſineſs, about my calling; but you called me away, you ſent for me, you are as much in the fault as I; though I were covetous, you were proud; and if you learned covetouſneſs of me, I learned pride and drunkenneſs of you. Though I learned you to cheat, you learned me to whore, to lie, to ſcoff at goodneſs. Though I baſe wretch did ſtumble you in ſome things, you did as much ſtumble me in others. I can blame you as you blame me; and if I have to anſwer for ſome of your moſt filthy actions, you have to anſwer for ſome of mine. I would you had not come hither, the very looks of you do wound my ſoul, by bringing my ſins afreſh into my mind, the time when, the manner how, the place where, the perſons with whom: It was with you, you! Grief to my ſoul! Since I could not ſhun thy company there, O that I had been without thy company here!"

I ſay therefore for thoſe that have ſinned together, to go to hell together, it will very much perplex and torment them both; therefore I judge this one reaſon, why they that are in hell do deſire, that their friends, or companions do not come thither into the ſame place of torment that they are in. And therefore where Chriſt ſaith, that the damned ſouls cry out, Send to our companions, that they may be warned and commanded to look to themſelves. O ſend to my five brethren! It is becauſe they would not have their own torments heightened by their company; and a ſenſe, yea, a continual ſenſe of their ſins, which they cauſed them to commit, when they were in the world with them. For I do believe that the very looks of thoſe that have been beguiled of their fellows, I ſay, their very looks will be a torment to them; for thereby will the remembrance of their own ſins be kept (if poſſible) the freſher on their conſciences, which they committed with them; and alſo they will wonderfully have the guilt of the others ſins upon them, in that they were partly the cauſe of his committing them, being inſtruments in the hands of the devil, to draw them in too. And therefore, leſt this come to paſs, *I pray thee ſend him to my father's houſe.* For if they might not come hither, peradventure my torment might have ſome mitigation; that is, If they might be ſaved, then their ſins will be pardoned, and not ſo heavily charged on my ſoul. But if they do fall into the ſame place where I am, the ſins that I have cauſed them to commit, will lie ſo heavy, not only on their ſoul, but alſo on mine, that they ſink me into eternal miſery, deeper and deeper. *O therefore ſend him to my father's houſe, to my five brethren, and let him teſtify to them, leſt they come into this place of torment.*

Theſe words being thus underſtood: What a condition doth it ſhew them to be in then, that now much delight in being the very ring-leaders of their companions into ſins of all ſorts whatſoever!

While men live here, if they can be counted the cunningeſt in cheating, the boldeſt for lying, the archeſt for whoring, ſubtileſt for coveting, and getting the world: If they can but cunningly defraud, undermine, croſs, and anger their neighbours; yea, and hinder them from the means of grace, the goſpel of Chriſt; they glory in it, take a pride in it, and think themſelves pretty well at eaſe, and their minds are ſomewhat quiet, being beguiled with ſin.

But friend, when thou haſt loſt this life, and doſt begin to lift up thine eyes in hell, and ſeeſt what thy ſins have brought thee to; and not only ſo, but that thou by thy filthy ſins didſt cauſe others (devil-like) to fall into the ſame condemnation with thee: And that one of the reaſons of their damnation was this, that thou didſt lead them to the commiſſion of thoſe wicked practices of this world, and the luſts thereof. Then, oh that ſome body would ſtop them from coming, leſt they alſo come into this place of torment, and be damned as I am! How will it torment me? Balaam could not be contented to be damned himſelf, but alſo he muſt by his wickedneſs cauſe others to ſtumble and fall. The Scribes and Phariſees could not be content to keep out of heaven themſelves, but they muſt labour to keep out others too. Therefore theirs is the greater damnation.

The deceived cannot be content to be deceived himſelf; but he muſt labour to deceive others alſo. The drunkard cannot be content to go to hell for his ſins, but he muſt labour to cauſe others to fall into the ſame furnace with him. But look to your ſelves, for here will be damnation upon damnation, damned for thy own ſins, and damned for thy being partakers with others in their ſins; and damned for being guilty of the damnation of others. O how will the drunkards cry, for leading their neighbours into drunkenneſs? How will the covetous perſon howl, for ſetting his neighbour, his friend, his brother, his children and relations, ſo wicked an example? by which he hath not only wronged his own ſoul, but alſo the ſouls of others. The liar, by lying, learned others to lie; the ſwearer learned others to ſwear; the whoremonger learned others to whore.

Now all theſe with others of the like ſort, will be guilty, not only of their own damnation, but of others. I tell you, that ſome men have ſo much been the authors of the damnation of others, that I am ready to think, that the damnation of them will trouble them, as much as their own damnation. Some men (it is to be feared) at the day of judgment, will be found to be the authors of deſtroying whole nations. How many ſouls do you think, Balaam with his deceit, will have to anſwer for? How many Mahomet? How many the Phariſees, that hired the ſoldiers to ſay the diſciples ſtole away Jeſus? Matt. 28. 11 to 16. And by that means, ſtumbled their brethren to this day; and was one means of binding them from believing the things of God and Jeſus Chriſt, and ſo the cauſe of the damnation of their brethren to this very day.

How many poor ſouls hath Bonner to anſwer for, think you? And ſeveral filthy blind prieſts? How many ſouls have they been the means of deſtroying by their ignorance and corrupt doctrine? Preaching, that was no better for their ſouls, than ratſbane to the body, for filthy lucre's ſake. They ſhall ſee, that they, many of them, it is to be feared, will have whole towns to anſwer for; whole cities to anſwer for. Ah friend, I tell thee, thou that haſt taken in hand to preach to the people, it may be thou haſt taken in hand thou canſt not tell what: Will it not grieve thee, to ſee thy whole pariſh come bellowing after thee to hell, crying out, This we may thank thee for, this is long of thee, thou didſt not teach us the truth; thou didſt lead us away with fables, thou waſt afraid to tell us of our ſins, leſt we ſhould not put meat faſt enough into thy mouth. O curſed wretch, that ever thou ſhouldſt beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the word abroad; but that thou didſt reprove us; and alſo tell us, That that which we ſee now is the way of God, was hereſy, and a deceivable doctrine; and waſt not contented (blind guide as thou wert) to fall into the ditch thy ſelf, but haſt alſo led us thither with thee.

I ſay, look to thy ſelf, leſt thou cry out when it is too late, Send Lazarus to my people, my friends, my children, my congregation to whom I preached, and beguiled, through my folly. Send him to the town in which I did preach laſt, leſt I be the cauſe of their damnation. Send him to my friends from whence I came, leſt I be made to anſwer for their ſouls and mine own to, *Ezek.* 33. 1, 2, 3, 4, 5, 6.

O ſend him therefore, and let him tell them, and teſtify unto them, leſt they alſo come into this place of torment. Conſider ye that live thus in the world, while ye are in the land of the living, leſt you fall into this condition. Set the caſe thou ſhouldeſt by thy carriage deſtroy but a ſoul, but one poor ſoul, by one of thy carriages or actions, by thy ſinful works; conſider it now, I ſay, leſt thou be forced to cry, *I pray thee therefore that thou wouldſt ſend him to my father's houſe, for I have five brethren, that he may teſtify unto them, leſt they alſo come into this place of torment.*

If ſo, then I ſhall not only ſay to the blind guides, look you to yourſelves, and ſhut not out others: No, but this doth reach unto all thoſe that do not only keep ſouls from heaven by preaching, and the like, but ſpeaks forth the doom of thoſe that ſhall any ways be inſtrumental to hinder others from cloſing in with Jeſus Chriſt. O what red lines will thoſe be againſt all thoſe rich ungodly landlords, that ſo kept under their poor tenants, that they dare not go out to hear the word, for fear their rent ſhould be raiſed, or they turned out of their houſes? What ſayeſt thou landlord, will it not cut thy ſoul, when thou ſhalt ſee that thou couldeſt not be content to miſs of heaven thyſelf, but thou muſt labour to hinder others alſo? Will it not give thee an eternal wound in thy heart, both at death and judgment, to be accuſed of the ruin of thy neighbour's ſoul, thy ſervant's ſoul, thy wife's ſoul, together with the ruin of thy own? Think on this you drunken, proud, rich and ſcornful landlords, think on this mad-brained blaſphemous huſbands, that are againſt the godly and chaſte converſation of your wives; alſo you that hold your ſervants ſo hard to it, that you will not ſpare them time to hear the word, unleſs it be where, and when your luſts will let you. If you love your own ſouls, your tenants ſouls, your wives ſouls, your ſervants ſouls, your childrens ſouls: If you would not cry, if you would not howl, if you would not bear the burden of the ruin of others for ever; then I beſeech you conſider this doleful ſtory, and labour to avoid the ſoul-killing torment that this poor wretch groaneth under, when he ſaith, *I pray thee therefore that thou wouldeſt ſend him to my father's houſe.*

For I have five brethren, that he may teſtify, mark, that he may teſtify, *unto them, leſt they come into this place of torment.*

Theſe words have ſtill ſomething more in them than I have yet obſerved from them; there are one or two things more that I ſhall briefly touch upon, and therefore, mark, he ſaith, *That he may teſtify unto them*, &c. Mark I pray you, and take notice of the word Teſtify. He doth not ſay, and let him go unto them, or ſpeak with, or tell them ſuch and ſuch things. No, but let him teſtify, or affirm it conſtantly, in caſe any ſhould oppoſe it. *Let him teſtify unto them.* It is the ſame word the ſcripture uſes to ſet forth the vehemency of Chriſt, his telling of his diſciples of him that ſhould betray him. And he teſtified, ſaying, One of you ſhall betray me. And he teſtified, that is, he ſpake it ſo as to daſh, or overcome any that ſhould have ſaid it ſhall not be. It is a word that ſignifies, that in caſe any ſhould oppoſe the thing ſpoken of, yet that the party ſpeaking ſhould ſtill continue conſtant in his ſaying. And he commanded them to preach, and to teſtify, that it is he that was ordained of God to be the judge of quick and dead. To teſtify, mark, that is, to be conſtant, irreſiſtible, undaunted, in caſe it ſhould be oppoſed and objected againſt. So here, let him teſtify to them, leſt they come into this place of torment.

From whence obſerve, That it is not an eaſy matter to perſwade them who are in their ſins alive in this world, that they muſt, and ſhall be damned if they turn not, and be converted to God, *Let him teſtify to them*, let him ſpeak confidently, though they frown upon him, or diſlike his way of ſpeaking. And how is this truth verified and cleared by the carriages of almoſt all men now in the world toward them that do preach the goſpel; and ſhew their own miſerable ſtate plainly to them, if they cloſe not with it? If a man do but indeed labour to convince ſinners of their ſins, and loſt condition by nature, though they muſt be damned if they live and die in that condition, O how angry are they at it! Look how he judges, ſay they, hark how he condemns us; he tells us we muſt be damn'd if we live and die in this ſtate: We are offended at him, we cannot abide to hear him, or any ſuch as he; we will believe none of them all, but go on in the way we are a going: *Forbear, why ſhouldeſt thou be ſmitten*, ſaid the ungodly king to the propet, when he told him of his ſins, *2 Chron.* 25. 15, 16.

I ſay, tell the drunkard he muſt be damned if he leaves not his drunkenneſs, the ſwearer, liar, cheater, thief, covetous, railers, or any ungodly perſons, they muſt and ſhall lie in hell for it, if they die in this condition; they will not believe you, not credit you.

Again, Tell others that there are many in hell that have lived and died in their conditions, and ſo are they like to be, if they convert not to Jeſus Chriſt, and be found in him, or that there are others that are more civil and ſober men, who (although we know that their civility will not ſave them) if we do but tell them plainly of the emptineſs, and unprofitableneſs of that, as to the ſaving of their ſouls, and that God will not accept them, nor love them, notwithſtanding theſe things, and that if they intend to be ſaved, they muſt be better provided than with ſuch righteouſneſs as this; they will either fling away, and come to hear no more, or elſe if they do come, they will bring ſuch prejudice with them in their hearts, *That the word preached ſhall not profit them, it being mixed not with faith, but with prejudice in them that hear it*, Heb. 4. 1, 2. Nay, they will ſome of them be ſo full of anger, that they will break out and call, even thoſe that ſpeak the truth, hereticks; yea, and kill them, Luke 4. 25, 26, 27, 28, 29. And why ſo? Becauſe they tell them, that if they live in their ſins, that will damn them; yet if they turn and live a righteous life, according to the holy, and juſt, and good law of God, that will not ſave them. Yea, becauſe we tell them plainly, that unleſs they leave their ſins and unrighteouſneſs too, and cloſe in with a naked Jeſus Chriſt, his blood and merits, and what he hath done, and is now doing for ſinners, they cannot be ſaved; and unleſs they do eat the fleſh of the ſon of man, and drink his blood, they have no life abiding in them, they gravel preſently, and are offended at it (as the Jews were with Chriſt for ſpeaking the ſame thing to them, John 6. 53, 60.) and fling away themſelves, their ſouls and all; by quarrelling againſt the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a preacher of the word, had need, not only tell them, but teſtify to them, again and again, that their ſins, if they continue iu them, will damn them, and damn them again. And tell them again, their living honeſtly according to the law, their paying every one their own, their living quietly with their neighbours, their giving to the poor, their notion of the goſpel, and ſaying, they do believe in Chriſt, will do them no good at the general day of judgment. Ha friends! How many of you are there at this very day, that have been told once and again of your loſt undone condition, becauſe you want the right, real, and ſaving work of God upon your ſouls? I ſay, hath not this been told you, yea, teſtified unto you from time to time, that your ſtate is miſerable, that yet you are never the better, but do ſtill ſtand where you did; ſome in an open ungodly life, and ſome drowned in a ſelf-conceited holineſs of chriſtianity? Therefore, for God's ſake, if you love your ſouls, conſider, and beg of God for Jeſus Chriſt's ſake, that he would work ſuch a work of grace in your hearts, and give you ſuch a faith in his Son Jeſus Chriſt, that you may not only have reſt here, as you think, not only think your ſtate ſafe while you live here, as you may be ſafe indeed, not only here but alſo when you are gone, leſt you do cry in the anguiſh and perplexity of your ſouls, Send one to my companions that have been beguilded by ſatan, as I have been; and ſo by going on, come into this place of torment, as I have done.

Again, one thing more is to be obſerved from theſe words, *Let him teſtify to them, leſt they come into this place of torment.*

Mark, leſt they come in, as if he had ſaid, or elſe they will come into this place of torment, as ſure as I am here. From whence obſerve, **That** though ſome ſouls do for ſin fall into the bottomleſs pit of hell before their fellows, becauſe they depart this world before them; yet the other abiding in the ſame courſe, are as ſure to go to the ſame place as if they were there already. How ſo? Becauſe that are all condemned together, they have all fallen under the ſame law, and have all offended the ſame juſtice, and muſt for certain, if they die in that condition, drink as deep, if not deeper, of the ſame deſtruction. Mark I pray you what the ſcripture ſay, *He that believeth not, is condemned already*, John 3. 18.

He is condemned as well as they, having broken the ſame law with them; if ſo, then what hinders, but they will partake of the ſame deſtruction with them; Only the one hath not the law yet ſo executed upon them, becauſe they are here; the other have had the law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this life, which thou muſt certainly drink. The ſame law, I ſay, is in force againſt you both, only he is executed, and thou art not. Juſt as if there were a company of priſoners at the bar, and all condemned to die; what becauſe they are not all executed in one day, therefore ſhall they not be executed at all? Yes, the ſame law that executed its ſeverity upon the parties now deceaſed, will for certain be executed upon them that are alive in its appointed time. Even ſo it is here, we are all condemded by nature, if we cloſe not in with the grace of God by Jeſus Chriſt, we muſt and ſhall be deſtroyed with the ſame deſtruction; *and therefore ſend him*, (ſaith he) *leſt*, mark, *leſt they come into this place of torment.*

Again, *Send him to my father's houſe, and let him teſtify to them, leſt they come into this place of torment.* As if he had ſaid, It may be he may prevail with them, it may be he may win upon them, and ſo they may be kept from hence, from coming into this grievous place of torment. **Obſerve again, That** there is a poſſibility of obtaining mercy, if now, I ſay, now in this day of grace we turn from our ſins to Jeſus Chriſt; yea, it is more than poſſible. And therefore for thy encouragement, do thou know for certain, that if thou ſhalt in this thy day accept of mercy upon God's own terms, and cloſe with him effectually, God hath promiſed, yea, made many promiſes, that thy ſoul ſhall be conducted ſafe to glory, and ſhall for certain eſcape all the evils that I have told thee of; ay, and many more than I can imagine. Do but ſearch the ſcriptures, and ſee how full of conſolation they are to a poor ſoul that is minded to cloſe in with Jeſus Chriſt. *He that cometh to me*, (ſaith Chriſt) *I will in no wiſe caſt out.* Though he be an old ſinner, *I will in no wiſe caſt him out*; mark, *in no wiſe*, though he be a great ſinner, *I will in no wiſe caſt him out*, if he come unto me. Though he have ſlighted me never ſo many times, and not regarded the welfare of his own ſoul, yet let him now come to me, and notwithſtanding this, *I will in no wiſe caſt him out*, nor throw away his ſoul, John 6. 37. Again, ſaith the apoſtle, *Now*, (mark now,) *is the accepted time, now is the day of their ſalvation.* Now here is mercy good ſtore, now God's heart is open to ſinners; now he will make you welcome; now he will receive any body if they do but come to Chriſt. *He that comes to me* (ſaith Chriſt) *I will in no wiſe caſt out.* And why? Becauſe *now is the accepted time, now is the day of ſalvation*, 1 Cor. 6. 2, 3. As if the apoſtle had ſaid, If you will have mercy, have it now, receive it now, cloſe in with it now.

God hath a certain day to hold out his grace to ſinners: Now is the time, now is the day. It is true, there is a day of damnation, but this is a day of ſalvation. There is a day coming, wherein ſinners *muſt cry to the mountains to fall on them, to the hills to cover them from the wrath of God*; but now, now is the day in which he doth hold out his grace. There is a day coming, in which you will not be admitted to have the privilege of one drop of water to cool your tongue, if now, I ſay, if now you ſlight his grace and goodneſs which he holds out to you. Ah friends, conſider there is now hopes of mercy, but then there will not; now Chriſt holds forth mercy unto you, but then he will not, Matt. 7. 23. Now there are his ſervants that do beſeech you to accept of his grace, but if thou loſe the opportunity that is put into thine hand, thou thyſelf mayeſt beſeech hereafter, and no mercy be given thee. *And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water and cool my tongue* And there was none given. Therefore let it never be ſaid of thee, as it will be ſaid of ſome, *Why is there a price put into the hand of a fool, ſeeing he hath no heart to it:* Seeing he hath no heart to make a good uſe of it: (Prov. 17. 16.) conſider therefore with thy ſelf, and ſay, It is better going to heaven than hell; it is better to be ſaved than damned; it is better to be with ſaints, than with damned ſouls; and to go to God is better than to go to the devil.

Therefore *ſeek the Lord while he may be found, and call upon him while he is near*, Iſa. 55. 6. Leſt in thy trouble he leave thee to thyſelf, and ſay unto thee plainly, *Where I am, thither ye cannot come*, John 8. 21.

O if they that are in hell might but now again have one ſuch invitation as this, how would they leap for joy! I have thought ſometimes ſhould God ſend but one of his miniſters to the damned in hell, and give him commiſſion to preach the free love of God in Chriſt extended to them, and held out to them, if now while it is proffered to them they will accept of his kindneſs; O how welcome would they make this news, and cloſe in with it on any terms!

Certainly they would ſay, we will accept of grace on any terms in the world, and thank you too, though it coſt life and limbs to boot; we will ſpare no coſt nor charge, if mercy may be had. But poor ſouls, while they live here they will not part from ſin, with hell-bred deviliſh ſin: No, they will rather loſe their ſouls, than loſe their filthy ſins.

But friend, thou wilt change thy note before it be long and cry, O ſimple wretch that I am that I ſhould damn my ſoul by ſin!

It is true, I have had the goſpel preached to me, and have been invited in: I have been preached to, and have been warned of this; but *how have I hated inſtruction, and mine heart deſpiſed reproof? I have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me*, Prov. 5. 10, 11. O therefore, I ſay, poor ſoul! Is there hope? Then lay thine hand upon thy mouth, and kiſs the duſt, and cloſe in with the Lord Jeſus Chriſt, and make much of his glorious mercy; and invite alſo thy companions to cloſe in with the ſame Lord Jeſus Chriſt, leſt one of you do go to hell before-hand, and expect with grief of heart your companions to come after; and in the mean time, with anguiſh of heart, do ſigh and ſay,

O ſend him to my companions, and let him teſtify to them, leſt they alſo come into this place of torment.

Now then from what hath been ſaid, there might many things be ſpoken by way of uſe and application; but I ſhall be very brief, and but touch ſome things, and ſo wind up.

And firſt, I ſhall begin with the ſad condition of thoſe that die out of Chriſt, and ſpeak ſomething to that.

Secondly, To the latter end of the parable, which more evidently concerns the ſcripture, and ſpeak ſomewhat to that.

1. Therefore you ſee, that the firſt part of the parable contains a ſad declaration of the ſtate of one living and dying out of Chriſt; how that they loſe heaven for hell, God for the devil, light for darkneſs, joy for ſorrow.

2. How that they have not ſo much as the leaſt comfort from God, who in the time they live here below, neglect coming to him for mercy; not ſo much as one drop of cold water.

3. That ſuch ſouls will repent of their folly, when repentance will do them no good, or when they ſhall be paſt recovery.

4. That all the comfort ſuch ſouls are like to have, they have it in this world.

5. That all their groanings and ſighs, will not move God to mitigate in the leaſt, his heavy hand of vengeance that is upon them, for the tranſgreſſions they have committed againſt him.

6. That their ſad ſtate is irrecoverable, or they muſt never, (mark) never come out of that condition.

7. Their deſires will not be heard for their ungodly neighbours.

From theſe things then, I pray you conſider the ſtate of thoſe that die out of Chriſt Jeſus; yea, I ſay, conſider their miſerable ſtate; and think thus with thy ſelf: Well, if I neglect coming to Chriſt, I muſt go to the devil, and he will not neglect to fetch me away into thoſe intolerable torments.

Think thus with thyſelf: What ſhall I loſe a long heaven for ſhort pleaſure? ſhall I buy the pleaſures of this world at ſo dear a rate, as to loſe my ſoul for the obtaining of that? ſhall I content myſelf with a heaven, that will laſt no longer than my life-time? What advantage will theſe be to me, when the Lord ſhall ſeparate ſoul and body aſunder, and ſend one to the grave, the other to hell, and at the judgment-day, the final ſentence of eternal ruin muſt be paſt upon me?

1. Conſider, That the profits, pleaſures and vanities of this world will not laſt for ever, but the time is coming, yea, juſt at the doors, when they will give thee the ſlip, and leave thee in the ſuds, and in the brambles of all that thou haſt done.

2. And therefore to prevent this thy diſmal ſtate, think thus with thyſelf. 'Tis true, I love my ſins, my luſts and pleaſures; but what good will they do me at the day of death and of judgment? Will my ſins do me good then? Will they be able to help me when I come to fetch my laſt breath? What good will my profits do me? And what good will my vanities do, when death ſays he will have no nay? What good will all my companions, fellow-jeſters, jeerers, liars, drunkards, and all my wantons do me? Will they help to eaſe the pains of hell? Will theſe help to turn the hand of God from inflicting his fierce anger upon me? Nay, will they not rather cauſe God to ſhew me no mercy, to give me no comfort; but rather to thruſt me down in the hotteſt place of hell, where I may ſwim in fire and brimſtone.

3. Conſider thus with thyſelf; would I be glad to have all, every one of my ſins to come in againſt me, to inflame the juſtice of God againſt me? Would I be glad to be bound up in them, as the three children were bound in their cloaths, and to be as really thrown into the fiery furnace of the wrath of Almighty God, as they were into Nebuchadnezzar's fiery furnace?

4. Conſider thus; would I be glad to have all, and every one of the ten commandments, to diſcharge themſelves againſt my ſoul? The firſt ſaying damn him, for he hath broken me. The ſecond ſaying, damn him for he hath broken me, &c.

Conſider how terrible this will be, yea more terrible, than if thou ſhouldeſt have ten of the biggeſt pieces of ordnance in England to be diſcharged againſt thy body, thunder, thunder, one after another! Nay: this would not be comparable to the reports that the law (for the breach thereof) will give againſt thy ſoul? For thoſe can but kill the body; but theſe will kill both body and ſoul; and that not for an hour, a day, a month or a year, but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlaſting damnation, eternal deſtruction, eternal wrath and diſpleaſure from God, eternal gnawings of conſcience, eternal continuance with devils.

O conſider, it may be the thought of ſeeing the devil, doth now make thine hair to ſtand right upon thine head. O but this, to be damned, to be among all the devils, and that not only for a time, as I ſaid before, but for ever, to all eternity!

This is wonderfully miſerable, ever miſerable; that no tongue of man, no nor of angels, is able to expreſs it.

5. Conſider much with thyſelf, not only my ſins againſt the law will be laid to my charge, but alſo the ſins I have committed in ſlighting the goſpel, the glorious goſpel: Theſe alſo muſt come with a voice againſt me. As thus, Nay, he is worthy to be damned, for he rejected the goſpel, he ſlighted the free grace of God tendred in the goſpel; How many times waſt thou (damned wretch) invited, intreated, beſeeched to come to Chriſt, to accept of mercy, that thou mighteſt have heaven, thy ſins pardoned, thy ſoul ſaved, thy body

and ſoul glorified, and all this for nothing but the acceptance, and through faith forſaking thoſe imps of ſatan, which by their embracements have drawn thee down toward the gulf of God's eternal diſpleaſure?

How often didſt thou read the promiſes, yea the free promiſes of the common ſalvation? How oft didſt thou read the ſweet counſels and admonitions of the goſpel, to accept of the grace of God? But thou wouldſt not, thou regardeſt it not, thou didſt ſlight all.

2. As I would have thee to conſider the ſad and woful ſtate of thoſe that die out of Chriſt, and are paſt all recovery, ſo would I have thee conſider the many mercies and privileges thou enjoyeſt above ſome (peradventure) of thy companions that are departed to their proper place.

As firſt, Conſider, thou haſt ſtill the thread of thy life lengthened, which for thy ſins might ſeven years ago, or more, have been cut aſunder, and thou have dropped down amongſt the flames.

2. Conſider the terms of reconciliation by faith in Chriſt, are ſtill proffered unto thee, and thou invited, yea intreated to accept of them.

3. Conſider, the terms of reconciliation are but (bear with me, tho' I ſay but) only to believe in Jeſus Chriſt, with faith that purifies the heart, and enables thy ſoul to feed on him effectually, and be ſaved from this ſad ſtate.

4. Conſider, the time of thy departure is at hand, and the time is uncertain, and alſo that for ought thou knoweſt, the day of grace may be paſt to thee before thou dieſt, not laſting ſo long as the uncertain life in this world. And if ſo, then know for certain, that thou art as ſure to be damned, as if thou waſt in hell already; if thou convert not in the mean while.

5. Conſider, it may be ſome of thy friends are giving all diligence to make their calling and election ſure, being reſolved for heaven, and thou thyſelf endeavoureſt as faſt to make ſure of hell, as if reſolved to have it; and together with this, conſider how it will grieve thee, that while thou waſt making ſure of hell, thy friends were making ſure of heaven; but more of this by and by.

6. Conſider, what a ſad reflection this will have on thy ſoul, to ſee thy friends in heaven, and thy ſelf in hell; thy father in heaven, and thou in hell; thy mother in heaven, and thou in hell; thy brother, thy ſiſter, thy children in heaven, and thou in hell. As Chriſt ſaid to the Jews of their relations according to the fleſh, ſo may I ſay to thee concerning thy friends, *There ſhall be weeping and wailing and gnaſhing of teeth*, when you ſhall ſee your fathers and mothers, brethren and ſiſters, huſbands and wives, children and kinſfolk, with your friends and neighbours in the kingdom of heaven, and thou thy ſelf thruſt out, Luke 13. 27, 28, 29.

But again, becauſe I would not only tell thee of the damnable ſtate of thoſe that die out of Chriſt, but alſo perſuade thee to take hold of life, and go to heaven, take notice of theſe following things.

1. Conſider, that whatever thou canſt do, as to thy acceptance with God, is not worth the dirt of thy ſhoes, but is all as menſtruous rags, Iſa. 64. 6.

2. Conſider, that all the conditions of the new covenant (as to ſalvation) are and have been compleatly fulfilled by the Lord Jeſus Chriſt, and that for ſinners.

3. Conſider, That the Lord calls to thee, for to receive whatſoever Chriſt hath done, and that on free-coſt, Rev. 22. 17.

4. Conſider, That thou canſt not honour God more, than to cloſe in with his proffers of grace, mercy, and pardon of ſin, Rom. 4.

Again, That which will add to all the reſt, thou ſhalt have the very mercy of God, the blood of Chriſt, the preachers of the word, together with every ſermon, all the promiſes, invitations, exhortations, and all the counſels and threatenings of the bleſſed word of God; Thou ſhalt have all thy thoughts, words, and actions, together with all thy food, thy raiment, thy ſleep, thy goods, and alſo all hours, days, weeks, months and years, together with whatſoever elſe God hath given thee; I ſay thy abuſe of all theſe ſhall come up in judgment againſt thy ſoul. For God will reckon with thee for every thing, whether it be good or bad, Eccl. 12. 14.

5. Nay further, it is ſo unreaſonable a thing for a ſinner to refuſe the goſpel, that the very devils themſelves will come in againſt thee, as well as Sodom, that damned crew: May not they, I ſay, come in againſt thee, and ſay, O thou ſimple man! O vile wretch! That had not ſo much care of thy ſoul, thy precious ſoul, as the beaſt hath of its young, or the dog of the very bone that lyeth before him. Was thy ſoul worth ſo much, and didſt thou ſo little regard it? Were the thunder-claps of the law ſo terrible, and didſt thou ſo ſlight them? Beſides, was the goſpel ſo freely, ſo frequently, ſo fully tendred to thee, and yet haſt thou rejected all theſe things?

Haſt thou valued ſin at a higher rate than thy ſoul? Than God, Chriſt, angels, ſaints, and communion with them in eternal bleſſedneſs and glory? Waſt thou not told of hell-fire, thoſe intolerable flames? Didſt thou never hear of thoſe intolerable roarings of the damned ones that are therein? Didſt thou never hear or read that doleful ſaying in the 16th of Luke, how the ſinful man cries out among the flames, *One drop of water to cool my tongue?* Thus I ſay, I ſay, may the very devils, being ready to go with thee into the burning furnace of fire and brimſtone, though not for ſins of ſo high a nature as thine, trembling ſay, O that Chriſt had died for devils, as he died for man! And, O that the goſpel had been preached to us, as it hath been to thee! How would we have laboured to have cloſed in with it! But woe be to us, for we might never have it proffered; no, not in the leaſt, though we would have been glad of it. But you, you have it proffered, preached and proclaimed unto you, Prov. 8. 4. Beſides, you have been intreated, and beſeeched to accept of it, but you would not. O ſimple fools! that might have eſcaped wrath, vengeance, hell-fire, and that to all eternity, and had no heart at all to do it.

6. May not the meſſengers of Jeſus Chriſt alſo come in with a ſhrill and terrible note againſt thy ſoul, when thou ſtandeſt at the bar of God's juſtice, ſaying, Nay, thou ungodly one, how often haſt thou been forewarned of this day? Did we not ſound an alarm in thine ears, by the trumpet of God's word day after day? How often didſt thou hear us tell thee of theſe things! Did we not tell thee, ſin would damn thy ſoul? Did we not tell thee, that without converſion, there was no ſalvation? Did we not tell thee, that they who loved their ſins, ſhould be damned at this dark and gloomy day (as thou art like to be?) Yea, did we not tell thee, that God out of his love to ſinners, ſent Chriſt to die for them, that they might (by coming to him) be ſaved? Did not we tell thee of theſe things? Did we not run, ride, labour and ſtrive abundantly (if it might have been) for the good of thy ſoul, (though now a damned ſoul?) Did we not venture our goods, our names, our lives? Yea, did we not even kill our ſelves with our earneſt intreaties of thee to conſider of thine eſtate, and by Chriſt to eſcape this dreadful day? O ſad doom! When thou ſhalt be forced full ſore againſt thy will, to fall under the truth of this judgment, ſaying, *O how have I hated inſtruction, and how hath my heart deſpiſed reproof!* (for indeed) *I have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me*, Prov. 5. 11, 12, 13.

7. May not thy father, thy mother, thy brother, thy ſiſter, thy friend, &c. appear with gladneſs againſt thee at the terrible day? Saying, O thou ſilly wretch! How rightly hath God met with thee! O how righteouſly doth his ſentence paſs upon thee! Remember, thou wouldſt not be ruled, nor perſuaded in thy life-time: As thou didſt not care for us and our admonitions then, ſo neither do we care for thy ruin, terror, and damnation now. No, but we will ſtand on God's ſide in ſentencing of thee to that portion which the devils muſt be partakers of. *The righteous ſhall rejoice when he ſeeth the vengeance, he ſhall waſh his foot in the blood of the wicked*, Pſal. 5. 8, 10. O ſad! It is enough to make mountains tremble, and the rocks rend in pieces, to hear this doleful ſound. Conſider theſe things, and if thou wouldſt be loth to be in this condition, than have a care of living in ſin now. How loth wilt thou be to be thruſt away from the gates of heaven? And how loth wilt thou be to be deprived of the mercy of God?

How unwillingly wilt thou ſet foot forward towards the lake of fire: Never did malefactor ſo unwillingly turn off the ladder when the halter was about his neck, as thou wilt turn from God to the devil, from heaven to hell, when the ſentence is paſſed upon thy ſoul.

O how wilt thou ſigh and groan! How willingly wouldſt thou hide thyſelf, and run away from juſtice? But alas! As it is with them that are on the ladder ready to be executed, ſo it will be with thee. They would fain run away, but there are many halberd-men to ſtay them: And ſo the angels of God will beſet thee round, I ſay, round on every ſide; ſo that thou mayſt indeed look, but run thou canſt not: Thou mayſt wiſh thyſelf under ſome rock, or mountain, Rev. 6: 15, 16. But how to get under, thou knoweſt not.

O how unwilling wilt thou be to let thy father go to heaven without thee? thy mother or friends, &c. go to heaven without thee? How willingly wouldſt thou hang on them, and not let them go? O father! Cannot you help me? Mother, cannot you do me ſome good? O how loth am I to burn and fry in hell, while you are ſinging in heaven! But alas, the father, mother, or friends reject them, ſlight them, and turn their backs upon them, ſaying, You would have none of heaven in your life-time, therefore you ſhall have none of it now: You ſlighted our counſels then, and we ſlight your tears, cries, and condition now. What ſayſt thou ſinner? Will not this perſuade thine heart, nor make thee bethink thyſelf? This is now before thou fall into that dreadful place, that fiery furnace. But O conſider how dreadful the place itſelf, the devils themſelves, the fire itſelf will be! And this at the end of all, Here thou muſt lie for ever! Here thou muſt fry for ever, and for ever! This will be more to thee, than any man with tongue can expreſs, or with pen can write: There is none that can, I ſay, by the ten thouſandth part, diſcover the ſtate and condition of ſuch a ſoul.

I ſhall conclude this then with a few conſiderations of encouragement.

1. Conſider, (for I would fain have thee come in ſinner) that there is way made by Jeſus Chriſt for them that are under the

curſe of God, to come to this comfortable and bleſſed ſtate of Lazarus, I was ſpeaking of. See Epheſ. 2.

2. Conſider, what pains Chriſt Jeſus took for the ranſoming of thy ſoul from all the curſes, thunder-claps, and tempeſts of the law; from all the intolerable flames of hell; from that ſoul-ſinking appearance of thy perſon, (on the left-hand) before the judgment-ſeat of Chriſt Jeſus, from everlaſting fellowſhip, with innumerable companies of yelling, and ſoul-amazing devils, I ſay, conſider what pains the Lord Jeſus Chriſt took in bringing in redemption for ſinners, from theſe things.

1. In that, *Though he were rich, yet he became poor, that thou, through his poverty, might be made rich*, 2 Cor. 8. 9. He laid aſide his glory, John 17. *and became a ſervant*, Phil. 2. He left the company of angels, and encountered with the devil, Luke 4. Matt. 4. He left heaven's eaſe for a time, to lie upon hard mountains, Joh. 8. In a word, he became poorer than thoſe that go with flail and rake; yea, than the very birds or foxes, and all to do thee good. Beſides, conſider a little of theſe unſpeakable and intolerable ſlightings and rejections, and the manifold abuſes that came from men upon him. How he was falſely accuſed, being a ſweet, harmleſs, and undefiled lamb. How he was undervalued, ſo that a murtherer was counted leſs worthy of condemnation than he. Beſides, how they mock him, ſpit on him, beat him over the head with ſtaves, had the hair plucked from his cheeks. *I gave my back to the ſmiters* (ſaith he) *and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.* His head crowned with thorns, his hands pierced with nails, and his ſide with a ſpear; together, with how they uſed him, ſcourged him, and ſo miſerably miſuſing him, that they had even ſpent him in a great meaſure before they did crucify him; inſomuch, that there was another fain to carry his croſs.

Again, not only this, but lay to heart a little what he received from God his dear Father, though he were his dear and tender Son. Firſt, in that he did deal with him as the greateſt ſinner and rebel in the world: For he laid the ſins of thouſands, and ten thouſands, and thouſand of thouſands of ſinners to his charge, Iſa. 53. And cauſed him to drink the terrible cup that was due to them all: And not only ſo, but did delight in ſo doing: *For it pleaſed the Lord to bruiſe him.* God dealt indeed with his Son, as Abraham would have dealt with Iſaac; ay, and more terrible by ten thouſand parts. For he did not only tear his body like a lion, but made his ſoul an offering for ſin. And this was not done feignedly, but really, (for juſtice called for it, he ſtanding in the room of ſinners) witneſs that horrible and unſpeakable agony that fell on him ſuddenly in the garden, as if all the vials of God's unſpeakable ſcalding vengeance had been caſt upon him all at once, and all the devils in hell had broken looſe from thence at once to deſtroy him, and that for ever; inſomuch, that the very pangs of death ſeized upon him in the ſame hour. For, ſaith he, *My ſoul is exceeding ſorrowful and amazed, even unto death*, Mark 14. 33, 34.

Witneſs alſo that ſtrange kind of ſweat, that trickled down his moſt bleſſed face, where it it ſaid; *And he ſweat, as it were great drops or clodders of blood, trickling down to the ground.* O Lord Jeſus! what a load didſt thou carry! What a burden didſt thou bear of the ſins of the world, and the wrath of God! O thou that didſt not only bleed at noſe and mouth, with the preſſure that lay upon thee, but thou waſt ſo preſſed, ſo loaden, that the pure blood guſhed through the fleſh and ſkin, and ſo ran trickling down to the ground! *And his ſweat was as it were great drops of blood, trickling or falling down to the ground*, Luke 22. 44. Canſt thou read this, O thou wicked ſinner, and yet go on in ſin? Canſt thou think of this, and defer repentance one hour longer? O heart of flint, yea harder. O miſerable wretch! What place in hell will be hot enough for thee to have thy ſoul put into, if thou ſhalt perſiſt or go on ſtill to add iniquity to iniquity.

Beſides, his ſoul went down to hell, Pſal. 16. 10. Acts 2. 31. and his body to the bars of the grave. And had hell, death or the grave, been ſtrong enough to hold him, then he had ſuffered the vengeance of eternal fire to all eternity. But, O bleſſed Jeſus! How didſt thou diſcover thy love to man in thy thus ſuffering! And, O God the Father! How didſt thou alſo declare the purity, and exactneſs of thy juſtice, in that, though it was thine only, holy, innocent, harmleſs, and undefiled Son Jeſus, that did take on him our nature, and repreſent our perſons, anſwering for our ſins, inſtead of our ſelves: Thou didſt ſo wonderfully pour out thy wrath upon him, to the making of him cry out, *My God, my God, why haſt thou forſaken me?* And, O Lord Jeſus! What a glorious conqueſt haſt thou made over the enemies of our ſouls, even wrath, ſin, death, hell and devils, in that thou didſt wring thy ſelf from under the power of them all! And not only ſo, but haſt led them captive which would have led us captive; and alſo haſt received for us that glorious and unſpeakable inheritance, *That eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive.* And alſo haſt given them ſome diſcovery thereof through thy Spirit.

And now ſinner, together with this, conſider, Fourthly, That though Jeſus Chriſt hath done all theſe things for ſinners, yet the devils make it their whole work, and continual ſtudy, how they may keep thee and others from enjoying of theſe bleſſed privileges, that have been thus obtained for ſinners, by this ſweet Jeſus. He labours, I ſay,

Firſt, To keep thee ignorant of thy ſtate by nature.

Secondly, To harden thy heart againſt the ways of God.

Thirdly, To inflame thy heart with love to ſin and the ways of darkneſs.

And Fourthly, To get thee to continue herein. For that is the way, he knows, to get thee to be a partaker with him of flaming hell-fire, even the ſame that he himſelf is fallen into; together with the reſt of the wicked world by reaſon of ſin: Look to it therefore.

But now, in the next place, a word of encouragement to you that are the ſaints of the Lord.

1. Conſider what an happy ſtate thou art in, that haſt gotten the faith of the Lord Jeſus into thy ſoul. (But be ſure thou have it) I ſay, how ſafe, how ſure, how happy art thou! For when others go to hell, thou muſt go to heaven; when others go to the devil, thou muſt go to God; when as others go to priſon, thou muſt be ſet at liberty, at eaſe, and at freedom; when others muſt roar for ſorrow of heart, then thou ſhalt alſo ſing for the joy of heart.

Secondly, Conſider thou muſt have all thy well-ſpent life to follow thee, inſtead of all thy ſins, and the glorious bleſſings of the goſpel, inſtead of the dreadful curſes and condemnations of the law; the bleſſing of the father, inſtead of a fiery ſentence from the judge.

Thirdly, Let diſſolution come when it will, it can do thee no harm; for it will be but only a paſſage out of a priſon into a palace; out of a ſea of troubles into an haven of reſt, out of a croud of enemies, to an innumerable company of true, loving and faithful friends; out of ſhame, reproach and contempt, into exceeding great and eternal glory. For death ſhall not hurt thee with his ſting, nor bite thee with his ſoul-murdering teeth, but ſhall be a welcome gueſt to thee, even to thy ſoul, in that it is ſent to free thee from thy troubles which thou art in whilſt here in this world, dwelling in the tabernacle of clay.

Fourthly, conſider, However it goes with friends and relations, yet it will go well with thee, *Eccleſ.* 8. 12.

However it goes with the wicked, yet I know; mark, yet I know, (ſaith he) that it ſhall go well with them that fear the Lord, that fear before him.

And therefore let this in the firſt place cauſe thee chearfully to exerciſe thy patience under all the calamities, croſſes, troubles and afflictions that may come upon thee; and by patient continuance in well-doing, to commit both thyſelf, and thine affairs and actions into the hands of God, through Jeſus Chriſt, as to a faithful creator, who is true to his word, and loveth to give unto thee whatſoever he hath promiſed to thee.

And therefore to encourage thee, while thou art here with comfort, to hold on for all thy croſſes in this thy journey, be much in conſidering the place that thou muſt go into, ſo ſoon as diſſolution comes.

It muſt be into heaven, to God the judge of all, to an innumerable company of angels, to the ſpirits of juſt men made perfect; to the general aſſembly and church of the firſt born, whoſe names are written in heaven, and to Jeſus (to the redeemer) who is the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaks better things for thee than Abel's did for Cain, *Heb.* 11. 22, 23, 24.

3. Conſider, That when the time of the dead that they ſhall be raiſed is come, then ſhall thy body be raiſed out of the grave, and be glorified, and be made like to Jeſus Chriſt, *Phil.* 3. 21. O excellent condition!

4. When Jeſus Chriſt ſhall ſit on the throne of his glory, you ſhall alſo ſit with him, even when he ſhall ſit on the throne of his glory. O will not this be glorious, that when thouſands, and thouſands of thouſands ſhall be arraigned before the judgment-ſeat of Chriſt, then for them to ſit with him upon the throne, together with him to paſs the ſentence upon the ungodly, 1 *Cor.* 6. 2, 3. Will it not be glorious to enjoy thoſe things that eye hath not ſeen, nor ear heard, neither hath entered into the heart of man to conceive?

Will it not be glorious to have this ſentence, *Come ye bleſſed of my Father, inherit the kingdom prepared for you before the foundation of the world?* Will it not be glorious to enter then with the angels and ſaints into that glorious kingdom? will it not be glorious for thee to be in glory with them, while others are in unutterable torments? O then! how will it comfort thee to ſee thou haſt not loſt that glory; to think that the devil hath not got thy ſoul, that thy ſoul ſhould be ſaved, and that not from a little, but a great exceeding danger; not with a little, but a great ſalvation. O therefore let the ſaints be joyful in glory, let them triumph over all their enemies. Let them begin to ſing heaven upon earth, triumph before they come to glory, even when they are in the midſt of their enemies, *For this honour ſhall all his ſaints have,* Pſal. 149. 6, 7, 8, 9.

Verſe 29. *Abraham ſaid unto him, They have Moſes and the prophets, let them hear them.*

IN the verſes foregoing, you ſee there is a diſcovery of the lamentable ſtate of the poor ſoul that dies out of Chriſt, and the ſpecial favour of God. And alſo, how little the glorious God of heaven doth regard, and take notice of their moſt miſerable condition.

Now in this verſe, he doth magnify the words which were ſpoken to the people by the prophets and apoſtles, *They have Moſes and the prophets let them hear them.* As if he ſhould ſay, thou aſkeſt me, that I ſhould ſend Lazarus back again into the world to preach to them that live there, that they might eſcape that doleful place that thou art in: What needs that? Have they not Moſes and the prophets? Have they not had my miniſters and ſervants ſent unto them and coming as from me? I ſent Enoch and Noah, Moſes and Samuel; I ſent David, Iſaiah, Jeremiah, Ezekiel, Daniel, Hoſea, and the reſt of the prophets, together with Peter, Paul, John, Matthew, James, Jude, with the reſt; *Let them hear them.* What they have ſpoken by divine inſpiration I will own, whether it be for the damnation of thoſe that reject, or the ſaving of them that receive their doctrine. And therefore, what need have they that one ſhould be ſent unto them in another way? *They have Moſes and the prophets, let them hear them:* Let them receive their word, cloſe in with the doctrine declared by them. I ſhall not at this time ſpeak any thing to that word (Abraham) having touched upon it already; but ſhall tell you what is to be underſtood by theſe words, *They have Moſes and the prophets, let them hear them.* The things that I ſhall obſerve from hence, are theſe, 1. That the ſcriptures ſpoken by the holy men of God, are a ſufficient rule to inſtruct to ſalvation, them that do aſſuredly believe and cloſe in with what they hold forth. *They have Moſes and the prophets, let them hear them.* That is, if they would eſcape that doleful place, and be ſaved indeed from the intolerable pains of hell-fire, as they deſire; they have that which is ſufficient to counſel them, *They have Moſes and the prophets*; let them be inſtructed by them, *Let them hear them,* 2 Tim. 3. 16, 17. *For all ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs*; why? *That the man of God may be perfect, thoroughly furniſhed to every good work.*

Do but mark theſe words, *All ſcripture is profitable: All*; take it where you will, and in what place you will: *All is profitable:* For what? *That the Man of God,* or he that is bound for heaven would inſtruct others in their progreſs thither.

It is profitable to inſtruct him, in caſe he be ignorant; to reprove him, in caſe he tranſgreſs; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for doctrine, and all this in a very righteous way, that the poor ſoul may not only be helped, but thoroughly furniſhed, not only to ſome, but to all good works. And when Paul would counſel Timothy, to ſtick cloſe to the things that are ſound and ſure, preſently he puts him upon the ſcriptures, ſaying, *Thou haſt from a child known the ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.* The ſcripture holds forth God's mind and will, of his love and mercy towards man, and alſo the creatures carriage towards him from firſt to laſt; ſo if thou wouldeſt know the love of God in Chriſt to ſinners, *Then ſearch the ſcriptures, for they are they that teſtify of him.*

Wouldſt thou know what thou art, and what is in thine heart? Then ſearch the ſcriptures and ſee what's written in them, *Rom.* 3. from 9, to 18. *chap.* 1. 29, 30, 31. *Jer.* 17. 9. *Gen.* 6. 5. *chap.* 8. 21. *Eph.* 4. 18. with many others. The ſcriptures, I ſay, they are able to give a man perfect inſtruction into any of the things of God, neceſſary to faith and godlineſs, if he hath but an honeſt heart, ſeriouſly to weigh and ponder the ſeveral things contained in them. As to inſtance in things more particular for the further clearing up of this: And firſt, if we come to the creation of the world.

Wouldſt thou know ſomewhat concerning that: Then read *Gen.* 1, and 2 chapters, and compare them with *Pſalm* 33, at the 6th verſe. Alſo *Iſa.* 66. 2. *Prov.* 8, towards the end.

Wouldſt thou know whether he made them of ſomething or nothing? Read *Heb.* 11. 3.

Wouldſt thou know whether he put forth any labour in making them, as we do in making things? Read *Pſalm* 33. 2.

If thou wouldſt know whether man was made by God corrupt or upright, read *Eccleſ.* 7. 26. *Gen.* 1. 10, 18, 25, 31.

Wouldſt thou know where God did place man after he had made him? Read *Gen.* 2. 15.

Wouldſt thou know whether that man did live there all this time or not? Then read *Gen.* 3. 23, 24.

If thou wouldſt know whether man be ſtill in that ſtate by nature, that God did place him in: Then read *Eccleſ.* 7. 26. and compare it with *Rom.* 5. 16, and *Eph.* 2. 1, 2, 3. *God made man upright, but he hath ſought out many inventions.*

If thou wouldſt know whether man were firſt beguiled, or the woman, that

God made an help mate for him, read *Gen.* 3. 6. and compare it with 1 *Tim.* 2. 14.

Wouldſt thou know whether God looked upon Adam's eating the forbidden tree, to be ſin or no? Read *Rom.* 5. 12, 13, 14, 15, and compare it with *Gen.* 3. 17.

Wouldſt thou know whether it were the devil who beguiled them, or whether it was a natural ſerpent, ſuch as do haunt the deſolate places? Read *Gen.* 3. 12. with *Rev.* 20. 1, 2, 3.

Wouldſt thou know whether that ſin be imputed to us? Read *Rom.* 5. 12, 13, 14, 15, and compare it with *Eph.* 2. 2.

Wouldſt thou know whether man was curſed for his ſin? Read *Gal.* 3. 10. *Rom.* 5. 15.

Wouldſt thou know whether the curſe did fall on man, or on the whole creation with him? Compare *Gen.* 3. 7. with *Rom.* 8. 20, 21, 22.

Wouldſt thou know whether a man be defiled in every part of him, by the ſin he hath committed? Then read *Iſa.* 1. 6.

Wouldſt thou know man's inclination ſo ſoon as he is born? Read *Pſalm* 58 3. *The wicked are eſtranged from the womb, they go aſtray ſo ſoon as they be born.*

Wouldſt thou know whether man once fallen from God by tranſgreſſion, can recover himſelf by all he can do? Then read *Rom.* 3. 20, 23.

Wouldſt thou know whether it be the deſire of the heart of man by nature, to follow God in his own way or no? Compare *Gen.* 6. 5, and *Gen.* 8. 21, with *Hoſ.* 11. 7.

Wouldſt thou know how God's heart ſtood affected towards man before the world began? Compare *Eph.* 1. 4. with 2 *Tim.* 1. 9.

Wouldſt thou know whether ſin were ſufficient to draw God's love from his creatures? Compare *Jer.* 3. 7, and *Micah* 7. 18, with *Rom.* 5. 6, 7, 8.

Wouldſt thou know whether God's love did ſtill abide towards his creatures for any thing they could do to make him amends? Then read *Deut.* 11. 5, 6, 7, 8.

Wouldſt thou know how God could ſtill love his creatures, and do his juſtice no wrong? Read *Rom.* 3. 24, 25, 26. *Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, whom God hath ſent forth to be a propitiation for ſin, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. To declare,* I ſay, *at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus.*

That is, God having his juſtice ſatisfied in the blood, and righteouſneſs, and death of his own Son Jeſus Chriſt for the ſins of poor ſinners, he can now ſave them that come to him, though never ſo great ſinners, and do his juſtice no wrong, becauſe it hath had a full and compleat ſatisfaction given it by that blood, 1 *John* 2. 7, 8.

Wouldſt thou know who he was, and what he was, that did out of his love die for ſinners, then compare *John* 3. 16, 17. *Rom.* 5. 8; with *Iſa.* 9. 6.

Wouldſt thou know whether this Saviour had a body of fleſh and bones, before the world was; or took it from the virgin Mary? Then read *Gal.* 4. 4.

Wouldſt thou know whether he did in that body bear all our ſins, and where? Then read 1 *Pet.* 2. 4. *Who bore our ſins in his own body on the tree.*

Wouldſt thou know whether he did riſe again after he was crucified, with the very ſame body? Then read *Luke* 24. at *ver.* 38, 39, 40, 41.

Wouldſt thou know whether he did eat or drink with his diſciples after he roſe out of the grave? Then read *Luke* 24. 42. and *Acts* 10. 41.

If thou wouldſt be perſwaded of the truth of this, that that very body is now above the clouds and ſtars, read *Acts* 1. 9, 10, 11, and *Luke* 24 to the end.

If thou wouldſt know that the Quakers hold an error, that ſay the body of Chriſt is within them; conſider the ſame ſcripture.

Wouldſt thou know what that Chriſt that died for ſinners, is doing in that place whither he is gone? Then read *Heb.* 7. 24.

Wouldſt thou know who ſhall have life by him, read 1 *Tim.* 1. 14, 15, and *Rom.* 5. 6, 7, 8. which ſay, Chriſt died for ſinners, for the ungodly.

Wouldſt thou know whether they that live and die in their ſins, ſhall go to heaven or not? Then read 1 *Cor.* 6. 10. *Rev.* 21. 8, 27. which ſaith, *They ſhall have their part in the lake that burns with fire and brimſtone.*

Wouldſt thou know whether man's obedience will obtain that Chriſt ſhould die for them, or ſave them? Then read *Mark* 2. 17. *Rom.* 5. 7.

Wouldſt thou know whether righteouſneſs, juſtification and ſanctification do come through the vertue of Chriſt's blood? Compare *Rom.* 5. 9, with *Heb.* 12. 12.

Wouldſt thou know whether a natural man abſtain from the outward act of ſin againſt the law, merely by a principle of nature? Then compare well *Rom.* 2. 14, with *Phil.* 3. 6.

Wouldſt thou know whether a man by nature may know ſomething of the inviſible things of God? Compare ſeriouſly *Rom.* 1. 20, 21, with *Rom.* 2. 14, 15.

Wouldſt thou know how far a man may go on in a profeſſion of the goſpel, and yet fall away? Then read *Heb.* 6. 4, 5, 6. *They may taſte the good word of God, and the powers of the world to come. They may taſte the heavenly gift, and be partakers of the Holy Ghoſt,* and yet ſo fall as never to be recovered, or renewed again unto repentance: See alſo *Luke* 13.

Wouldſt thou know how hard it is to go to heaven? read *Mat.* 7. 13, 14. *Luke* 13. 24.

Wouldſt thou know whether a man by nature be a friend to God, or an enemy? Then read *Rom.* 5. 11. *Col.* 1. 21.

Wouldſt thou know what, or who they are that ſhall go to heaven; then read *John* 3. 3, 5, 7, and 2 *Cor.* 5. 7. Alſo wouldſt thou know what a ſad thing it is for any to turn their backs upon the goſpel of Jeſus Chriſt? Then read *Heb.* 10. 28, 29, and *Mark* 16. 16.

Wouldſt thou know what is the wages of ſin? Then read *Rom.* 6. 23.

Wouldſt thou know whither thoſe do go, that die unconverted to the faith of Chriſt? Then read *Pſalm* 9. 17, and *Iſa.* 14. 9.

Reader, here might I ſpend many ſheets of paper, yea, I might upon this ſubject, write a very great book, but I ſhall now forbear, deſiring thee to be very converſant in the ſcriptures, *for they are they that will teſtify of Jeſus Chriſt,* John 5. 39. The Bereans were counted noble upon this account: *Theſe were nobler than thoſe of Theſſalonica, in that they received the word with all readineſs of mind; and ſearched the ſcriptures daily,* &c. Acts 17. 11. But here let me give thee one caution, that is, have a care that thou do not ſatisfy thyſelf with a bare ſearch of them, without a real application of him whom they teſtify of to thy ſoul, leſt inſtead of faring better for thy doing this work, thou doſt fare a great deal the worſe, and thy condemnation be very much heightned, in that tho' thou didſt read ſo often the ſad ſtate of thoſe that die in ſin, and the glorious eſtate of them that cloſe in with Chriſt, yet thou thyſelf ſhouldeſt be ſuch a fool as to loſe Jeſus Chriſt, notwithſtanding thy hearing, and reading ſo plentifully of him.

They have Moſes and the prophets, let them hear them.]

As if he ſhould ſay, what need have they, that one ſhould be ſent to them from the dead? Have they not Moſes and the prophets? Hath not Moſes told them the danger of living in ſin? *Deut.* 27. from *ver.* 15, to *ver.* 26, and *chap.* 28. 15, to 21, &c. in the end of the chapter: alſo *chap.* 29. 18, to 22. Hath he not there told them, what a ſad ſtate thoſe perſons are in, that deceive themſelves with the deceit of their hearts, ſaying, They ſhall have peace though they follow their ſins, in theſe words: *And when he heareth the words of this curſe, he bleſſeth himſelf in his heart, ſaying, I ſhall have peace though I go on, or walk in the imagination of my heart, to add drunkenneſs to thirſt. The Lord will not ſpare that man, but then the anger of the Lord, and his jealouſy ſhall ſmoak againſt him, and all the curſes that are written in this book ſhall lie upon him: and the Lord ſhall blot out his name from under heaven.*

Again, Did not Moſes write of the Saviour that was to come afterwards into the world? *Deut.* 18. 18. Nay, have not all the prophets from Samuel, with all thoſe that follow after, propheſied, and foretold theſe things? Therefore what need have they that I ſhould work ſuch a miracle, as to ſend one from the dead unto them? *They have Moſes and the prophets, let them hear them.*

From whence obſerve again, That God doth honour the writings of Moſes and the prophets, as much, nay more, than if one ſhould riſe from the dead: *Should not a people ſeek unto their God? What, ſeek for the living among the dead? To the law, and to the teſtimonies,* (ſaith God) *if they ſpeak not according to this word, it is becauſe there is no light in them,* Iſa. 8. 19, 20. And let me tell you plainly, I do believe that the devil knows this full well, which makes him labour to beget in the hearts of his diſciples and followers, light thoughts of them; and doth perſwade them, that even a motion from their own beguiled conſcience, or from his own wicked ſpirit, is to be obſerved, and obeyed before them. When the very apoſtle of Jeſus Chriſt, though he heard a voice from the excellent glory, ſaying, *This is my beloved Son,* &c. Yet writing to the churches, he commends the writing of the prophets before it, ſaying, *We have alſo a more ſure word of the prophets, unto which ye do well to take heed,* &c. 2 Pet. 1. 17, 18, 19. Now if thou doubteſt whether in that place be meant the ſcriptures, the words of the prophets or no; read but the next verſe, where he addeth for a certain confirmation thereof, theſe words: *Knowing this firſt, that there is no prophecy of the ſcriptures, of any private interpretation: For prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt.*

And therefore what a ſad thing is it for thoſe that go about to diſown the ſcriptures! I tell you however they may ſlight them now, yet when they come into hell, they will ſee their folly: *They have Moſes and the prophets, let them hear them.*]

Further, who are they that are ſo toſſed to and fro, with the ſeveral winds of doctrine that have been broached in theſe days, but ſuch for the moſt part, as have had a light eſteem of the ſcriptures; for the ground of error (as Chriſt ſaith) is becauſe they know not them, *Mark* 12. 24. And indeed, it is juſt with God to give them over to follow their own dark blinded conſciences, to be led into errors, that they might be damned in hell, who did not believe that the things contained in the ſcripture, were the truth, that they might be ſaved and go to heaven, I cannot well tell how to have done ſpeaking for, and on the ſcriptures ſide; only this I conſider, A word is enough to the wiſe; and therefore I ſhall commit theſe things into the hands of them that are of God: and as for the reſt, I ſhall ſay to them, Rather than God will ſave them from hell with the breach of his holy word, if they had a thouſand ſouls a-piece, God would deſtroy them all; *for the ſcriptures cannot be broken*, John 10. 35.

Verſe 30. *And he ſaid, Nay, Father Abraham, but if one went unto them from the dead, they would repent.*

THE verſe before, you know as I told you, it was part of an anſwer to ſuch as loſe their ſouls; ſo it is a vindication of the ſcriptures of Moſes and the prophets, *They have Moſes and the prophets let them hear them.*

Now this verſe is an anſwer to what was ſaid in the former; and ſuch an one as hath in it a rejection of the former anſwer. *Nay, Father Abraham,* Nay ſaith he, do not ſay ſo, do not put them off with this; *ſend one from the dead,* and then there will be ſome hopes. It is true, thou ſpeakeſt of the ſcripture, of Moſes and the prophets, and ſayeſt, *let them hear them*; but theſe things are not ſo well as I could wiſh, I had rather thou wouldſt ſend one from the dead. In theſe words therefore, *Nay, Father Abraham,* there is a repulſe given, nay, let it not be ſo. Nay, I do not like of that anſwer: Hear Moſes, and the prophets; nay. The ſame expreſſion is uſed by Chriſt, Luke 13. 2, 3. *Think you, that they upon whom the tower of Siloe fell, were ſinners above others? I tell you nay: for except ye repent, ye ſhall all likewiſe periſh.* So here, *Nay, Father Abraham,* &c.

By this word *Nay,* therefore is ſignified a rejecting the firſt anſwer.

Now obſerve, I pray you, the reaſon why he ſays, Nay; is, becauſe God doth put over all thoſe that would be ſaved, to obſerve and receive the truth contained in ſcripture, and believe that. To have a high eſteem of them, and to love and ſearch them, as Chriſt ſaith, *Search the ſcriptures ——for they are they which teſtify of me,* John 5. 39. But the damned ſay, *Nay,* as if he had ſaid, This is the thing: to be ſhort, my brethren are unbelievers, and do not regard the word of God: I know it by myſelf, for when I was in the world, it was ſo with me; many a good ſermon did I hear, many a time was I admoniſhed, deſired, intreated, beſeeched, threatened, forewarned of what I now ſuffer; but alas! I was ignorant, ſelf-conceited, ſurly, obſtinate, and rebellious. Many a time the preachers told me, hell would be my portion, the devil would wreck his malice on me, God would pour on me his ſore diſpleaſure; but he had as good have preached to the ſtock, to the poſt, to the ſtones I trod on; his words rang in mine ears, but I kept them from mine heart. I remember he alledged many a ſcripture, but thoſe I valued not; the ſcriptures, thought I, what are they? A dead letter, a little ink and paper, of three or four ſhillings price. Alas! What is the ſcripture? Give me a ballad, a news-book, George on horſeback, or Bevis of Southampton; give me ſome book that teaches curious arts, that tells of old fables; but for the holy ſcriptures I cared not. And as it was with me then, ſo it is with my brethren now, we were all in one ſpirit, loved all the ſame ſins, ſlighted all the ſame counſels, promiſes, encouragements and threatenings of the ſcripture; and they are ſtill, as I left them, ſtill in unbelief, ſtill provoking God, and rejecting good counſel, ſo hardened in their ways, ſo bent to follow ſin, that let the ſcriptures be ſhewed to them daily, let the meſſengers of Chriſt preach till their hearts ake, till they fall down dead with preaching, they will rather trample it under foot, and ſwine-like rend them, than cloſe in with thoſe gentle and bleſſed proffers of the goſpel.

Nay father Abraham, but if one ſhould riſe from the dead, they would repent. Tho' they have Moſes and the prophets, (the ſcriptures) they will not repent and cloſe in with Jeſus Chriſt, though the ſcriptures do witneſs againſt them. If therefore there be any good done to them, they muſt have it another way. I think, ſaith he, it would work much on them *if one ſhould riſe from the dead.* And this truth indeed is ſo evident, that ungodly ones have a light eſteem of the ſcriptures, that it needs not many ſtrong arguments to prove it, being ſo evidently manifeſted by their every days practice, both in words and actions, almoſt in all things they ſay and do. Yet for the ſatisfaction of the reader, I ſhall ſhew you by a ſcripture or two, (though I might ſhew many) that this was and is true, with the generality of the world. See the words of Nehemiah in his 9th chapter concerning the children of Iſrael, who though the Lord offered them mercy upon mercy, as it is from verſe 19. to verſe 25, yet verſe 26. ſaith he, *Nevertheleſs they were diſobedient for all thy goodneſs towards them, and rebelled againſt thee,* (but how?) *and caſt the law behind their back: Slew the prophets which teſtified againſt them, to turn them to thee, and they wrought great provocations.* Obſerve, 1. They ſinned againſt mercy. And then, 2. They ſlighted the law, or word of God. 3. They ſlew the prophets that declared it unto them. 4. The Lord counts it a great provocation, See Heb. 3. from ver. 10. to ver. 19. And ſee Zach. 7. 11, 12. *But they refuſed to hearken*, (ſaith he there of the wicked) *and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear the law. Yea, they made their hearts hard as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts ſent unto them by his Spirit in the former prophets, &c.* Mark I pray you, here is alſo,

1. A refuſing to hearken to the words of the prophets.

2. That they might ſo do, they ſtopped their ears.

3. If any thing was to be done, they pulled away their ſhoulder.

4. To effect this, they labour to make their hearts as an adamant ſtone.

5. And all this, leſt they ſhould hear and cloſe in with Jeſus, and live, and be delivered from the wrath to come. All which things do hold out an unwillingneſs to ſubmit to, and embrace the words of God, and ſo Jeſus Chriſt which is teſtified of by them. Many other ſcriptures I might bring in for confirmation of the thing, as that in Amos 7. 12, 13. alſo 2 Sam. 2. 24, 25. 2 Chron. 25. 15, 16. Jer. 7. 23, 24, 25, 26, 27. and chap. 16. 12. Read alſo ſeriouſly that ſaying in 2 Chron. 36. 15. where he ſaith, *And the Lord God of their fathers ſent unto them by his meſſengers riſing up betimes, becauſe he had compaſſion on his people, and on his dwelling-place.* And did they make them welcome? No, *But mocked the meſſengers of God, and deſpiſed his words:* And was that all? No, *they miſuſed his prophets.* How long? *Until the wrath of the Lord aroſe againſt them: Till there was no remedy.* See alſo Jer. 29. 19. Chap. 25. 3, 4, 5, 6, 7. Luke 11. 49.

And beſides, the converſion of almoſt all men doth bear witneſs to the ſame, both religious and profane perſons, in that they daily neglect, reject, and turn their backs upon the plain teſtimony of the ſcriptures.

As, 1. Take the threatenings laid down in holy writ, and how are they diſregarded? There are but a few places in the bible, but there are threatnings againſt one ſinner or other; againſt drunkards, ſwearers, lyars, proud perſons, ſtrumpets, whoremongers, covetous, railers, extortioners, thieves, lazy perſons; In a word, all manner of ſins are reproved, and without faith in the Lord Jeſus, there is a ſore puniſhment to be executed on the committers of them; and all this made mention of in the ſcriptures.

But for all this, how thick, and by heaps, do theſe wretches walk up and down our ſtreets? Do but go into the alehouſe, and you ſhall ſee almoſt every room beſprinkled with them, ſo foaming out their own ſhame, that it is enough to make the heart of a ſaint to tremble, inſomuch that they would not be bound to have ſociety with them any long while for all the world. For as the ways of the godly are not liked of by the wicked, even *ſo the ways of the wicked are an abomination to the juſt*, Prov. 29. 27. Pſal. 120. 5, 6.

The ſcriptures ſays, *Curſed is the man that truſteth in man, that maketh fleſh his arm, and whoſe heart departeth from the Lord*, Jer. 17. 5.

And yet how many poor ſouls are there in the world, that ſtand in ſo much awe and dread of men, and do ſo highly eſteem their favour, that they will rather venture their ſouls in the hands of the devil with their favour, than they will fly to Jeſus Chriſt for the ſalvation of their ſouls? Nay, though they be convinced in their ſouls, that the way is the way of God; yet how do they labour to ſtifle conviction, and turn their ears away from the truth, and all becauſe they will not loſe the favour of an oppoſite neighbour? O! I dare not for my maſter, my brother, my landlord, I ſhall loſe his favour, his houſe of work, and ſo decay my calling. O ſaith another, I would willingly go in this way, but for my father, he chides and tells me he will not ſtand my friend when I come to want; I ſhall never enjoy a pennyworth of his goods: he will diſinherit me. And I dare not, ſaith another, for my huſband, for he will be a railing, and tells me, he will turn me out of doors, he will beat me, and cut off my legs. But I tell you, if any of theſe, or any other things be ſo prevalent with thee now, as to keep thee from ſeeking after Chriſt in his ways; they will alſo be ſo prevalent with God againſt thee, as to make him caſt off thy ſoul, becauſe thou didſt rather truſt man than God; and delight in the embracing of man rather than in the favour of the Lord.

2. Again, the ſcripture ſaith, *He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy*, Prov. 29. 1. Yet many are ſo far from turning, though they have been convinced of their wretched ſtate an hundred times, that when convictions or trouble for ſin comes on their conſciences, they go on ſtill in the ſame manner reſiſting and choaking the ſame, though remedileſs deſtruction be hard at their heels.

3. Again thou haſt heard ſay, *Unleſs a man be born again, he cannot enter into the kingdom of heaven*, John 3. 3, 5, 7. And yet thou goeſt on in a natural ſtate, an unregenerate condition; nay, thou doſt reſolve never to turn nor be changed, tho' hell be appointed on purpoſe to ſwallow up ſuch, *Iſa.* 14. 9. *Pſal.* 9. 17. *The wicked ſhall be turned into hell, and all the nations that forget God*,

4. Again, the ſcripture ſaith plainly, That *he that loveth and maketh a lie, ſhall have his part in the lake that burneth with*

fire and brimſtone, Rev. 21. 8, 27. And yet thou art ſo far from dreading it, that it is thy delight to jeſt and jeer, and lie for a penny, or two-pence, or ſix-pence again. And alſo if thou make the reſt of thy companions merry, by telling things that are falſe of them that are better than thyſelf, thou doſt not care a ſtraw: Or if thou heareſt a lie from, or of another, thou wilt tell it, and ſwear to the truth of it, O miſerable!

5. Thou haſt heard and read, That *he that believes not, ſhall be damned*, Mark 16. 16. *And that all men have not faith*, 2 Theſſ. 3. 2. and yet thou doſt ſo much diſregard theſe things, that it is like thou didſt ſcarce ever ſo much as examine ſeriouſly whether thou waſt in the faith or no; but doth content thyſelf with the hypocrites hope, which at the laſt God will cut off, count it no better than the ſpider's-web, *Job* 8. 13, 14. or the houſe that is built on the ſands, *Luke* 6. 49. Nay, thou peradventure didſt flatter thyſelf, and thinkeſt that thy faith is as good as the beſt of them all; when, alas poor ſoul, thou mayſt have no ſaving faith at all; which thou haſt not, if thou beeſt not born again and made a new creature, 2 *Cor.* 2. 17.

6. Thou haſt heard, That *he that neglects God's great ſalvation, ſhall never eſcape his great damnation*, Heb 2. 3. compared with *Luke* 14. 24, and *Rev.* 14. 19, 20. And yet when thou art invited, intreated and beſeeched to come in (*Luke* 14. 17, 18. 2 *Cor.* 5. 19, 20. *Rom.* 12. 1.) thou wilt make any excuſe to ſerve the turn. Nay, thou wilt be ſo wicked, as to put off Chriſt time after time, notwithſtanding he is ſo freely proffered to thee; a little ground, a few oxen, a farm, a wife, a two penny matter, a play; nay, the fear of a mock, a ſcoff or a jeer, is of greater weight to draw thee back, than the ſalvation of thy ſoul to draw thee forward.

7. And thou haſt heard, That *whoſoever would be a friend of the world, is the enemy of God*, Jam. 4. 4. But thou regardeſt not theſe things, but contrariwiſe, rather than thou wilt be out of the friendſhip and favour of this world, thou wilt ſin againſt thine own conſcience, and get thyſelf into favour by fawning and flattering of the world. Yea, rather than thou wilt go without it, thou wilt diſſemble, lie, backbite thy neighbour, and an hundred other tricks thou wilt have.

8. You have heard that the day of judgment is near, in which you and I, all of us muſt appear before the tribunal of Jeſus Chriſt, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of all our ſins in thought, word and deed, and ſhall certainly be damned for them too, if we cloſe not in with our Lord Jeſus Chriſt, and what he hath done and ſuffered for eternal life; and that not notionally or traditionally, but really and ſavingly, in the power, and by the operation of the Spirit, through faith, *Eccl.* 11. 9, 12, 14. *Heb.* 9. 27. *Acts* 10. 42. *chap.* 17. 30, 31. 2 *Cor.* 5. 10. *Rev.* 20. 12. *And I ſaw the dead, ſmall and great, ſtand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things that were written in the books.* There is the book of the creatures, the book of conſcience, the book of the Lord's remembrance, the book of the law, the book of the goſpel, (*Rom.* 1. 20. compare with *Rom.* 2. 12, 15. *Rev.* 6. *ver.* 19. *John* 12. 48.) *Then ſhall he ſeparate them one from another, as a ſhepherd divideth his ſheep on the right-hand, and the goats on his left*, (Matt. 25. 30, 31, 32.) *And ſhall ſay to them on his right-hand, come ye bleſſed*, ver. 34. *But to the other, go or depart ye curſed*, ver. 41. Yet, notwithſtanding the ſcriptures do ſo plainly and plentifully ſpeak of theſe things, alas! Who is there that is weaned from the world, and from their ſins and pleaſures, to fly the wrath to come? *Matt.* 3. 7. Notwithſtanding the ſcripture ſaith alſo, *That heaven and earth ſhall paſs away, rather than one jot, or one tittle of the word ſhall fail, till all be fulfilled*, they are ſo certain, *Luke* 22. 27.

But leaving the threatnings, let us come to the promiſes, and ſpeak ſomewhat of them, and you may ſee how light men make of them, and how little they ſet by them, notwithſtanding the mouth of the Lord hath ſpoken them.

As firſt, *Turn ye fools, ye ſcorners, ye ſimple ones, at my reproof, and behold I will pour out my ſpirit unto you*, Prov. 1. 23. And yet perſons had rather be in their fooliſhneſs and ſcorning ſtill, and had rather embrace ſome filthy luſt, than the holy, undefiled, and bleſſed Spirit of Chriſt, through the promiſe, though by it, as many as receive it, *are ſealed unto the day of redemption*, Eph. 4. 10. And although he that lives and dies without it, is none of Chriſt's, *Rom.* 8. 9.

2. God hath ſaid, If thou do but come to him in Chriſt, *Though your ſins be as red as ſcarlet, they ſhall be as white as ſnow; and he will by no means caſt thee away*, (compare *Iſa.* 1. 18, with *John* 6. 27.) yet poor ſouls *will not come to Chriſt that they might have life*, (John 5. 41.) but rather *after their hardneſs and impenitent heart treaſure up unto themſelves wrath againſt the day of wrath, and revelation of the righteous judgment of God*, Rom. 2. 4, 5, 6.

3. Chriſt Jeſus hath ſaid in the word of truth, That if any man will ſerve and follow him, *Where he is, there ſhall alſo his ſervant be*, John 12. 16. but yet poor ſouls chooſe rather to follow ſin, ſatan, and the world, though their companions be devils, and damned ſouls for ever, *Mat.* 25. 41.

4. He hath alſo ſaid, *Seek firſt the kingdom of God, and all other things ſhall be added.* But let whoſo will ſeek after the kingdom of heaven firſt for them; for they will take the firſt time, while time ſerves to get the things of this life. And if it be ſo, that they muſt needs ſeek after heaven, or elſe be damned, they muſt ſtay till they have more leiſure, or till they can better attend to it; or till they have other things handſome about them, or till they are older; when they have little elſe to do, or when they come to be ſick, and die. Then Lord have mercy upon them! Though it be ten thouſand to one but they periſh for ever.

For commonly the Lord hath this way to deal with ſinners, who put him off when he is ſtriving with them, *either to laugh at their calamity, and mock when their fear cometh* Prov. 1. 26, 28.) or elſe ſend them to the gods they have ſerved, which are the devils, *Judg.* 10. 13, 14. *Go to the Gods you have ſerved, and let them deliver you* (ſaith he) compare this with *John* 8. 44.

5. He hath ſaid, *There is no man that forſaketh father, or mother, wife, children, or lands for his ſake and the goſpel, but ſhall have a hundred fold in this world, with perſecutions, and in the world to come life everlaſting,* Mark 10. 29, 30.

But men for the moſt part, are ſo far off from believing the certainty of this, they will ſcarce loſe the earning of a penny to hear the word of God, the goſpel of ſalvation. Nay, they will neither go themſelves, nor ſuffer others to go (if they can help it) without threatning to do them a miſchief, if it lie in their way: Nay further, many are ſo far from parting from any worldly gain for Chriſt's ſake, and the goſpel's, that they are ſtill ſtriving, by hook and crook, as we ſay, by ſwearing, lying, cozening, ſtealing, covetouſneſs, extortion, oppreſſion, forgery, bribery, flattery, or any other way to get more, tho' they get together with theſe, death, wrath, damnation, hell, the devil, and all the plagues that God can pour upon them. And if any do not run with them on the ſame exceſs of riot, but rather for all their threats, will be ſo bold and careleſs (as they call it) as to follow the ways of God; if they can do no more, yet they will whet their tongues like a ſword to wound them, and do them the greateſt miſchief they can, both in ſpeaking againſt them to neighbours, to wives, to huſbands, to landlords, and raiſing falſe reports of them. But let ſuch take heed, leſt they be in ſuch a ſtate, and woful condition as he was in, who ſaid in vexation and anguiſh of ſoul, *One drop of cold water to cool my tongue.*

Thus might I add, many things out of the holy writ, both threatnings and promiſes, beſides thoſe heavenly counſels, loving reproofs, free invitations to all ſorts of ſinners, both old and young, rich and poor, bond and free, wiſe and unwiſe. All which have been, now are, and is to be feared, as long as this world laſts, will be trampled under the feet of thoſe ſwine, (I call not men) who will continue in the ſame. But take a review of ſome of them.

1 Counſel.

What heavenly counſel is that where Chriſt ſaith, *buy of me gold tried with fire, that thou mayeſt be rich, and white raiment that thou mayeſt be cloathed, that the ſhame of thy nakedneſs do not appear,* Rev. 3. 17, 18. Alſo that, *Ho, every one that thirſteth, come to the waters: Yea, come, buy wine and milk without money, and without price,* Iſa. 55. 1. *Hear and your ſouls ſhall live,* ver. 5. *Lay hold of my ſtrength, that you may make peace with me, and you ſhall make peace with me,* Iſa. 27. 5.

2. Inſtruction.

What inſtruction is here?

Hear inſtruction and be wiſe, and refuſe it not. Bleſſed is the man that heareth me, (ſaith Chriſt) *watching daily at my gates, waiting at the poſts of my doors: For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord,* Prov. 8. 32, *to* 36. *Take heed that no man deceive you by any means. Labour not for the meat that periſheth, but for that which endureth unto everlaſting life,* John 9. 31. *Strive to enter into the ſtrait gate,* Luke 13. 24. *Believe on the Lord Jeſus, and thou ſhalt be ſaved,* Acts 15. 31. *Believe not every ſpirit, but try the ſpirits. Quench not the Spirit. Lay hold on eternal life. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven,* Mat. 5. 16. *Take heed and beware of hypocriſy; watch and be ſober, learn of me* (ſaith Chriſt) *Come unto me.*

3. Forewarning.

What forewarning is here?

Becauſe there is wrath, beware; leſt he take away with his ſtroke, than a great ranſom cannot deliver thee, Job 36. 18. *Be ye not mockers, leſt your hands be made ſtrong, for I have heard from the Lord of hoſts, a conſumption even determined on the whole earth,* Iſa. 28. 22. *Beware therefore, leſt that come upon you that is written: Behold, ye deſpiſers, and wonder and periſh. For behold I work a work in your days, which ye ſhall in no wiſe believe, tho' a man declare it unto you,* Acts 13. 40, 41. *Let him that thinketh he ſtandeth, taketh heed leſt they fall,* 1 Cor. 16. 12. *Watch and pray, leſt you enter into temptation,* Luke 22. 40, 41. *Let us fear therefore leſt a promiſe being made, and left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it,* Heb. 4. 1. *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people out of Egypt, afterward deſtroyed them that believed not,* Jude 5. *Hold faſt* *that thou haſt, let no man take thy crown,* Rev. 3. 11.

4. Comfort.

What comfort is here?

He that cometh unto me, I will in no wiſe caſt out, John 6. 37. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt,* Mat. 12. 28. *Be of good cheer, thy ſins are forgiven thee. I will never leave, nor forſake thee* (for) *I have loved thee with an everlaſting love,* Jer. 13. 3. *I lay down my life for my ſheep, I lay down my life that they may have life: I am come that they might have life, and that they may have it more abundantly. I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee,* 2 Cor. 6. 2. *Though their ſins be as ſcarlet, they ſhall be as white as ſnow, though they are as crimſon, they ſhall be as wool. For I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins; return unto me, for I have redeemed thee,* Iſa. 44. 22.

5. Grief to thoſe that fall ſhort.

O ſad grief!

How have I hated inſtruction, and my heart deſpiſed reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me, Prov. 7. 11, 12, 16. *They ſhall curſe their king and their God, and look upward. And they ſhall look to the earth, and behold trouble and darkneſs, and dimneſs of anguiſh, and they ſhall be driven into darkneſs,* Iſa. 8. ver. 21, 22. *He hath diſperſed abroad, he hath given to the poor, his righteouſneſs endureth for ever— The wicked ſhall ſee it, and be grieved, he ſhall gnaſh his teeth, and melt away; the deſire of the wicked ſhall periſh,* Pſal. 112. 9, 10.

There ſhall be weeping, when ye ſhall ſee Abraham, Iſaac, and Jacob, and all the prophets in the kingdom of heaven, and yourſelves thruſt out, Luke 13. 26, 27, 28. all which things are ſlighted by the world.

Thus much in ſhort touching this, That ungodly men undervalue the ſcriptures, and give no credit to them, when the truth that is contained in them, is held forth in ſimplicity unto them, but rather cry out, *Nay, but if one ſhould riſe from the dead,* then they think ſomething might be done; when alas, though ſigns and wonders are wrought by the hands of thoſe that preach the goſpel, thoſe poor creatures would never the ſooner convert, tho' they ſuppoſe they ſhould, as is evident by the carriages of their fore-runners, who albeit the Lord Jeſus Chriſt himſelf did confirm his doctrine by miracles, as opening blind eyes, caſting out of devils, and raiſing the dead, they were ſo far from receiving either him, or his doctrine, that they put him to death for his pains! Tho' he had done ſo many miracles among them; yet they believed not in him, John 12. 27. But to paſs this, I ſhall lay down ſome of the grounds of their rejecting and undervaluing the ſcriptures, and ſo paſs on.

1. Becauſe they do not believe that they are the word of God, but rather ſuppoſe them to be the inventions of men, written by ſome politicians, on purpoſe to make poor ignorant people to ſubmit to ſome religion and government. Though they do not ſay this, yet their practices teſtify the ſame; as he that when he hears the words of the curſe, yet bleſſeth himſelf in his heart, and ſaith he ſhall have peace, tho' God ſaith he ſhall have none, Deut. 29. 18, 19, 20. And this muſt needs be, for did but men believe this, that it is the word of God, then they muſt believe that he that ſpake it, is true, therefore ſhall every word and tittle be fulfilled. And if they come once to this, unleſs they be ſtark mad, they will have a care how they do throw themſelves under the laſh of eternal vengeance. For the reaſon why the Theſſalonians received the word, was, becauſe they believed it was the word of God, and not the word of man, which did effectually work in them by their thus believing, 1 Theſſ. 2. 13, 14. *When ye received the word which ye heard of us,* ſaith he, *ye received it not as the word of man, but (as it is indeed) the word of God, which effectually worketh in you that believe.* So that did a man but receive it in hearing, or reading, or meditating, as it is the word of God, they would be converted. *But the word preached, doth not profit, not being mixed with faith in them that hear it,* Heb. 4. 1, 2.

2. Becauſe they do not indeed ſee themſelves by nature heirs of that exceeding wrath and vengeance that the ſcriptures teſtify of. For did they but conſider what God intends to do with thoſe that live and die in a natural ſtate, it would either ſink them into deſpair, or make them fly for refuge to the hope that is ſet before them. But if there be never ſuch ſins committed, and never ſo great wrath denounced, and the time of execution be never ſo near; yet if the party that is guilty be ſenſeleſs, and altogether ignorant thereof, he will be careleſs, and regards it nothing at all. And that man by nature is in this condition, it is evident. For take the ſame man that is ſenſeleſs, and ignorant of that miſery he is in by nature, I ſay, take him at another time when he is a little awakened, and then you will hear him roar, and cry out ſo long as trouble is upon him; and a ſenſe of the wrath of God hanging over his head, *Good ſirs, what muſt I do to be ſaved?*

Though the ſame man at another time (when his conſcience is fallen aſleep, and grown hard) will lie like the ſmith's dog at the foot of the anvil, though the fire-ſparks fly in his face. But as I ſaid before, when any one is a little awakened, O what work will one verſe, one line, nay, one word of the holy ſcriptures make in his heart! He cannot eat, ſleep, work, keep company with his former companions; and all becauſe he is afraid that the damnation ſpoken of in ſcripture, will fall to his ſhare, like Balaam, who ſaid, *I cannot go beyond the word of the Lord*, Numb. 22. 18. So long as he had ſomething of the word of the Lord with authority, ſeverity, and power on his heart; but at another time he could teach *Balak to caſt a ſtumbling block before the children of Iſrael*, Rev. 2. 14.

3. Becauſe the carnal prieſts do tickle the ears of their hearers with vain philoſophy and deceit, and thereby harden their hearts againſt the ſimplicity of the goſpel and word of God, which things the apoſtle admoniſhed thoſe that have a mind to cloſe in with Chriſt to avoid, Col. 2. 8. ſaying *Beware leſt any man* (be he what he will) *ſpoil you, through philoſophy and vain deceit, after the traditions of men, and rudiments of the world, and not after Chriſt:* And you who muzzle up your people in ignorance with Ariſtotle, Plato, and the reſt of the heatheniſh philoſophers, and preach little, if any thing of Chriſt rightly: I ſay unto you, that you will find you have ſinned againſt God, and beguiled your hearers, when God ſhall in the judgment-day, lay the cauſe of the damnation of many thouſands of ſouls to your charge, and ſay, *He will require their blood at your hands*, Ezek. 33. 6.

4. Another reaſon why the carnal unbelieving world do ſo ſlight the ſcriptures, the word of God, is, becauſe the judgment ſpoken of in the ſcripture, is not preſently executed on the tranſgreſſors. *Becauſe ſentence againſt an evil act, is not ſpeedily executed, therefore the hearts of the ſons of men are wholly ſet in them to do evil*, Eccleſ. 8. 11. Becauſe God doth not preſently ſtrike the poor wretch as ſoon as he ſins, but waits, and forbears, and is patient, therefore the world judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at laſt God is forced either to ſtretch out his mighty power to turn them, or elſe ſend death with the devil and hell to fetch them. *Thou thoughteſt* (ſaith God) *that I was altogether ſuch an one as thyſelf, but I will reprove thee and ſet them in order before thy face. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver*, Pſal. 50. 20, 21.

5. Another reaſon why the blind world do ſlight the authority of ſcripture, is, becauſe they give ear to the devil, who through his ſubtilty caſteth falſe evaſions, and corrupt interpretations on them, rendering them not ſo point blank the mind of God, and a rule for direction to poor ſouls, perſuading them that they muſt give ear and way to ſomething elſe beſides, and beyond that: or elſe he labours to render it vile and contemptible, by perſuading them that it is a dead letter, which indeed they know not what they ſay, nor whereof they affirm. For the ſcripture is not ſo dead, but that the knowledge of it is able to make any man wiſe unto ſalvation thro' faith and love, which is in Chriſt Jeſus, 2 Tim. 3. 15. And is profitable for inſtruction, reproof, and correction in righteouſneſs, that the man of God may be thoroughly furniſhed to all good works, verſe 17.

And where it is ſaid, the letter killeth, he meaneth the law, as it is the miniſtration of damnation, or a covenant of works, and ſo indeed it doth kill, and muſt do ſo, becauſe it is juſt, foraſmuch as the party that is under the ſame, is not able to yield to it a complete and continual obedience. But yet I will call Peter and Paul to witneſs, that the ſcriptures are of a very glorious concernment, inaſmuch as in them is held forth to us the way of life; and alſo, in that they do adminiſter good ground of hope to us, Rom. 15. 4. *For whatſoever things were written afore-time, were written for our learning, that we through patience and comfort of the ſcripture might have hope.* And again, Rom. 16. 25, 26. *Now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt; according to the revelation of the myſtery which was kept hid ſince the world began, but now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.* And therefore whoſoever they be that ſlight the ſcriptures, they ſlight that which is no leſs than the word of God; and that they who ſlight that, ſlight him that ſpake it; and they that do ſo, let them look to themſelves; for God will be revenged on ſuch. Much more might be ſaid to this thing, but I would not be tedious.

A word or two more, ſo I have done with this. Conſider the danger of ſlighting the words of the prophets or apoſtles, whether they be correction, reproof, admonition, forewarning, or the bleſſed invitations and promiſes contained in them.

1. Such ſouls do provoke God to anger, and to execute his vengeance on them. *They refuſed to hearken, they pulled away their ſhoulders, they ſtopped their ears, leſt they ſhould hear the law, and they made their hearts as an adamant ſtone, that they might not hear the law, and the words that were ſpoken to them by his Spirit in the for-*

mer prophets: Therefore came a great wrath upon them, Zech. 7. 11, 12.

2. God will not regard in their calamity. *Becauſe I called, and ye refuſed, I ſtretched out my hand, and no man regarded, but ſet at nought all my counſels, and would have none of my reproof. I alſo will laugh at your calamities, and mock when your fear cometh. When their fear cometh as deſolation, and their deſtruction like a whirlwind. Then ſhall they call, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me*, Prov. 1. 25, 26, 27.

3. God doth commonly give up ſuch men to deluſions to believe lies. *Becauſe they received not the love of the truth, that they might be ſaved, therefore God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye, that they all might be damned*, 2 Theſſ. 2. 11, 12.

4. In a word, they that do continue to reject and ſlight the word of God, they are ſuch, for the moſt part, as are ordained to be damned. Old Eli, his ſons not hearkening to the voice of their father, reproving them for their ſins, but diſobeying his voice, it is ſaid, *It was becauſe the Lord would ſlay them*, 1 Sam. 2. 15. Again ſee in 2 *Chron*. 25. 15, 16. Amaziah having ſinned againſt the Lord, he ſends to him a prophet to reprove him; but Amaziah ſays, *Forbear, wherefore ſhouldeſt thou be ſmitten?* (He did not hearken to the word of God) *Then the prophet forbore, ſaying, I know that God hath determined to deſtroy thee, becauſe thou haſt not hearkened to my counſel.* Read therefore, and the Lord give thee underſtanding. For a miſerable end will thoſe have that go on in ſinning againſt God, rejecting his word.

Other things might have been obſerved from this verſe, which at this time I ſhall paſs by; partly, becauſe the ſum of them hath been touched already, and may be more clearly hinted at in the following verſe; and therefore I ſhall ſpeak a few words to the next verſe, and ſo draw towards a concluſion.

Verſe 31. *And he ſaid unto him, if they hear not Moſes and the prophets, neither will they be perſuaded, though one riſe from the Dead.*

AND *he ſaid*] That is, and God made anſwer to the words ſpoken in the Verſe before, *And he ſaid unto him, if they hear not Moſes*, &c. As if he had ſaid, Moſes was a man of great renown, a man of worthy note, a man that talketh with God face to face, as man ſpeaketh to his friend: The words that Moſes ſpake, were ſuch as I commanded him to ſpeak: Let who will queſtion them, I will own them, credit them, bleſs them that cloſe in with them, and curſe thoſe that reject them.

I myſelf ſent the prophets, they did not run of their own heads; I gave them commiſſion; I thruſt them out, and told them what they ſhould ſay. In a word, they have told the world what my mind is to do, both to ſinners and to ſaints; *They have Moſes, and the prophets, let them hear them.* Therefore, he that ſhall reject and turn his back either upon the threatenings, counſels, admonitions, invitations, promiſes, or whatſoever elſe I have commanded them to ſpeak, as to ſalvation and life, and to directions therein, ſhall be ſure to have a ſhare in the many curſes that they have ſpoken, and the doctrine that is pronounced by them. Again, *If they hear not Moſes and the prophets*, &c. As if he had ſaid, Thou wouldſt have me ſend one from the dead unto them; what needs that? They have my mind already, I have declared unto them what I intend to ſtand to, both for ſaving them that believe, and damning them that do not. That therefore which I have ſaid, I will make good, whether they hear or forbear. And as for this deſire of yours, you had as good deſire me to make a new bible, and ſo to revoke my firſt ſayings by the mouth of my prophets. But I am God and not man, and my word is immutable, unchangeable, and ſhall ſtand as faſt as my decrees can make it; *Heaven and earth ſhall paſs away, but one jot or tittle of my word ſhall not paſs.* If thou hadſt ten thouſand brethren, and every one in danger of loſing his ſoul, if they did not cloſe in with what is contained and recorded in the ſcriptures of truth, they muſt even every one of them periſh, and be for ever damned in hell; for the ſcriptures cannot be broken. I did not ſend them ſo unadviſedly to recall it again by another conſideration. No; *For I ſpeak in righteouſneſs and in judgment*, Iſa. 63. 1, 2, 3. and in much wiſdom and counſel. It being therefore gone out of my mouth in this manner, *It ſhall not return in vain, until it hath accompliſhed the thing whereto I have ſent it.*

But again, Thou ſuppoſeſt that miracles and wonders will work on them, which makes thee ſay, *Send one from the dead.* But herein thou art miſtaken, for I have proved them with that once and again, by more than one, or two, or three of my ſervants. How many miracles did my ſervant *Moſes* work by commandment from me in the land of Egypt, at the Red-ſea, and in the wilderneſs? Yet they of that generation were never the ſooner converted for that, but notwithſtanding rebelled and luſted, and in their hearts turned back into Egypt, *Acts* 7. How many miracles did Samuel, David, Elias, Eliſha, Daniel, and the prophets, together with my ſon, who raiſed the dead, caſt out devils, made them to ſee that were born blind, gave and reſtored limbs? Yet for all this, (as I ſaid before) they hated him, they crucified him. He raiſed him again from the dead, and he appeared to his diſciples, who were called, and choſen, and faithful, and he gave them commandment and commiſſion to go and teſtify the truth of this to the world; and to confirm the ſame, he enabled them to ſpeak with divers tongues, and to work miracles moſt plentifully, yet there was great perſecution raiſed againſt them, inſomuch that but a few of them died in their beds. And therefore, though thou thinkeſt that a miracle will do ſo much with the world, yet I ſay, No: *For if they will not believe Moſes and the prophets, neither will they be perſuaded though one ſhould riſe from the dead.*

From theſe words therefore take notice of this truth; namely, That thoſe who reject and believe not Moſes and the prophets, are a very hard-hearted people, that will not be perſuaded though one riſe from the dead.

They that regard not the holy ſcriptures, to turn to God, finding them to teſtify of his goodneſs and mercy, there is but little hopes of their ſalvation: *For they will not,* mark, *they will not be perſuaded though one ſhould riſe from the dead.* This truth is confirmed by Jeſus himſelf: If you read *John* 5. where the Lord is ſpeaking of himſelf, that he is the very Chriſt; he brings in four or five witneſſes to back what he ſaid. Firſt, John Baptiſt. 2. The works that his father gave him to do. 3. His father ſpeaking from heaven. 4. The teſtimony of the ſcriptures; when all this was done, ſeeing yet they would not believe, he lays the fault upon one of theſe two things.

1. Their regarding an eſteem among Men.

2. Their not believing of the prophets writings, even Moſes and the reſt. *For had ye believed Moſes* (ſaith he) *ye would have believed me. For he wrote of me. But if ye believe not his writings, how can ye believe my words.* Now, I ſay, he that ſhall ſlight the ſcriptures, and the teſtimony of the prophets in them concerning Jeſus Chriſt, muſt needs be in great danger of loſing his ſoul, if he abide in this condition: becauſe he that ſlights the teſtimony, doth alſo ſlight the thing teſtified of, let him ſay the contrary never ſo often. For as Jeſus Chriſt hath here laid down the reaſon of mens not receiving him; ſo the apoſtle in another place lays down the reaſon again with an high and mighty aggravation, 1 *John* 5. 10. ſaying, *He that believeth on the Son of God, hath the witneſs in himſelf: He that believeth not on God, hath made him a liar, becauſe he believeth not the record,* mark, *the record that God gave of his Son.* The record, you will ſay, what is that? Why even the teſtimony that God gave of him by the mouth of all the holy prophets ſince the world began, *Acts* 3. 20. That is, God ſending his Holy Spirit into the hearts of his ſervants, the prophets and apoſtles, he, by his ſpirit in them, did bear witneſs or record to the truth of ſalvation by his Son Jeſus, both before and after his coming. And thus is that place alſo to be underſtood, which ſaith; *There are three that bear record in earth, the Spirit, the water, and the blood.* That is, the Spirit in the apoſtles, which preached him to the world, as is clear, if you read ſeriouſly, 1 *Theſſ.* 4. 8. The apoſtle ſpeaking of Jeſus Chriſt, and obedience to God through him, ſaith thus, *Now he that deſpiſeth, deſpiſeth not us, but God*; But it is you that ſpeak; true, but it is by and through the Spirit, *He therefore that deſpiſeth, deſpiſeth not man, but God, who alſo hath given us of his Holy Spirit.* This is therefore a mighty confirmation of this truth, that he that ſlights the record or teſtimony that God by his Spirit, in his prophets and apoſtles, hath teſtified unto us, ſlights the teſtimony of the Spirit, who moved them to ſpeak theſe things; and if ſo, then I would fain know, how any man can be ſaved by Jeſus Chriſt, that ſlights the teſtimony concerning Chriſt; yea, the teſtimony of his own Spirit, concerning his own ſelf? It is true, men may pretend to have the teſtimony of the Spirit, and from that conceit ſet a low eſteem on the holy ſcriptures; but that Spirit that dwelleth in them, and teacheth them ſo to do, it is no better than the ſpirit of ſatan, though it calls itſelf by the name of the Spirit of Chriſt. *To the law therefore, and to the teſtimony,* try them by that; *If they ſpeak not according to the word, it is becauſe there is no light in them.*

The apoſtle Peter when he ſpeaks of the glorious voice that he had from his excellent majeſty, ſaying of Chriſt, *This is my beloved Son, hear him,* ſaith thus to them whom he wrote unto: *You have alſo a more ſure word of prophecy,* (or of the prophets, for ſo you may read it) *unto which you do well that you take heed.* That is, Though we tell you that we had this excellent teſtimony from his own mouth, evidently, yet you have the prophets: We tell you this, and ye need not doubt of the truth of it; but if you ſhould, yet you may not, muſt not, ought not to queſtion them: Search therefore into them, until the day dawn, and the day-ſtar ariſe in your hearts: That is, until by the ſame Spirit that gave forth the ſcriptures, you find the truth confirmed to your ſouls, which you have recorded in the ſcriptures, That this word of prophecy, or of the prophets, is the ſcriptures, read on: ***For*** (ſaith he) *knowing this firſt, that no prophecy of the ſcriptures is of any private interpretation*, &c. 2 Pet. 1. 18, 19, 20. But you will ſay, What needs all this ado, and why is all this time and pains ſpent in ſpeaking to this, that is ſurely believed already? This is a thing received by all, that they believe the ſcriptures to be the word of God, that ſure word of prophecy; and therefore you need not ſpend your time in proving theſe things, and the truth of them, ſeeing we grant and confeſs the truth of it before you begin to ſpeak your judgment of them.

Anſ. The truths of God cannot be born witneſs unto too often; you may as well ſay, You need not preach Jeſus Chriſt ſo much, ſeeing he hath been, and is received for the true Meſſias already.

2. Though many may ſuppoſe that they do believe the ſcriptures, yet if they were but well examined, you will find them either by word of mouth, or elſe by converſation, to deny, reject, and ſlight the holy ſcriptures. It is true, there is a notional, and hiſtorical aſſent in the head. I ſay, In the head of many, or moſt, to the truth contained in ſcripture: But try them, I ſay, and you ſhall find but a little, if any, of the faith of the operation of God in the hearts of poor men, to believe the ſcriptures, and things contained in them. Many, yea, moſt men believe the ſcriptures, as they believe a fable, a ſtory, a tale, of which there is no certainty! But alas! There are but few do in deed, and in truth believe the ſcriptures to be the very word of God.

Object. But you will ſay, This ſeems ſtrange to me.

Anſ. And it ſeems as true to me; and I doubt not but to make it manifeſt, that there are but few, yea very few, that do effectually, (for that I aim at) believe the ſcriptures and the truths contained in, and ſpoken of by them. But to make this appear, and that to purpoſe (if God will) I ſhall lay you down the ſeveral operations that the ſcriptures have on them, who do effectually believe the things contained in them.

1. He that doth effectually believe the ſcriptures, hath in the firſt place been killed, I ſay, killed by the authority of the holy ſcriptures; ſtruck ſtark dead in a ſpiritual ſenſe, by the holy ſcriptures, being ſet home by that Spirit, which gave them forth upon the ſoul. *The letter killeth*; the *letter* ſtrikes men dead, 2 *Cor.* 2. 6. And this Paul witneſſed, and found, before he could ſay, *I believe all that the prophets have ſpoken.* Where he ſaith, *I was alive without the law once*; That is, in my natural ſtate, before the law was ſet on my heart with power; *But when the commandment came, ſin revived and I died*, Rom. 7. 9. *And that law that was ordained to life, I found to be unto death*; *For ſin taking occaſion by the commandment deceived me, and thereby ſlew me*, ver. 10. Now that which is called the *letter* in 2 *Cor.* is called the law in *Rom.* 7. which by its power and operation, as it is wielded by the Spirit of God, doth in the firſt place kill and ſlay all thoſe that are enabled to believe the ſcriptures. I kill, ſaith God: That is, with my law, I pierce, I wound, I prick men into the very heart, by ſhewing them their ſins againſt the law, *Deut.* 32. 69. *Acts* 2. 36, 37. And he that is ignorant of this, is alſo ignorant of, and doth not really and effectually believe the ſcripture.

But you will ſay, How doth the law kill and ſtrike dead the poor creatures?

Anſ. Firſt, The letter or law doth kill thus: It is ſet home upon the ſoul, and diſcovers to the ſoul its tranſgreſſions againſt the law; and ſhews the ſoul alſo, that it cannot compleatly ſatisfy the juſtice of God, for the breach of his law, therefore it is condemned, *John* 3. 19. Mark, *He that believeth not, is condemned already*; To wit, by the law, that is, the law doth condemn him; yea, it hath condemned him already for his ſins againſt it; as it is written, *Curſed is every one that continueth not in all things that are written in the book of the law to do them.* Gal. 3. 10. Now all men as they come into the world are in this condition, that is, condemned by the law. Yet not believing their condemnation, by the law really, they do not alſo believe really and effectually the law that doth condemn them. For as men have but a notion of the one, that is, their condemnation, becauſe of ſins againſt the law; ſo they have but a notion of the condemning, killing, and deſtroying power of the law: For, as the one is, ſo in theſe things always is the other. There is no man that doth really believe the law or goſpel, further than they do feel the power and authority of them in their hearts: *Ye err, not knowing the ſcriptures, nor the power of God.* Now this *letter*, or *law*, is not to be taken in the largeſt ſenſe, but is ſtrictly to be tied to the ten commandments, whoſe proper work, is only by ſhewing the ſoul its ſin againſt the law, to kill, and there leaves him ſtark dead, not giving him the leaſt life, or ſupport, or comfort, but leaves the ſoul in an helpleſs and hopeleſs condition, as from itſelf, or any other meer creature.

It is true, The law hath laid all men for dead, as they come into the world; but all men do not ſee themſelves dead, until they ſee the law that ſtruck them dead, ſtriking in their ſouls, and having ſtruck them that fatal blow: As a man that is faſt aſleep in a houſe, and that on fire about his ears, and he not knowing of it, becauſe he is aſleep; even ſo, becauſe poor ſouls are aſleep in ſin, though the wrath of God, the curſe of his law, and the flames of hell have beſet them round about, yet they do not believe it, becauſe they are aſleep in ſin. Now, as he that is awakened and ſees this, ſees that through this he is a dead man: Even ſo they that do ſee their ſtate by nature, being ſuch a ſad condition, do alſo ſee themſelves by that law to be dead men naturally.

But now, when didſt thou feel the power of this firſt part of the ſcripture, the law, ſo mighty as to ſtrike thee dead? If not, thou doſt not ſo much as verily believe that part of the ſcripture that doth contain the law in it, to be the truth of God. Yet if thou ſhouldeſt have felt ſomething, I ſay, ſomething of the killing power of the law of God in thine heart, this is not an argument to prove, that thou believeſt all the things contained in ſcripture, for there is goſpel as well as law, and therefore I ſhall ſpeak to that alſo; that is, whether thou haſt felt the power of the goſpel, as well as ſomething of the power of the law.

2. Then thou haſt found the power of the goſpel, and ſo believed it, thou haſt found it thus with thy ſoul.

1. Thou haſt been ſhewed by the word or truth of the goſpel, in the light of the Spirit of Chriſt, that by nature thou wert without the true faith of the Son of God in thy ſoul: For when *He, the Spirit is come, he ſhall ſhew men that they believe not in me*, ſaith Chriſt, *John* 16. 9. Mark, though thou haſt, as I ſaid before, felt ſomewhat of the power of the law, letter, or ten commandments, yet, as thou haſt not been brought to this, to ſee by the Spirit in the goſpel, that thou art without faith by nature, thou haſt not yet taſted, much leſs believed any part of the goſpel. For the goſpel and the law are two diſtinct covenants. And they that are under the law may be convinced by it, and ſo believe the law or firſt covenant, and yet in the mean time to be a ſtranger to the covenant of promiſe, that is the goſpel, and ſo have no hope in them, (*Epheſ.* 2. 12.) There is not any promiſe that can be ſavingly believed, until the ſoul be by the goſpel converted to Jeſus Chriſt. For though men do think never ſo much that they believe the things or the word of the goſpel of our ſalvation; yet unleſs they have the work of grace in their ſouls, they do not, cannot rightly believe the things contained in the ſcriptures.

Again, As the law killeth thoſe that believe it, even ſo the promiſes contained in the goſpel, do through faith, adminiſter comfort to thoſe that believe it aright. *My words* (ſaith Chriſt) *My words they are Spirit, and they are life*, John 6. 63. As if he had ſaid, the words contained in the law as a covenant of works, they wound, they kill, they ſtrike dead thoſe that are under them. But as for me, *The words that I ſpeak unto you, they are Spirit, and they are life.* That is, whoſoever doth receive them believingly, ſhall find them full of operation, to comfort, quicken and revive the ſoul. For as I did not come into the world to deſtroy mens lives, ſo the words that I ſpeak, (as I am ſent to preach the goſpel) they have no ſuch tendency unto thoſe that believe them. The promiſes that are in the goſpel, oh, how do they comfort them! Such a promiſe, and ſuch a promiſe, O how ſweet is it! How comfortable to thoſe that believe them! Alas! there are many poor ſouls that think they believe the ſcriptures to be the word of God, and yet they never enjoyed any thing of the life and promiſes; they come in upon the heart to quicken, to revive thee, to raiſe thee from the ſentence of death that is paſſed on thee by the law. And through the faith that is wrought in thy ſoul, by the operation of God's Holy ſpirit, (though once killed by the law or letter) thou art made alive in the Lord Jeſus Chriſt, who is preſented to thy ſoul in the promiſes.

3. Doſt thou in deed and in truth, believe the ſcriptures to be the word of God? Then the things contained in them, eſpecially the things of the goſpel, are very excellent to thy ſoul; as the birth of Chriſt, the death, reſurrection, interceſſion and ſecond coming. O how precious and excellent are they to thy ſoul! Inſomuch, that thou regardeſt nothing in compariſon of them! O, it is Chriſt's birth, death, blood, reſurrection, *&c.* according to the ſcriptures, that thou doſt rejoice in exceedingly, and abundantly deſire after! Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing ye rejoice, with joy unſpeakable, and full of glory, 1 *Cor.* 15. 1, 2, 3, 4, 5, 6. compared with *Phil.* 3. 6, 7, 8. 1 *Pet.* 1. 8.

4. Doſt thou believe the ſcriptures to be the word of God? Then thou ſtandeſt in awe of, and doſt much reverence them. Why, they are the word of God, the true ſayings of God; they are the counſel of God; they are his promiſes and his threatnings. Poor ſouls are apt to think, if I could hear God ſpeak to me from heaven with an audible voice, then ſure I ſhould be ſerious and believe it. But truly, if God ſhould ſpeak to thee from heaven, except thou wert converted, thou wouldſt not regard, nor really believe him. But if thou doſt believe the ſcriptures, thou ſeeſt that they are the truth as really as if God ſhould ſpeak to thee from heaven through the clouds, and therefore never flatter thy ſelf, fooliſhly thinking, that if it were ſo and ſo, then thou couldſt believe. I tell thee, ſaith Chriſt, *If they believe not Moſes and the prophets, neither will they believe though one ſhould riſe from the dead.* But,

5. Doſt thou believe the ſcriptures to be the word of God? Then through faith in Chriſt, thou endeavoureſt to have thy life ſquared according to the ſcriptures, both in word and practice. Nay, I ſay, thou may'ſt have, though thou do not believe them all. My meaning is, that if thou believe none but the ten commandments, thy life may be according to them, a legal holy life; and if thou do believe the goſpel too, then thy life will be the faith of our Lord Jeſus Chriſt; that is, either thou wilt live in the bleſſed and holy enjoyment of what is teſtified in the ſcripture concerning the glorious things of the Lord Jeſus Chriſt, or elſe thou wilt be exceedingly panting after them. For the ſcriptures carry ſuch a bleſſed beauty in them to that ſoul that hath faith in the things contained in them, that they do take the heart, and captivate the ſoul of him that believeth them, into the love and liking of them, believing all things that are written in the law and the prophets, and have hope towards God, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt; and herein do I exerciſe myſelf, to have always a conſcience void of offence, both towards God and towards man, Acts 24. 14, 15, 16.

6. He that believes the ſcriptures to be the word of God, if he do but ſuppoſe that any one place of ſcripture doth exclude him, and ſhut him out of, and from a ſhare in the promiſes contained in them: O it will trouble him, grieve him, perplex him; yea, he will not be ſatisfied until he be reſolved, and the contrary ſealed to his ſoul, for he knows that the ſcriptures are the word of God, all truth; and therefore he knows, that if any one ſentence doth exclude or bar him out for want of this, or the other qualification; he knows alſo, that not the word alone ſhuts him out, but he that ſpeaks it, even God himſelf; and therefore he cannot, will not, dare not be contented until he find his ſoul and ſcripture together, (with the things contained therein) to embrace each other, and a ſweet correſpondency and agreement between them. For you muſt know, that to him that believes the ſcripture aright, the promiſes, or threatenings, are of more power to comfort or caſt down, than all the promiſes or threatenings of all the men in the world. And this was the cauſe why the martyrs of Jeſus did ſo ſlight both the promiſes of their adverſaries, when they would have overcome them, with proffering the great things of this world unto them; and alſo their threatenings, when they told them they would rack them, hang them, burn them, Acts 20. 24. None of theſe things could prevail upon them, or againſt them; becauſe they did moſt really believe the ſcriptures, and the things contained in them, as is clearly found, and to be ſeen in Heb. 11. and alſo in Mr. Fox's records of their brethren.

7. He that believeth the ſcriptures to be the word of God, believeth that men muſt be born again, and alſo be partakers of that faith which is of the operation of God (according as he hath read and believed) or elſe he muſt and ſhall be damned. And he that believeth this aright, will not be contented until (according as it is written) he do partake of, and enjoy the new-birth, and until he do find through grace, that faith that is wrought by the operation of God in his ſoul. For this is the cauſe why men do ſatisfy themſelves with ſo ſlender a conceited hope that their ſtate is good (when it is nothing ſo) namely, becauſe they do not credit the ſcripture; for did they, they would look into their own hearts, and examine ſeriouſly whether that faith, that hope, that grace which they think they have, be of that nature, and wrought by that ſpirit and power which the ſcripture ſpeaketh of. I ſpeak this of an effectual believing, without which all other is nothing unto ſalvation. Now then, becauſe I would not be tedious, I ſhall at this time lay down no more diſcoveries of ſuch an one as doth ſavingly believe the ſcriptures, and the things contained in them, but ſhall ſpeak a few words of examination concerning the things already mentioned. As

1. Thou ſay'ſt thou doſt in deed and in truth effectually believe the ſcriptures: I aſk therefore, waſt thou ever killed ſtark dead by the law of works contained in the ſcriptures? Killed by the law or letter, and made to ſee thy ſins againſt it, and left in an helpleſs condition by the law? For, as I ſaid, the proper work of the law is to ſlay the ſoul, and to leave it dead in a helpleſs ſtate. For it doth neither give the ſoul any comfort it ſelf when it comes, nor doth it ſhew the ſoul where comfort is to be had; and therefore it is called the *miniſtration of condemnation*, as in 2 Cor. 3. 9. *the miniſtration of death*, 2 Cor. 3. 7. For though men may have a notion of the bleſſed word of God, as the children had, yet before they be converted it may truly be ſaid of them, *Ye err, not knowing the ſcriptures, nor the power of God*, Mark 12. 24.

2. You ſay you do believe the ſcriptures to be the word of God. I ſay again, Examine, wert thou ever quickened from a dead ſtate by the power of the ſpirit of Chriſt, through the other part of the ſcriptures; that is to ſay, by the power of God in his Son Jeſus Chriſt, through the covenant of promiſe? I tell thee from the Lord, if thou haſt, thou haſt felt ſuch a quickening power in the words of Chriſt, (John 6.) that thou haſt been lifted out of that dead condition that thou before wert in; and that when thou waſt under the guilt of ſin,

the curſe of the law, and the power of the devil, and the juſtice of the great God, thou haſt been enabled by the power of God in Chriſt revealed to thee by the Spirit, through and by the ſcripture, to look ſin, death, hell, the devil, and the law, and all things that are at enmity with thee, with boldneſs and comfort in the face, through the blood, death, righteouſneſs, reſurrection and interceſſion of Chriſt, made mention of in the ſcriptures.

And thirdly, on this account, O how excellent are the ſcriptures to thy ſoul? O how much vertue doſt thou ſee in ſuch a promiſe, in ſuch an invitation! They are ſo large, as to ſay, Chriſt will in no wiſe caſt me out! My crimſon ſins ſhall be white as ſnow! I tell thee friend, there are ſome promiſes that the Lord hath helped me to lay hold of Jeſus Chriſt through and by, that I would not have out of the Bible, for as much gold and ſilver as can lie between York and London piled up to the ſtars; becauſe through them Chriſt is pleaſed by his Spirit to convey comfort to my ſoul! I ſay, when the law curſes, when the devil tempts, when hell-fire flames in my conſcience, my ſins with the guilt of them tearing of me, then is Chriſt revealed ſo ſweetly to my poor ſoul through the promiſes, that all is forced to fly and leave off to accuſe my ſoul. So alſo, when the world frowns, when the enemies rage and threaten to kill me, then alſo the precious, the exceeding great and precious promiſes do weigh down all, and comfort the ſoul againſt all. This is the effect of believing the ſcriptures ſavingly; for they that do ſo, have by and through the ſcriptures good comfort, *and alſo ground of hope*, Rom. 15. 4. believing thoſe things to be its own which the ſcriptures hold forth.

4. Examine, Doſt thou ſtand in awe of ſinning againſt God, becauſe he hath in the ſcriptures commanded thee to abſtain from it? Doſt thou give diligence to make thy calling and election ſure, becauſe God commanded it in ſcripture? Doſt thou examine thy ſelf whether thou be in the faith or no, having a command in ſcripture ſo to do? Or doſt thou (notwithſtanding what thou readeſt in the ſcripture) follow the world, delight in ſin, neglect coming to Jeſus Chriſt, ſpeak evil of the ſaints, ſlight and make a mock at the ordinance of God, delight in wicked company, and the like? Then know, that it is becauſe thou doſt not in deed and in truth believe the ſcriptures effectually. For as I ſaid before, if a man do believe them, and that ſavingly, then he ſtands in awe, he looks to his ſteps, be turns his feet from evil, and endeavours to follow that which is good, which God hath commanded in the ſcriptures of truth; yet not from a legal or natural principle; that is, to ſeek for life by doing that good thing, but knowing that ſalvation is already obtained for him by the blood of that man Chriſt Jeſus on the croſs, becauſe he believes the ſcriptures, therefore (mark I pray) therefore I ſay, he labours to walk with his God in all well-pleaſing and godlineſs, becauſe the ſweet power of the love of Chriſt, which he feels in his ſoul by the Spirit, according to the ſcriptures, conſtrains him ſo to do, 2 Cor. 5. 14.

5. Examine again, Doſt thou labour after thoſe qualifications that the ſcriptures do deſcribe a child of God by? That is, faith, yea the right faith, the moſt holy faith, the faith of the operation of God? And alſo doſt thou examine whether there is a real growth of grace in thy ſoul, as love, zeal, ſelf-denial, and a ſeeking by all means to attain (if poſſible) to the reſurrection of the dead? That is, not to ſatisfy thy ſelf until thou be diſſolved and rid of this body of death, and be transformed into that glory that the ſaints ſhould be in after the reſurrection-day? And in the mean time doſt labour and take all opportunities to walk as near as may be to the pitch, though thou know thou canſt not attain it perfectly? Yet I ſay, thou doſt aim at it, ſeek after it, preſs toward it, and to hold on in thy race; thou ſhunneſt that which may any way hinder thee, and alſo cloſeſt in with what may any way further the ſame; knowing, that that muſt be, or deſiring that it ſhould be thine eternal frame, and therefore out of love and liking to it thou doſt deſire and long after it, as being the thing that doth moſt pleaſe thy ſoul.

Or how is it with thy ſoul? Art thou ſuch an one as regards not theſe things? But rather buſy thy thoughts about the things here below, following thoſe things that have no ſcent of divine glory upon them? If ſo, look to thy ſelf, thou art an unbeliever, and ſo under the wrath of God, and wilt for certain fall into the ſame place of torment that thy fellows have fallen into before thee, to the grief of thy own ſoul, and thy everlaſting deſtruction.

Conſider and regard theſe things, and lay them to thy heart before it be too late to recover thyſelf, by repenting of the one, and deſiring to cloſe in with the other. Oh! I ſay, regard, regard, for hell is hot. God's hand is up, the law is reſolved to diſcharge againſt thy ſoul! The judgment-day is at hand, the graves are ready to fly open, the trumpet is near the ſounding, the ſentence will ere long be paſt, and then you and I cannot call time again.

But again, ſeeing they are ſo certain, ſo ſure, ſo irrecoverable and firm, and ſeeing the ſaving faith of the things contained therein, is to reform the ſoul, and bring it over to the things of God, really conforming to the things contained therein, both to the point of juſtification, and alſo an impartial

partial walking, and giving up thy ſoul and body to a conformity to all the commands, counſels, inſtructions and exhortations contained therein. This then will learn us how to judge of thoſe who give up themſelves to walk in the imaginations of their own hearts, who ſlight and lay aſide the ſcriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As firſt, This will ſhew us that all your drunkards, whore-maſters, liars, thieves, ſwearers, backbiters, ſlanderers, ſcoffers, at goodneſs, *&c.* I ſay we may ſee by this, that they that live in ſuch things, have not the faith of theſe things contained in their hearts; ſeeing they delight to practiſe thoſe things that are forbidden by and in them. And ſo they continuing living and dying in this ſtate, we may conclude without fear, that theſe portions of holy ſcripture belong unto them, and ſhall for certain be fulfilled upon them; *He that believeth not, ſhall be damned,* Mark 16. 16. *The unrighteous ſhall not inherit the kingdom of God,* 1 Cor. 6. 9, 10. *But the abominable, the unbelieving, the whoremongers, and all liars, ſhall have their part in the lake that burneth with fire and brimſtone,* Rev. 21. 8. *Depart ye curſed into everlaſting fire, prepared for the devil and his angels,* Matt. 25. 41. Depart, depart from me, for I will not ſave you. Depart, for my blood ſhall not at all waſh you. Depart, for you ſhall not ſet one foot into the kingdom of heaven.

Depart ye curſed, ye are curſed of God, curſed of his law, curſed of me, curſed by the ſaints, and curſed by the angels, curſed all over, nothing but curſed, and therefore depart from me; and whither? Into everlaſting fire; fire that will ſcald, ſcorch, burn, and flame to purpoſe: *Fire that ſhall never be quenched,* Mark 9. Fire that will laſt to all eternity. And muſt we be all alone? No, you ſhall have company, ſtore of company with you. Namely, all the raging, roaring devils, together with an innumerable company of fellow damned ſinners, men, women and children. And if the ſcriptures be true, (as they will one day wonderfully appear to be) then this muſt and ſhall be thy portion if thou live and die in this ſtate, and of all them who continue in ſinning againſt the truth contained in the ſcriptures.

As firſt, Doſt thou delight to ſin againſt plain commands? *Thou art gone.*

Secondly, Doſt thou ſlight and ſcorn the counſels contained in the ſcriptures, and continue in ſo doing? *Then thou art gone.*

Thirdly, Doſt thou continually neglect to come to Chriſt, and uſeſt arguments in thine own heart to ſatiſfy thy ſoul with ſo doing? *Then thou art gone,* Luke 14. 17, 18. compared with verſe 24, and *Heb.* 2. 3. *How ſhall we eſcape if we neglect ſo great ſalvation?* How ſhall we eſcape, that is, there is no way to eſcape.

Firſt, Becauſe God hath ſaid we ſhall not, *Heb.* 12. 25. *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth* (that was Moſes) *much more ſhall not we eſcape if we turn away from him that ſpeaketh from heaven.*

2. Becauſe he hath not only ſaid, they ſhall not, but alſo hath bound it with an oath, ſaying, *So I ſwear in my wrath, they ſhall not enter into my reſt,* Heb. 3. 11. To whom did he ſwear that they ſhould not enter into his reſt? Anſwer, to them that believed not: *So we ſee they could not enter in, becauſe of unbelief,* ver. 18, 19.

Secondly, This will teach us what to think and conclude of ſuch, who though they do not ſo openly diſcover their folly by open and groſs ſins againſt the law, yet will give more heed to their own ſpirits, and the movings thereof, though they be neither commanded, nor commended for the ſame in ſcripture; nay, though the ſcripture command and commend the contrary, *Iſa.* 8. 20. than they will to the holy and revealed will of God. I ſay, ſuch men are in as bad a ſtate as the other to the full, being diſobedient to God's will revealed in his word, as well as they, though in a different manner; the one openly tranſgreſſing againſt the plain and well known truths revealed in it; the other, though more cloſe and hidden, yet ſecretly rejecting and ſlighting them, giving more heed to their own ſpirits, and the motions thereof, although not warranted by the ſcriptures.

A few words more, and ſo I ſhall conclude.

And firſt take heed that you content not yourſelf with a bare notion of the ſcriptures in your heads, by which you may go far, even ſo far as to be able to diſpute for the truth, to preach the goſpel, and labour to vindicate it in oppoſition to gainſayers, and yet be found at the left-hand of Chriſt at the judgment-day, for as much as thou didſt content thyſelf with a notion or traditional knowledge of them.

2. Have a care that thou own the whole ſcripture, and not own one part and neglect another, or ſlight it; as thus: To own the law, and ſlight the goſpel; or to think that thou muſt be ſaved by thy good doings and works; for that is all one as if thou didſt thruſt Chriſt away from thee; or elſe ſo to own the goſpel, as if by it thou wert exempted from all obedience to the ten commandments, and conformity to the law in life and converſation; for in ſo doing thou wilt for certain make ſure of eternal vengeance.

Thirdly, Have a care that thou put not wrong names on the things contained in the ſcriptures, as to call the law Chriſt, and Chriſt the law, for ſome having done ſo (in my knowledge) have ſo darkened to themſelves the glorious truths of the goſpel, that in a very little time they have been reſolved to thwart and oppoſe them, and ſo have made room in their own ſouls for the devil to inhabit, and obtained a place in hell for their own ſouls to be tormented for ever and ever.

Againſt this danger therefore in reading and receiving the teſtimony of ſcripture, learn to diſtinguiſh between the law and the goſpel, and to keep them clear aſunder, as to the ſalvation of thy ſoul: and that thou mayeſt ſo do, in the firſt place beg of God that he would ſhew thee the nature of the goſpel, and ſet it home effectually with life and power upon thy ſoul by faith. Which is this, That God would ſhew thee, that as thou being man, haſt ſinned againſt God; ſo Chriſt being God-man, hath bought thee again, and with his moſt precious blood ſet thee free from the bondage thou haſt fallen into by thy ſins, and that not upon condition that thou wilt do thus and thus, this and the other good work; but rather, that thou being juſtified freely by meer grace through the blood of Jeſus, ſhouldſt alſo receive thy ſtrength from him who hath bought thee, to walk before him in all well-pleaſing, being enabled thereto by virtue of his Spirit, which hath revealed to thy ſoul that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man, viz. Jeſus Chriſt.

Secondly, Then if the law thou readeſt of, tell thee in thy conſcience, thou muſt do this and the other good work of the law, if ever thou wilt be ſaved: Anſwer plainly, that for thy part thou art reſolved now not to work for life, but to believe in the virtue of that blood ſhed upon the croſs, upon Mount Calvary, for the remiſſion of ſins; and yet becauſe Chriſt hath juſtified thee freely by his grace, thou wilt ſerve him in holineſs and righteouſneſs all the days of thy life, yet not in a legal ſpirit, or in a covenant of works; but mine obedience (ſay thou) I will endeavour to have it free, and chearful, out of love to my Lord Jeſus.

Thirdly, Have a care thou receive not this doctrine in the notion only, leſt thou bring a juſt damnation upon thy ſoul, by profeſſing thy ſelf to be freed by Chriſt's blood from the guilt of ſin, while thou remaineſt ſtill a ſervant to the filth of ſin. For I muſt tell you, that unleſs you have the true and ſaving work of the faith and grace of the goſpel in your hearts, you will either go on in a legal holineſs, according to the tenour of the law; or elſe through a notion of the goſpel (the devil bewitching, and beguiling thy underſtanding, will and affections,) thou wilt ranter-like, turn the grace of God into wantonneſs, and bring upon thy ſoul double, if not treble damnation, in that thou couldeſt not be contented to be damned for thy ſins againſt the law, but alſo to make ruin ſure to thy ſoul, thou wouldſt diſhonour the goſpel, and turn the grace of God held forth and diſcovered to men by that, into licentiouſneſs.

But that thou mighteſt be ſure to eſcape theſe dangerous rocks on the right hand, and on the left, ſee that thy faith be ſuch as is ſpoken of in ſcripture: and that thou be not ſatisfied without that, which is a faith wrought by the mighty operation of God, revealing Chriſt to, and in thee, as having wholly freed thee from thy ſins by his moſt precious blood. Which faith, if thou attain unto, will ſo work in thy heart, that firſt thou wilt ſee the nature of the law, and alſo the nature of the goſpel, and delight in the glory of it; and alſo thou wilt find an engaging of thy heart and ſoul to Jeſus Chriſt, even to the giving up of thy whole man unto him, to be ruled, and governed by him to his glory, and thy comfort, by the faith of the Lord Jeſus.

Come and Welcome, to JESUS CHRIST;

OR,

A Plain and Profitable

DISCOURSE

On JOHN vi. 37.

SHEWING,

The Cauſe, Truth, and Manner of the Coming of a Sinner to JESUS CHRIST; with his Happy Reception, and Bleſſed Entertainment.

And they ſhall come which were ready to periſh. Iſa. xxvii. 13.

JOHN vi. 37.

All that the Father giveth me, ſhall come to me; *and him that cometh to me, I will in no wiſe caſt out.*

A Little before, in this chapter, you may read that the Lord Jeſus walked on the ſea to go to Capernaum, having ſent his diſciples before in a ſhip, but the wind was contrary; by which means the ſhip was hindered in her paſſage. Now about the fourth watch of the night, Jeſus came walking on the ſea, and overtook them; at the ſight of whom they were afraid.

Note, When providences are black and terrible to God's people, the Lord Jeſus ſhews himſelf to them in wonderful manner; the which, ſometimes they can as little bear, as they can the things that were before terrible to them. They were afraid of the wind and water; they were alſo afraid of their Lord and Saviour, when he appeared to them in that ſtate.

But he ſaid, *Be not afraid, it is I.*

Note, That the end of the appearing of the Lord Jeſus unto his people (though the manner of his appearance be never ſo terrible) is to allay their fears and perplexities.

Then they received him into the ſhip, and immediately the ſhip was at land whither it went.

Note, When Chriſt is abſent from his people, they go on but ſlowly, and with great difficulty; but when he joineth himſelf unto them, Oh! how faſt they ſteer their courſe; how ſoon are they at their journey's end.

The people now among whom he laſt preached, when they ſaw that both Jeſus was gone and his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus. And when they had found him they wondering aſked him, Rabbi, when cameſt thou hither? But the Lord Jeſus ſlighting their compliment, anſwered, *Verily, verily ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves and were filled.*

Note, A people may follow Chriſt far for baſe ends, as theſe went after him beyond ſea for loaves; A man's belly will carry him a great way in religion: Yea, a man's belly will make him venture far for Chriſt.

Note again, They are not feigning compliments, but gracious intentions, that crown the work in the eye of Chriſt: Or thus, It is not the toil and buſineſs of profeſſors, but their love to him, that makes him approve of them.

Note again, When men ſhall look for friendly entertainment at Chriſt's hand (if their hearts be rotten) even then will they meet with a check and rebuke: Ye ſeek me not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

Yet obſerve again, He doth not refuſe to give, even to theſe, good counſel; He bids them labour for the meat that endureth to eternal life. O how willing would Jeſus Chriſt have even thoſe profeſſors that come to him with pretences only, come to him ſincerely that they may be ſaved.

The text, you will find, is, after much more diſcourſe, with and about this people; and it is uttered by the Lord Jeſus, as the concluſion of the whole; and intimateth, that ſince they were profeſſors in pretence only, and therefore ſuch as his ſoul could not delight in, as ſuch, that he would content himſelf with a remnant that his Father had beſtowed upon him. As who ſhould ſay, *I am not like to be honoured in your ſalvation*; *but the Father hath beſtowed upon me a people, and they ſhall come to me in truth, and in them will I be ſatisfied.* The text before may be called *Chriſt's repoſe*; in the fulfilling whereof he reſteth himſelf content, after much labour and many ſermons ſpent, as it were in vain. As he ſaith by the prophet, *I have laboured in vain, I have ſpent my ſtrength for nought, and in vain*, Iſa. 49. 4.

But as there he ſaith, *My judgment is with the Lord, and my work with my God*; ſo in the text he ſaith, *All the Father giveth me, ſhall come to me*; *and him that cometh to me, I will in no wiſe caſt out.* By theſe words therefore, the Lord Jeſus comforteth himſelf under the conſideration of the diſſimulation of ſome of his followers. He alſo thus betook himſelf to reſt under the conſideration of the little effect that his miniſtry had in Capernaum, Corazin, and Bethſaida; *I thank thee, O Father*, ſaid he, *Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes*; *even ſo, Father, for ſo it ſeemed good in thy ſight*, Mat. 11. 25. Luke 10. 21.

The text, in the general, conſiſts of two parts, and hath ſpecial reſpect to the Father and the Son; as alſo their joint management of the ſalvation of the people. *All that the Father giveth me, ſhall come to me*; *and him that cometh to me, I will in no wiſe caſt out.*

The firſt part of the text (as is evident) reſpecteth the Father and his gift; the other part, the Son and his reception of that gift.

Firſt, For the gift of the Father there is this to be conſidered; to wit,

The gift itſelf; and that is the gift of certain perſons to the Son. The father giveth, and that gift ſhall come: *And him that cometh:* The gift then is of perſons; the Father giveth perſons to Jeſus Chriſt.

Secondly, Next you have the Son's reception of this gift, and that ſheweth itſelf in theſe particulars:

1. In his hearty acknowledgment of it to be *a gift*, *The Father giveth me.*
2. In his taking notice after a ſolemn manner, of *All*, and every part of the *gift*: *All that the Father giveth me.*
3. In his reſolution to bring them to himſelf. *All that the Father giveth me, ſhall come to me.*
4. And in his determining, that not any thing ſhall make him diſlike them in their coming. *And him that cometh to me, I will in no wiſe caſt out.*

Theſe things might be ſpoken to at large, as they are in this method preſented to view: But I ſhall chuſe to ſpeak to the words,

1. By way of explication.
2. By way of obſervation.

Firſt, By way of explication, (All) *that the Father giveth me.* This word *All*, is often uſed in ſcripture, and is to be taken more largely, or more ſtrictly, even as the truth or argument, for the ſake of which it is made uſe of, will bear: Wherefore that we may better underſtand the mind of Chriſt, in the uſe of it here, we muſt conſider, that it is limited and reſtrained only to thoſe that ſhall be ſaved, to wit, to thoſe that ſhall come to Chriſt; even to thoſe whom he will *in no wiſe caſt out.* Thus alſo the words *All Iſrael*, is ſometimes to be taken (tho' ſometimes it is taken for the whole family of Jacob.) And ſo *All Iſrael ſhall be ſaved*, Rom. 11. By *All Iſrael*, here he intendeth, not all of Iſrael, in the largeſt ſenſe; for they are not All *Iſrael* which are of *Iſrael*; *neither becauſe they are the ſeed of Abraham, are they* All *children*; *but in Iſaac ſhall thy ſeed be called*; that is, *They who are the children of the fleſh*; *theſe are not the children of God, but the children of the promiſe are counted for their ſeed*, Rom. 9. 6, 7, 8.

This word All, therefore muſt be limited, and enlarged, as the truth and argument,

ment, for the ſake of which it is uſed, will bear; elſe we ſhall abuſe ſcriptures and readers, and ourſelves, and All. And *I, if I be lifted up from the earth*, ſaid Chriſt, *will draw* All *men after me*, John 12. 32. Can any one imagine, that by All, in this place, he ſhould mean All, and every individual man in the world; and not rather, that All, that is conſonant to the ſcope of the place? And if by being *lift up from the earth*, he means, as he ſhould ſeem, his being taken up into heaven; and if by *drawing* All *men after him*, he meant a drawing them into the place of glory; then muſt he mean by all men, thoſe, and only thoſe, that ſhall in truth be eternally ſaved from the wrath to come: *For God hath concluded them* All *in unbelief, that he might have mercy upon* All, Rom. 11. 32. Here again you have All and All, two Alls; but yet a greater diſparity between the All made mention of in the firſt place, and that All made mention of in the ſecond. Thoſe intended in this text, are the Jews, even All of them, by the firſt (All) that you find in the words. The ſecond All doth alſo intend the ſame people; but yet only ſo many of them as God will have mercy upon. *He hath concluded them* All *in unbelief, that he might have mercy upon* All. The All alſo in the text, is likewiſe to be limited and reſtrained to the ſaved, and them only. But again,

The word *(Giveth)* or, *hath given*, muſt be reſtrained after the ſame manner, to the ſame limited number, All *that the Father giveth me*. Not all that are *given*. If you take the gift of the Father to the Son, in the largeſt ſenſe; for in that ſenſe, there are many given to him that ſhall never come unto him: Yea, many are *given* unto him, that *He will caſt out*. I ſhall therefore firſt ſhew you the truth of this, and then in what ſenſe the *gift* in the text muſt be taken.

Firſt, That All that are given to Chriſt, if you take the *gift* of the father to him, in the largeſt ſenſe, cannot be intended in the text, is evident,

1 Becauſe then all the men, yea, all the things in the world muſt be ſaved. All *things*, ſaid he, *are delivered unto me by the Father*, Mat. 11. 27. This, I think, no rational man in the world will conclude. Therefore the *gift* intended in the text, muſt be reſtrained to ſome, to a *gift* that's given by way of ſpeciality by the Father to the Son.

2. It muſt not be taken for *All*, that in any ſenſe are given by the Father to him, becauſe the Father hath given ſome, yea, many to him, to be daſhed in pieces by him. *Aſk of me*, ſaid the Father to him, *and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion:* But what muſt be done with them? Muſt he ſave them all? No, *Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel*, Pſal. 2. This method he uſeth not with them that he ſaveth by his grace, but with thoſe that himſelf and ſaints ſhall rule over in juſtice and ſeverity, *Rev.* 2. 26, 27. Yet, as you ſee, *They are given to him*. Therefore the gift intended in the text, muſt be reſtrained to *ſome*; to a *gift* that is given by way of *ſpeciality* by the Father to the Son.

In Pſal. 18. he ſaith plainly, that ſome are given to him that he might deſtroy them; *Thou haſt given me the necks of mine enemies, that I might deſtroy them that hate me*, verſe 40. Theſe therefore cannot be of the number of thoſe that are ſaid to be given in the text; for thoſe, even all of them ſhall come to him, and *he will in no wiſe caſt them out*.

3. Some are given to Chriſt, that he by them might bring about ſome for his high and deep deſigns in the world. Thus Judas was given to Chriſt, to wit, that by him, even as he was determined before, he might bring about his death, and ſo the ſalvation of his elect by his blood. Yea, and Judas muſt ſo manage this buſineſs, as that he muſt loſe himſelf for ever in bringing it to paſs. Therefore the Lord Jeſus, even in his loſing of Judas, applies himſelf to the judgment of his Father, if he had not in that thing done that which was right, even in ſuffering of Judas ſo to bring about his maſter's death, as that he might by ſo doing bring about his own eternal damnation alſo.

Thoſe, ſaid he, *that thou gaveſt me, have I kept, and none of them is loſt, but the ſon of perdition, that the ſcripture might be fulfilled*, John 17. 12. Let us then grant that Judas was given to Chriſt, but not as others are given to him, nor as thoſe made mention of in the text; for then he ſhould not have failed to have been ſo received by Chriſt, and kept to eternal life. Indeed he was given to Chriſt, but he was given to him to loſe him, in the way that I have mentioned before; he was given to Chriſt, that he by him might bring about his own death, as was before determined; and that in the overthrow of him that did it. Yea, he muſt bring about his own death, as was before determined; and that in the overthrow of him that did it. Yea, he muſt bring about his dying for us in the loſs of the inſtrument that betrayed him, that he might even fulfil the ſcripture in his deſtruction, as well as in the ſalvation of the reſt. And none of them is loſt, but the ſon of perdition, that the ſcripture might be fulfilled.

The gift therefore in the text, muſt not be taken in the largeſt ſenſe, but even as the words will bear, to wit, for ſuch a gift as he accepteth, and promiſeth to be an effectual means of eternal ſalvation to. All *that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* Mark! They ſhall come that are in ſpecial given to me; and they ſhall by no means be rejected: For this is the ſubſtance of the text.

Thoſe therefore intended, as the gift in the text, are thoſe that are given by covenant to the Son; thoſe that in other places are called the *elect*, the *choſen*, the *ſheep* and the *children of the promiſe*, &c.

Theſe be they that the Father hath given to Chriſt to keep them; thoſe that Chriſt hath promiſed eternal life unto; thoſe, to whom he hath given his word, and that he will have with him in his kingdom to behold his glory.

This is the will of the Father that hath ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. And I give unto them eternal life, and they ſhall never periſh; neither ſhall any man pluck them out of my hand. My Father that gave *them me, is greater than* All: *And no man is able to pluck them out of my Father's hand.* As *thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt* given him. *Thine they were, and thou gaveſt them me, and they have kept thy word, I pray for them, I pray not for the world, but for thoſe that thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

Keep through thine own name, thoſe whom thou haſt given *me, that they may be one as we are. Father, I will, that thoſe whom thou haſt given me, may be with me where I am, that they may behold my glory which thou haſt given me; for thou loveſt me before the foundation of the world,* John 6. 39. chap. 10. 28. chap. 17. 1, 6, 9, 10, 24.

All theſe ſentences are of the ſame import with the text; and the Alls and the Manies, thoſe, they, &c. In theſe ſeveral ſayings of Chriſt, are the ſame with *all the* given in the text. All *that the Father giveth.*

So that (as I ſaid before) the word All, as alſo other words, muſt not be taken in ſuch ſort as our fooliſh fancies or groundleſs opinions will prompt us to, but do admit of an enlargement or a reſtriction, according to the true meaning and intent of the text. We muſt therefore diligently conſult the meaning of the text, by comparing it with other the ſayings of God; ſo ſhall we be better able to find out the mind of the Lord, in the word which he has given us to know it by.

All that the (Father) giveth.

By this word *(Father)* Chriſt deſcribeth the perſon giving; by which we may learn ſeveral uſeful things: 1. That the Lord God, and Father of our Lord Jeſus Chriſt, is concerned with the Son in the ſalvation of his people. True, his acts, as to our ſalvation, are diverſe from thoſe of the Son, he was not capable of doing that, or thoſe things for us, as did the Son; he died not, he ſpilt not blood for our redemption, as the Son; but yet he hath a hand, a great hand in our ſalvation too: As Chriſt ſaith, *The Father himſelf loveth you,* and his love is manifeſt in chuſing of us, in giving of us to his Son; yea, and in giving his Son alſo to be a ranſom for us. Hence he is called, *The Father of mercies, and the God of all comfort.* For here even the Father hath himſelf found out and made way for his grace to come to us through the ſides, and the heart-blood of his well beloved Son, Col. 1. 12. The Father therefore is to be remembered and adored as one having a chief hand in the ſalvation of ſinners, *we ought to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light; for the Father ſent the Son to be the Saviour of the world,* 1 John 4. 14. Col. 1. 12. As alſo we ſee in the text, the *Father giveth* the ſinner to Chriſt to ſave him.

Secondly, Chriſt Jeſus the Lord by this word *Father,* would familiarize this giver to us. Naturally the name of God is dreadful to us, eſpecially when he is diſcovered to us by thoſe names that declare his juſtice, holineſs, power and glory; but now this word *Father,* is a familiar word, it frighteth not the ſinner, but rather inclineth his heart to love, and be pleaſed with the remembrance of him. Hence Chriſt alſo when he would have us to pray with godly boldneſs, puts this word *Father* into our mouths, ſaying, when ye pray, ſay, *Our Father which art in heaven*; concluding thereby, that by the familiarity that by ſuch a word is intimated, the children of God may take more boldneſs to pray for, and aſk great things. I my ſelf have often found, that when I can ſay but this word *Father,* it doth me more good than when I call him by any other ſcripture-name; it is worth your noting, that to call God by his relative title, was rare among the ſaints in old teſtament-times; ſeldom do you find him called by this name, no, ſometimes, not in three or four books; but now in new teſtament-times, he is called by no name ſo often as this, both by the Lord Jeſus himſelf, and by the apoſtles afterwards. Indeed the Lord Jeſus was the that firſt made this name common among the ſaints, and that taught them, both in their diſcourſes, their prayers, and in their writings, ſo much to uſe it; it being more pleaſing to, and diſcovering more plainly our intereſt in God, than any other expreſſion; for by this one name we are made to underſtand, that all our mercies are the off-ſpring of God, and that we alſo that are called, are his children by adoption.

All *that the Father* (giveth.)

This word (*giveth*) is out of Chriſt's ordinary dialect, and ſeemeth to intimate, at the firſt ſound, as if the Father's gift to the Son, was not an act that is paſt, but one that is preſent and continuing; when indeed this gift was beſtowed upon Chriſt, when the covenant, the eternal covenant was made between them, before all worlds. Wherefore in thoſe other places, when this gift is mentioned, it is ſtill ſpoken of as of an act that is paſt: As All *that he hath* given *me*; *to as many as thou haſt* given *me*: *Thou* gaveſt *them me*, *and theſe which thou haſt* given *me*. Therefore of neceſſity this muſt be the firſt and chief ſenſe of the text. I mean of this word (*giveth*) otherwiſe the doctrine of election, and of the eternal covenant which was made between the Father and the Son (in which covenant this gift of the Father is moſt certainly comprized) will be ſhaken, or at leaſtwiſe queſtionable by erroneous and wicked men: For they may ſay, That the Father gave not all thoſe to Chriſt that ſhall be ſaved, before the world was made; for that this act of giving is an act of continuation.

But again, this word (*giveth*) is not to be rejected; for it hath its proper uſe, and may ſignify to us,

Firſt, That though the act of giving among men doth admit of the time paſt, or the time to come, and is to be ſpoken of with reference to ſuch time; yet with God it is not ſo. Things paſt, or things to come, are always preſent with God, and with his Son Jeſus Chriſt: *He calleth things that are not* (that is, to us) *as though they were*. And again, *Known unto God are all his works from the foundation of the world*. All things to God are preſent, and ſo the gift of the Father to the Son, although to us, as is manifeſt by the word, it is an act that is paſt, Rom. 4. 17. Acts 15. 18.

Secondly, Chriſt may expreſs himſelf thus, to ſhew, that the Father hath not only given him this portion in the lump, before the world was; but that thoſe that he had ſo given, he will give him again; that is, will bring them to him at the time of their converſion; for *the Father bringeth them to Chriſt*, John 6. 44.

As it is ſaid, *She ſhall be brought unto the king in raiment of needle-work*; that is, in the righteouſneſs of Chriſt, for it is God imputeth that, to thoſe that are ſaved, Pſal. 45. 14. 1 Cor. 1.

A man giveth his daughter to ſuch a man, firſt in order to marriage, and this reſpects the time paſt, and he giveth her again at the day appointed in marriage: And in this laſt ſenſe, perhaps, the text may have a meaning; that is, that all that the Father hath (before the world was) given to Jeſus Chriſt, he giveth them again to him, in the day of their eſpouſals.

Things that are given among men, are oft-times beſt at firſt, to wit, when they are new; and the reaſon is, becauſe all earthly things wax old; but with Chriſt it is not ſo: This gift of the Father is not old and deformed, and unpleaſant in his eyes; and therefore to him it is always new. When the Lord ſpake of giving the land of Canaan to the Iſraelites, he ſaith not, that he had given, or would give it to them, but thus: *The Lord thy God giveth thee this good land*. Deut. 9. 6. Not but that he had given it to them, while they were in the loins of their fathers, hundreds of years before. Yet he ſaith *now*, he *giveth* it to them; as if they were now alſo in the very act of taking poſſeſſion, when as yet they were on the other ſide Jordan. What then ſhould be the meaning? Why, I take it to be this: That the land ſhould be to them always as new; as new, as if they were taking poſſeſſion thereof but now. And ſo is the gift of the Father mentioned in the text to the Son; it is always new, as if it were always new.

All that the Father giveth (*Me*.)

In theſe words, you find mention made of two perſons, the Father, and the Son; the Father giving, and the Son receiving, or accepting of this gift. This then in the firſt place, clearly demonſtrateth, that the Father and the Son, though they, with the Holy Ghoſt, are one and the ſame eternal God; yet as to their perſonality, are diſtinct. The Father is one, the Son is one, the holy Spirit is one. But becauſe there is in this text mention made but of two of the three, therefore a word about theſe two. The giver and receiver cannot be the ſame perſon in a proper ſenſe, in the ſame act of giving, and receiving. He that giveth, giveth not to himſelf, but to another; the Father giveth not to the Father, to wit, to himſelf; but the Son: The Son receiveth not of the Son, to wit, of himſelf, but of the Father: So when the Father giveth commandment, he giveth it not to himſelf, but to another; as Chriſt ſaith, He hath given me a commandment, John 12. 49. So again, *I am one that beareth witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me*, John 10. 18.

Further, here is ſomething implied that is not expreſſed, to wit, that the Father hath not given all men to Chriſt; that is, in that ſenſe as is intended in the text, though in a larger, as was ſaid before, he hath given him every one of them; for then all ſhould be ſaved: He hath therefore diſpoſed of ſome another way. He gives ſome up to idolatry; he gives ſome up to uncleanneſs, to vile affections, and to a reprobate mind. Now theſe he diſpoſeth of in his anger, for their deſtruction, (*Acts* 7. 42. *Rom.* 1. 24, 26, 28.) that they may reap the fruit of their doings, and be filled with the reward of their own ways. But neither hath he thus diſpoſed of all men; he hath even of mercy reſerved ſome from theſe judgments, and thoſe are they that he will pardon, as he ſaith, *For I will pardon them whom I reſerve*, Jer. 50. 20. Now theſe he hath given to Jeſus Chriſt by will, as a legacy and portion. Hence the Lord Jeſus ſays, *This is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day*, John 36. 29.

The Father therefore in giving of them to him to ſave them, muſt needs declare unto us theſe following things:

1. That he is able to anſwer this deſign of God, to wit, to ſave them to the uttermoſt ſin, the uttermoſt temptation, &c. *Heb.* 7. 25. Hence he is ſaid to *lay help on one that is mighty, mighty to ſave:* And hence it is again, that God did even of old promiſe to ſend his people a Saviour a great one, *Pſal.* 89. 19. *Iſa.* 63. 1. To ſave is a great work, and calls for almightineſs in the undertaker: Hence he is called the *Mighty God, the wonderful counſellor*, &c. Sin is ſtrong, ſatan is alſo ſtrong, death and the grave are ſtrong, and ſo is the curſe of the law; therefore it follows, that this Jeſus muſt needs be by God the Father accounted almighty, in that he hath given his elect to him to ſave them, and deliver them from theſe, and that in deſpite of all their force and power.

And he gave us teſtimony of this his might, when he was employed in that part of our deliverance that called for a declaration of it. He aboliſhed death; he deſtroyed him that had the power of death; he was the deſtruction of the grave; he hath finiſhed ſin, and made an end of it, as to its damning effects upon the perſons that the Father hath given him; he hath vanquiſhed the curſe of the law, nailed it to his croſs, triumphed over them upon his croſs, and made a ſhew of theſe things openly, 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Hoſ.* 13. 14. *Dan.* 9. 24. *Gal.* 3. 13. *Col.* 2. 14, 15.

Yea, and even now, as a ſign of his triumph and conqueſt, he is alive from the dead, and hath the keys of hell and death in his own keeping, *Rev.* 1. 18.

2. The Father's giving of them to him to ſave them, declares unto us that he is and will be faithful in his office of mediator, and that therefore they ſhall be ſecured from the fruit and wages of their ſins, which is eternal damnation, by his faithful execution of it. And indeed it is ſaid, even by the Holy Ghoſt himſelf; *That he is faithful to him that appointed him*; that is, to this work of ſaving thoſe that the Father hath given him for that purpoſe; as *Moſes was faithful in all his houſe:* Yea, and more faithful too, for Moſes was faithful in God's houſe, but as a ſervant; *but Chriſt as a Son, over his own houſe*, Heb. 3.

And therefore this man is counted worthy of more glory than Moſes, even upon this account, becauſe more faithful than he, as well as becauſe of the dignity of his perſon. Therefore in him, and in his truth and faithfulneſs, God reſted well-pleaſed, and hath put all the government of his people upon his ſhoulders. Knowing, that nothing ſhall be wanting in him, that may any way perfect the deſign. And of this, He, to wit, the Son, hath already given a proof: For when the time was come, that his blood was by divine juſtice required for their redemption, waſhing and cleanſing, He as freely poured it out of his heart, as if it had been water out of a veſſel; not ſticking to part with his own life, that the life which was laid up for his people in heaven, might not fail to be beſtowed upon them. And upon this account (as well as upon any other) it is that God calleth him the *righteous ſervant*, Iſa. 53. For his righteouſneſs could never have been compleat, if he had not been to the uttermoſt faithful to the work he undertook: It is alſo, becauſe he is faithful and true, that in righteouſneſs he doth judge and make work for his people's deliverance. He will faithfully perform this truſt repoſed in him: The Father knows this, and hath therefore given his elect unto him.

Thirdly, The Father giving of them, to him, to ſave them, declares that he is, and will be gentle and patient towards them, under all their provocations and miſcarriages. It is not to be imagined, the trials and provocations that the Son of God hath all along had with theſe people that have been given to him to ſave: Indeed he is ſaid to be a tried ſtone; for he has been tried, not only by the devil, guilt of ſin, death, and the curſe of the law, but alſo by his people's ignorance, unrulineſs, falls into ſin, and declining to errors in life and doctrine. Were we but capable of ſeeing how this Lord Jeſus has been tried even by his people, ever ſince there was one of them in the world, we ſhould be amazed at his patience and gentle carriages to them. It is ſaid, indeed, *The Lord is very pitiful, ſlow to anger, and of great mercy:* And indeed, if he had not been ſo, he could never have endured their manners as he has done from *Adam* hitherto. Therefore is his pity and bowels towards his church, preferred above the pity and bowels of a mother towards her child. *Can a woman forget her ſucking child, that ſhe*

ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, yet I will not forget thee, ſaith the Lord, Iſa. 49. 15.

God did once give Moſes, as Chriſt's ſervant, an handful of his people, to carry them in his boſom, but no farther than from Egypt to Canaan; and this Moſes, as is ſaid of him by the Holy Ghoſt, was the meekeſt man that was then to be found on the earth: yea, and he loved the people at a very great rate, yet neither would his meekneſs nor love hold out in this work; he failed and grew paſſionate, even to provoking his God to anger under this work. *And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant?* But what was the affliction? Why the Lord had ſaid unto him, *Carry this people in thy boſom as a nurſing father beareth his ſuckling child, unto the land that he ſware unto their fathers.* And how then? *Not I,* ſays Moſes, *I am not able to bear all this people, becauſe it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of hand, and let me not ſee my wretchedneſs,* Numb. 11. 11, 12, 13, 14. God gave them to Moſes, that he might carry them in his boſom, that he might ſhew gentleneſs and patience towards them, under all the provocations wherewith they would provoke him from that time, till he had brought them to their land; but he failed in the work; he could not exerciſe it, becauſe he had not that ſufficiency of patience towards them: But now it is ſaid of the perſon ſpeaking in the text, *That he ſhall gather his lambs with his arm, ſhall carry them in his boſom, and ſhall gently lead them that are with young,* Iſa. 40. 10, 11. Intimating that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to ſave them.

Fourthly, The Father giving of them to him to ſave them, declares that he hath a ſufficiency of wiſdom to wage with all thoſe difficulties that would attend him in his bringing of his ſons and daughters unto glory, 1 *Cor.* 1. 30. *He hath made him to us to be wiſdom*; yea, he is called wiſdom itſelf: And God ſaith moreover, That *he ſhall deal prudently,* Iſa. 52. 13. And, indeed, he that ſhall take upon him to be the ſaviour of the people, had need be wiſe, becauſe their adverſaries are ſubtle above any. Here they are to encounter with the ſerpent, who for his ſubtilty outwitted our father and mother, when their wiſdom was at higheſt (*Gen.* 3.) But if we talk of wiſdom, our Jeſus is wiſe, wiſer than Solomon, wiſer than all men, wiſer than all angels; he is even the wiſdom of God. *Chriſt is the wiſdom of God,* (Col. 1. 1.) And hence it is, that he turneth ſin, temptations, perſecutions, falls, and all things, for good unto his people, (*Rom.* 8.) Now theſe things thus concluded on, do ſhew us alſo the great and wonderful love of the father, in that he ſhould chuſe out one every way ſo well prepared for the work of man's ſalvation.

Herein indeed perceive we the love of God. Huram gathered, that God loved Iſrael, becauſe he had given them ſuch a king as Solomon, (2 Chron. 2. 11.) But how much more may we behold the love that God hath beſtowed upon us, in that he hath given us to his Son, and alſo given his Son for us.

All *that the Father giveth me (ſhall come.)*

In theſe laſt words, there is cloſely inſerted an anſwer unto the Father's end in giving of his elect to Jeſus Chriſt. The Father's end was, that they might come to him, and be ſaved by him; and that, ſays the Son, ſhall be done; neither ſin nor ſatan, neither fleſh nor world, neither wiſdom nor folly, ſhall hinder their coming to me. *They ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.*

Here therefore the Lord Jeſus poſitively determineth to put forth ſuch a ſufficiency of all grace, as ſhall effectually perform this promiſe. *They ſhall come:* That is, he will cauſe them to come, by infuſing of an effectual bleſſing into all the means that ſhall be uſed to that end. As was ſaid to the evil ſpirit that was ſent to perſwade Ahab to go and fall at Ramoth Gilead; *Go: Thou ſhalt perſwade him and prevail alſo; go forth, and do ſo,* 1 Kings 22. 22. So will Jeſus Chriſt ſay to the means that ſhall be uſed for the bringing of thoſe to him that the Father hath given him. I ſay, he will bleſs it effectually to this very end; it ſhall perſwade them, and ſhall prevail alſo. Elſe, as I ſaid, the Father's end would be fruſtrate: For the Father's will is, That, *Of all that he hath given him, he ſhould loſe nothing, but ſhould raiſe it up at the laſt day*; in order next unto himſelf, Chriſt the firſt-fruits, afterwards thoſe that are his, at his coming, (1 *Cor.* 15.) But this cannot be done, if there ſhould fail to be a work of grace effectually wrought, though but in any one of them. But this ſhall not fail to be wrought in them, even in all the Father hath given him to ſave. *All that the Father hath given me, ſhall come unto me,* &c. But to ſpeak more diſtinctly to the words, *They ſhall come.* Two things I would ſhew you from theſe words:

Firſt, What it is to come Chriſt.

Secondly, What force there is in this promiſe, to make them come to him.

Firſt, I would ſhew you what it is to come to Chriſt. This word Come, muſt be underſtood ſpiritually, not carnally; for many came to him carnally, or bodily, that had no ſaving advantage by him: Multitudes did thus come unto him in the days of his fleſh; yea, innumerable companies.

There is alſo at this day a formal cuſtomary coming to his ordinances, and way, of worſhip, which availeth not any thing; but with them I ſhall not now meddle: For they are not intended in the text. The coming then intended in the text, is to be underſtood of the coming of the mind to him, even the moving of the heart towards him. I ſay the moving of the heart towards him, from a ſound ſenſe of the abſolute want that a man hath of him for his juſtification and ſalvation.

This deſcription of coming Chriſt, divideth itſelf into two heads.

Firſt, That coming to Chriſt is a moving of the mind towards him.

Secondly, That it is a moving of the mind towards him from a ſound ſenſe of the abſolute want that a man hath of him for his juſtification and ſalvation.

To ſpeak to the firſt, That it is a moving of the mind towards him. This is evident, becauſe coming hither or thither, if it be voluntary, is by an act of the mind or will; ſo coming to Chriſt, is through the inclining of the will. *Thy people ſhall be willing*, Pſal. 110. 3. This willingneſs of heart, is it which ſets the mind a moving after, or towards him. The church expreſſeth this moving of her mind towards Chriſt, by the moving of her bowels. *My beloved put in his hand by the hole of the door, and my bowels were moved for him*, Song 5. 4. *My bowels*; the paſſions of my mind and affections; which paſſions of the affections are expreſſed by the yearning and ſounding of the bowels, the yearning and paſſionate working of them, the ſounding of them, or their making a noiſe for him, *Gen.* 43. 30. 1 *Kings* 3. 26. *Iſa.* 16. 11.

This then is the coming to Chriſt, even a moving towards him with the mind. *And it ſhall come to paſs, That every thing that liveth, which moveth whitherſoever the water ſhall come, ſhall live*, Ezek. 47. 9.

The water in this text, is the grace of God in the doctrine of it: The living things are the children of men, to whom the grace of God, by the goſpel is preached. Now, ſaith he, *every living thing which moveth whitherſoever the water ſhall come, ſhall live.* And ſee how this word (*moveth*) is expounded by Chriſt himſelf in the book of the Revelations. *The Spirit and the bride ſay, Come, and let him that heareth ſay, Come. And let him that is athirſt, Come. And whoſoever will, that is willing, let him take the water of life freely*, Rev. 22. 17.

So that to move in thy mind and will after Chriſt, is to be coming to him. There are many poor ſouls that are coming to Chriſt, that yet cannot tell how to believe it; becauſe they think that coming to him, is ſome ſtrange and wonderful thing; and indeed ſo it is: But I mean they overlook the inclination of their will, the moving of their mind, and the ſounding of their bowels after him; and count theſe none of this ſtrange and wonderful thing; when indeed it is a work of greateſt wonder in this world, to ſee a man who was ſometimes dead in ſin, poſſeſſed of the devil, an enemy to Chriſt, and to all things ſpiritually good: I ſay, to ſee this man moving with his mind after the Lord Jeſus Chriſt is one of the higheſt wonders in the world.

Secondly, It is a moving of the mind towards him, from a ſecond ſenſe of the abſolute want that a man hath of him for his juſtification and ſalvation. Indeed, without this ſenſe of a loſt condition without him, there will be no moving of the mind towards him: A moving of their mouth there may be; *With their mouth they ſhew much love*, Ezek. 33. 31. Such a people as this will come as the true people cometh; that is, in ſhew and outward appearance: And they will ſit before God's miniſters, as his people ſit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds: *For with their mouth they ſhew much love, but their heart* (or mind) *goeth after their covetouſneſs.* Now all this is, becauſe they want an effectual ſenſe of the miſery of their ſtate by nature; for not till they have that, will they in their mind move after him. Therefore thus it is ſaid concerning the true comers, *At that day the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts of the land of Egypt, and ſhall worſhip the Lord in his holy mountain, at Jeruſalem*, (Iſa. 27. 13.) They are then (as you ſee) the out-caſts, and thoſe that are ready to periſh, that indeed have their minds effectually moved to come to Jeſus Chriſt. This ſenſe of things, was that which made the three thouſand come, that made Saul come, that made the jailor come, and that indeed makes all others come, that come effectually, Acts 2. 8. 16. chapters.

Of the true coming to Chriſt, the three lepers were a famous ſemblance; of whom you read, 2 Kings 7. 3, &c. The famine in thoſe days was ſore in the land, there was no bread for the people; and as for that ſuſtenance that was, which was aſſes fleſh, and doves dung, that was only in Samaria, and of theſe the lepers had no ſhare, for they were thruſt without the city. Well, now they ſat in the gate of the city, and hunger was, as I may ſay, making his laſt meal of them; and being therefore half dead already, what do they think of doing? Why, firſt they diſplay the diſmal colours of death before each others faces, and then reſolve what to do, ſaying, *If we ſay we will go into the city, then the famine is in the city, and we ſhall die there; if we ſit ſtill here, we die alſo; Now therefore come, let us fall into the hoſt of the Syrians; if they ſave us alive we ſhall live; if they kill us we ſhall but die.* Here now was neceſſity at work, and this neceſſity drove them to go thither for life, whither elſe they would never have gone for it. Thus it is with them that in truth come to Jeſus Chriſt: Death is before them, they ſee it, and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jeſus Chriſt; and therefore they come, even of neceſſity, being forced thereto by that ſenſe they have of their being utterly and everlaſtingly undone, if they find not ſafety in him.

Theſe are they that will come: Indeed theſe are they that are invited to come. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt,* Mat. 11. 28.

Take two or three things to make this more plain; to wit, That coming to Chriſt, floweth from a ſound ſenſe of the abſolute need that a man hath of him, as afore.

1. *They ſhall come with weeping, and with ſupplication will I lead them; I will cauſe them to walk by rivers of waters in a plain way wherein they ſhall not ſtumble,* Jer. 31. 9. Mind it! they come with weeping and ſupplication; they come with prayers and tears. Now prayers and tears are the effects of a right ſenſe of the need of mercy. Thus a ſenſeleſs ſinner cannot come, he cannot pray, he cannot cry, he cannot come ſenſible of what he ſees not, nor feels. *In thoſe days, and at that time, the children of Iſrael ſhall come; they and the children of Judah together, going and weeping; they ſhall ſeek the Lord their God; they ſhall aſk their way to Zion, with their faces thitherward, ſaying, Come, and let us join our ſelves to the Lord in a perpetual covenant that ſhall not be forgotten,* Jer. 50. 4, 5.

Secondly, This coming to Chriſt, it is called a running to him, as flying to him; a flying to him from wrath to come. By all which terms, is ſet forth the ſenſe of the man that comes; to wit, That he is affected with the ſenſe of his ſin, and the death due thereto; that he is ſenſible that the avenger of blood purſues him, and that therefore he is cut off, if he makes not ſpeed to the Son of God for life, Mat. 3. 7. Pſal. 143. 9. Flying is the laſt work of a man in danger, all that are in danger do not fly; no, not all that ſee themſelves in danger; all that hear of danger will not fly. Men will conſider if there be no other way of eſcape before they fly. Therefore, as I ſaid, flying is the laſt thing. When all refuge fails, and a man is made to ſee that there is nothing left him but ſin, death, and damnation, unleſs he flies to Chriſt for life; then he flies, and not till then.

Thirdly, That the true coming is from a ſenſe of an abſolute need of Jeſus Chriſt to ſave, &c. is evident by the out-cry that is made by them to come, even as they are coming to him, Mat. 14. 30. Acts 2. 37. Acts 16. 30. *Lord ſave me or I periſh; Men and brethren, what ſhall we do; Sirs, what muſt I do to be ſaved,* (and the like.) This language doth ſufficiently diſcover that the truly coming ſouls, are ſouls ſenſible of their need of ſalvation by Jeſus Chriſt; and moreover, that there is nothing elſe that can help them, but Chriſt.

Fourthly, It is yet farther evident by theſe few things that follow; It is ſaid that ſuch are pricked in their hearts, that is, with the ſentence of death by the law; and the leaſt prick in the heart kills a man, Acts 2. 37. Such are ſaid, as I ſaid before, to weep, to tremble, and to be aſtoniſhed in themſelves at the evident and unavoidable danger that attends them, unleſs they fly to Jeſus Chriſt, Acts 9. 16.

Fifthly, Coming to Chriſt is attended with an honeſt and ſincere forſaking all for him. *If any man come unto me and hateth not his father and mother, and wife and children, and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple; and whoſoever doth not bear his croſs, and come after me, cannot be my diſciple,* Luke 14. 26, 27.

By theſe and the like expreſſions elſewhere, Chriſt deſcribeth the true comer, or the man that indeed is coming to him; he is one that caſteth all behind his back; he leaveth all, he forſaketh all, he hateth all things that would ſtand in his way to hinder his coming to Jeſus Chriſt. There are a great many pretended comers to Jeſus Chriſt in the world. And they are much like to the man you read of in Mat. 21. 30. that ſaid to his father's bidding, *I go, Sir, and went not.* I ſay, there are a great many ſuch comers to Jeſus Chriſt; they ſay, when Chriſt calls by his goſpel, I come Sir, but ſtill they abide by their pleaſure, and carnal delights. They come not all, only they give him a courtly compliment; but he takes notice of it, and will not let it paſs for any more than a lye. He ſaid, *I go, Sir, and went not*; he diſſembled and lied. Take heed of this, you that flatter yourſelves with your own deceivings; Words will not do with Jeſus Chriſt: Coming is coming, and nothing elſe will go for coming with him.

Before I ſpeak to the other head, I ſhall anſwer ſome objections that uſually lie in the way of thoſe that in truth are coming to Jeſus Chriſt.

Objection 1.

Though I cannot deny, but my mind

runs after Chriſt, and that too as being moved thereto from a ſight and conſideration of my loſt condition, (for I ſee without him I periſh) yet I fear my ends are not right in coming to him.

Queſt. Why, what is thine end in coming to Chriſt?

Anſw. My end is, that I might have life, and be ſaved by Jeſus Chriſt.

This is the objection; well, let me tell thee, that to come to Chriſt for life, and to be ſaved, although at preſent thou haſt no other end, is a lawful and good coming to Jeſus Chriſt. This is evident, becauſe Chriſt propoundeth life, as the only argument to prevail with ſinners to come to him, and ſo alſo blameth them becauſe they come not to him for life. *And ye will not come to me that ye might have life*, John 5. 3. Beſides, there are many other ſcriptures whereby he allureth ſinners to come to him, in which he propoundeth nothing to them but their ſafety. As, *He that believeth in him ſhall not periſh; he that believeth is paſſed from death to life. He that believeth ſhall be ſaved. He that believeth on him is not condemned.* And believing and coming are all one. So that you ſee to come to Chriſt for life, is a lawful coming, and good.

1. In that he believeth, that he alone hath made atonement for ſin, Rom. 2.

And let me add over and above, that for a man to come to Chriſt for life, though he come to him for nothing elſe but life, it is to give much honour to him.

Firſt, He honoureth the word of Chriſt, and conſenteth to the truth of it; and that in theſe two general heads.

1. He conſenteth to the truth of all thoſe ſayings that teſtify, that ſin is moſt abominable in itſelf, diſhonourable to God, and damnable to the ſoul of man; for thus ſaith the man that cometh to Jeſus Chriſt, Jer. 44. 4. Rom. 2. 23. chap 6. 23. 2 Theſſ. 2. 12.

2. In that he believeth, as the word hath ſaid, that there is in the world's beſt things, righteouſneſs and all, nothing but death and damnation; for ſo alſo ſays the man that comes to Jeſus Chriſt for life. Rom. 7. 24, 25. chap. 8. 2, 3. 2 Cor. 3. 6, 7, 8.

Secondly, He honoureth Chriſt's perſon, in that he believeth that there is life in him, and that he is able to ſave him from death, hell, the devil, and damnation; for unleſs a man believes this, he will not come to Chriſt for life, Heb. 7. 24, 25.

Thirdly, He honoureth him, in that he believeth that he is authorized of the father to give life to thoſe that come to him for it, John 5. 11, 12. chap. 17. 1, 2, 3.

Fourthly, He honoureth the prieſthood of Jeſus Chriſt.

2. In that he believeth that Chriſt hath more power to ſave from ſin by the ſacrifice that he hath offered for it, than hath all law, devils, death, or ſin to condemn: He that believes not this, will not come to Jeſus Chriſt for life, Acts 13. 38. Heb. 2. 14, 15. Rev. 1. 17, 18.

Thirdly, In that he believeth that Chriſt, according to his office, will be moſt faithful and merciful in the diſcharge of his office. This muſt be included in the faith of him that comes for life to Jeſus Chriſt, 1 John 2. 1, 2, 3. Heb. 2. 17, 18.

Fourthly, Further, He that cometh to Jeſus Chriſt for life, taketh part with him againſt ſin, and againſt the ragged and imperfect righteouſneſs of the world! yea, and againſt falſe Chriſt's, and damnable errors that ſet themſelves againſt the worthineſs of his merits and ſufficiency: This is evident, for that ſuch a ſoul ſingleth Chriſt out from them all, as the only that can ſave.

Fifthly, Therefore as Noah, at God's command, thou prepareſt this ark, for the ſaving of thyſelf, by which alſo thou condemneſt the world, and art become heir of the righteouſneſs which is by faith, (Heb. 11. 7.) wherefore coming ſinner be content; he that cometh to Jeſus Chriſt believeth too that he is willing to ſhew mercy to, and have compaſſion upon him (tho' unworthy) that comes to him for life. And therefore thy ſoul lieth not only under a ſpecial invitation to come, but under a promiſe too of being accepted and forgiven, Matt. 11. 28.

All theſe particular parts and qualities of faith, are in that ſoul that comes to Jeſus Chriſt for life, as is evident to any indifferent judgment.

For, will he that believeth not the teſtimony of Chriſt concerning the baſeneſs of ſin, and the inſufficiency of the righteouſneſs of the world, come to Chriſt for life? No.

He that believeth not the teſtimony of the word, comes not; He that believeth that there is life any where elſe, comes not; He that queſtions whether the father hath given Chriſt power to forgive, comes not; He that thinketh that there is more in ſin, in the law, in death and the devil, to deſtroy, than there is in Chriſt to ſave, comes not; He alſo that queſtions his faithful management of his prieſthood for the ſalvation of ſinners, comes not.

Thou then that art indeed the coming ſinner, believeſt all this: True, perhaps thou doſt not believe with that full aſſurance, nor haſt thou leiſure to take notice of thy faith as to theſe diſtinct acts of it; but yet all this faith is in him coming to Chriſt for life. And the faith that thus worketh, is the faith of the beſt and pureſt kind; becauſe this man comes alone as a ſinner, and as ſeeing that life is to be had only in Jeſus Chriſt.

Before I conclude my anſwer to this objection, take into thy conſideration theſe two things:

Firſt, That the cities of refuge were erected for thoſe that were dead in the law, and that yet would live by grace, even for thoſe that were to fly thither for life from the avenger of blood that purſueth after them. And it is worth your noting, that thoſe that were upon their flight thither, are in a peculiar manner called the people of God. *Caſt ye up, caſt ye up*, ſaith God, *prepare ye the way; take up the ſtumbling-block out of the way of my people*, Iſa. 57. 14. This is meant of preparing the way to the city of refuge, that the ſlayers might eſcape thither; which flying ſlayers are here by way of ſpeciality, called the people of God; even thoſe of them that eſcaped thither for life.

Secondly, Conſider that of Ahab, when Benhadad ſent to him for life, ſaying, *Thus ſaith thy ſervant Benhadad, I pray thee let me live.* Though Benhadad had ſought the crown, kingdom, yea, and alſo the life of Ahab, yet how effectually doth Benhadad prevail with him. Is Benhadad yet alive? ſaith Ahab, He is my brother; yea, *go ye, bring him to me: So he made him ride in his chariot*, 1 Kings 20.

Coming ſinner, what thinkeſt thou? If Jeſus Chriſt had as little goodneſs in him as Ahab, he might grant an humble Benhadad life; thou neither beggeſt of him his crown and dignity: life, eternal life will ſerve thy turn: How much more then ſhalt thou have it, ſince thou haſt to deal with him who is goodneſs and mercy itſelf! yea, ſince thou art alſo called upon, yea, greatly encouraged by a promiſe of life, to come unto him for life? Read alſo theſe ſcriptures, Numb. 35. 11, 14, 15. Joſh. 20. 1, to 6. Heb. 6. 16, to 21.

Objection 2.

When I ſay I only ſeek myſelf, I mean I do not find that I do deſign God's glory in mine own ſalvation by Chriſt, and that makes me fear, I do not come aright.

Anſw. Where doth Chriſt Jeſus require ſuch a qualification of thoſe that are coming to him for life? Come thou for life, and trouble not thy head with ſuch objections againſt thyſelf, and let God and Chriſt alone to glorifie themſelves in the ſalvation of ſuch a worm as thou art. The father ſaith to the ſon, *Thou art my ſervant, O Iſrael, in whom I will be glorified.* God propoundeth life to ſinners, as the argument to prevail with them to come to him for life; and Chriſt ſays plainly, *I am come that ye might have life*, John 12. 10. He hath no need of thy deſigns, though thou haſt need of his eternal life, pardon of ſin, and deliverance from wrath to come, Chriſt propounds to thee, and theſe be the things that thou haſt need of: Beſides, God will be gracious and merciful to worthleſs, undeſerving wretches; come then as ſuch an one, and lay no ſtumbling block in the way to him, but come to him for life and live, John 5. 34. Ch. 10. 10. Ch. 3. 36. Mat. 1. 21. Prov. 8. 36, 37. 1 Theſ. 11. John 11. 25, 26.

When the gaoler ſaid, *Sirs, What muſt I do to be ſaved?* Paul did not ſo much as once aſk him, what is your end in this queſtion; do you deſign the glory of God, in the ſalvation of your ſoul? He had more wit; He knew that ſuch queſtions as theſe would have been but fools baubles, about, inſtead of a ſufficient ſalve to ſo weighty a queſtion as this. Wherefore, ſince this poor wretch lacked ſalvation by Jeſus Chriſt I mean to be ſaved from hell and death, which he knew (now) was due to him for the ſins that he had committed; Paul bids him, like a poor condemned ſinner as he was, to proceed ſtill in this his way of ſelf-ſeeking, ſaying, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16. 30, 31, 32. I know that afterwards, thou wilt deſire to glorify Chriſt by walking in the way of his precepts; but at preſent thou wanteſt life: the avenger of blood is behind thee, and the devil like a roaring lion is behind thee; Well, come now, and obtain life from theſe; and when thou haſt obtained ſome comfortable perſuaſion that thou art made partaker of life by Chriſt, then, and not till then, thou wilt ſay, *Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diſeaſes; who redeemeth thy life from deſtruction, and crowneth thee with loving kindneſs and tender mercies*, Pſal. 103. 1, to 6.

Objection 3.

But I cannot believe that I am come to Chriſt aright, becauſe ſometimes I am apt to queſtion his very being and office to ſave.

Thus to do is horrible; but may'ſt thou not judge amiſs in this matter.

How can I judge amiſs, when I judge as I feel? Poor ſoul! Thou mayſt judge amiſs for all that. Why, ſaith the ſinner, I think that theſe queſtionings come from my heart.

Anſw. Let me anſwer: That which comes from thy heart, comes from thy will and affections, from thy underſtanding, judgment and conſcience, for theſe muſt acquieſce in thy queſtioning, if thy queſtioning be with thy heart. And how ſay'ſt thou (for to name no more) doſt thou with the affection and conſcience thus queſtion?

Anſ. No, my conſcience trembles when

ſuch thoughts comes into my mind; and my affections are otherwiſe inclined.

Then I conclude, that theſe things are either ſuddenly injected by the devil, or elſe are the fruits of that body of ſin and death that yet dwells within thee, or perhaps from both together.

If they come wholly from the devil, as they ſeem, becauſe thy conſcience and affections are againſt them, or if they come from that body of death that is in thee, (and be not thou curious in enquiring from whither of them they come, the ſafeſt way is to lay enough at thy own door) nothing of this ſhould hinder thy coming, nor make thee conclude thou comeſt not aright.

And before I leave thee, let me a little query with thee about this matter.

Firſt, Doſt thou like theſe wicked blaſphemies?

Anſ. No, no, their preſence and working kills me.

Secondly, Doſt thou mourn for them, pray againſt them, and hate thy ſelf becauſe of them?

Anſ. Yes, yes, but that which afflicts me is, I do not prevail againſt them.

Thirdly, Doſt thou ſincerely chuſe (mighteſt thou have thy choice) that thy heart might be affected and taken with the things that are beſt, moſt heavenly and holy?

Anſ. With all my heart, and death the next hour (if it were God's will) rather than thus to ſin againſt him.

Well then, thy not liking of them, thy mourning for them, thy praying againſt them, and thy loathing thy ſelf becauſe of them, with thy ſincere chuſing of thoſe thoughts for thy delectation that are heavenly and holy; clearly declares that theſe things are not countenanced either with thy will, affections, underſtanding, judgment, or conſcience; and ſo, that thy heart is not in them, but that rather they come immediately from the devil, or ariſe from the body of death that is in thy fleſh; of which thou oughteſt thus to ſay, *Now then it is no more I that doth it, but ſin that dwells in me*, Rom. 7. 16, 17.

I will give thee a pertinent inſtance: In Deut. 22. thou may'ſt read of a betrothed damſel, one betrothed to her beloved, one that had given him her heart and mouth, as thou haſt given thy ſelf to Chriſt, yet ſhe was met with as ſhe walked in the field, by one that forced her, becauſe he was ſtronger than ſhe. Well, what judgment now doth God, the righteous judge, paſs upon the damſel for this? *The man only that lay with her*, ſaith God, *ſhall die: But unto the damſel thou ſhalt do nothing; there is in the damſel no ſin worthy of death. For, as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo is this matter; he found her in the field, and the betrothed damſel cried, and there was none to ſave her*, Deut. 22. 26, 27.

Thou art this damſel: The man that forced thee with theſe blaſphemous thoughts, is the devil; and he lighteth upon thee in a fit place, even in the fields, as thou art wandering after Jeſus Chriſt; but thou crieſt out, and by the cry, did ſhew, that thou abhorredſt ſuch wicked lewdneſs. Well, the judge of all the earth will do right; he will not lay the ſin at thy door, but at his that offered the violence: And for thy comfort, take this into conſideration, That *he comes to heal them that were oppreſſed with the devil*, Acts 10. 38.

Objection 4.

But, ſaith another, I am ſo heartleſs, ſo ſlow, and, as I think, ſo indifferent in my coming, that to ſpeak truth, I know not whether my kind of coming ought to be called a coming to Chriſt.

Anſ. You know that I told you at firſt, that coming to Chriſt is a moving of the heart and affections towards him.

But, ſaith the ſoul, My dulneſs and indifferency in all holy duties, demonſtrate my heartleſſneſs in coming: and to come, and not with the heart, ſignifies nothing at all.

Anſ. The moving of the heart after Chriſt, is not to be diſcerned (at all times) by thy ſenſible affectionate performance of duties, but rather by thoſe ſecret groanings and complaints which thy ſoul makes to God againſt that ſloth that attends thee in duties.

Secondly, But grant it be even as thou ſay'ſt it is, that thou comeſt ſo ſlowly, &c. yet, ſince Chriſt bids them come, that come not at all; ſurely they may be accepted that come, though attended with thoſe infirmities, which thou at preſent groaneſt under. He ſaith, *And him that cometh*: He ſaith not, If they come ſenſible, ſo faſt: But, *And him that cometh to me, I will in no wiſe caſt out.* He ſaith alſo in the eighth of Proverbs, *As for him that wanteth underſtanding*, that is, an heart; for oftentimes the underſtanding is taken for the heart: *Come eat of my bread, and drink of the wine that I have mingled.*

Thirdly, Thou may'ſt be vehement in thy ſpirit in coming to Jeſus Chriſt, and yet be plagued with ſenſible ſloth. So was the church, when ſhe cried, *Draw me, we will run after thee*; and Paul, when he ſaid, *When I would do good, evil is preſent with me*: (Song 14. Rom. 7. Gal. 5. 19.) The works, ſtrugglings and oppoſitions of the fleſh are more manifeſt than are the works of the ſpirit in our hearts, and ſo are ſooner felt than they. What then? Let us not be diſcouraged at the ſight and feeling of our own infirmities, but run the faſter to Jeſus Chriſt for ſalvation.

Fourthly, Get thy heart warmed with the ſweet promiſe of Chriſt's acceptance of the coming ſinner, and that will make thee make more haſte unto him. Diſcouraging thoughts, they are like unto cold weather, they benumb the ſenſes, and make us go ungainly about our buſineſs; but the ſweet and warm gleads of promiſe, are like the comfortable beams of the ſun, which enliveneth and refreſheth. You ſee how little the Bee and the Fly do play in the air in winter; why the cold hinders them from doing it; but when the wind and ſun is warm, who ſo buſy as they?

Fifthly, But again, he that comes to Chriſt, flies for his life: Now there is no man that flies for his life, that thinks he ſpeeds faſt enough on his journey; no, could he, he would willingly take a mile at a ſtep. O my ſloth and heartleſſneſs, ſay'ſt thou! *Oh that I had wings like a dove, for then would I flee away and be at reſt! I would haſten my eſcape from the windy ſtorm and tempeſt*, Pſal. 55. 6, 8.

Poor coming ſoul, thou art like the man that would ride full gallop, whoſe horſe will hardly trot! now the deſire of his mind is not to be judged of by the ſlow pace of the dull jade he rides on, but by the hitching, and kicking and ſpurring, as he ſits on his back. Thy fleſh is like this dull jade, it will not gallop after Chriſt, it will be backward, though thy ſoul and heaven lie at ſtake: But be of good comfort, Chriſt judgeth not according to the fierceneſs of outward motion, Mark 10. 17. but according to the ſincerity of the heart and inward parts, John 1. 47. Pſal. 51. 6. Mat. 16. 41.

Sixthly, Ziba in appearance came to David much faſter than did Mephiboſheth; but yet his heart was not ſo upright in him to David, as was his. It is true, Mephiboſheth had a check from David; for, ſaid he, *Why wenteſt not thou with me, Mephiboſheth?* But when David came to remember that Mephiboſheth was lame, (for that was his plea) *Thy ſervant is lame*, 2 Sam. 19. he was content, and concluded he would have come after him faſter than he did: And Mephiboſheth appealed to David, who was in thoſe days as an angel of God, to know all things that are done in the earth, if he did not believe that the reaſon of his backwardneſs lay in his lameneſs, and not in his mind. Why, poor coming ſinner, thou canſt not come to Chriſt with that outward ſwiftneſs of career, as many others do; but doth the reaſon of thy backwardneſs lie in thy mind and will, or in the ſluggiſhneſs of the fleſh? Canſt thou ſay ſincerely, *The ſpirit truly is willing, but the fleſh is weak*, Mat. 26. 41. Yea, canſt thou appeal to the Lord Jeſus, who knoweth perfectly the very inmoſt thought of thy heart, that this is true? Then take this for thy comfort; he hath ſaid, *I will aſſemble her that halteth, I will make her that halteth a remnant, and I will ſave her that halteth.* Micah 4. 6, 7. Zeph. 3. 19. What canſt thou have more from the ſweet lips of the Son of God? But,

Seventhly, I read of ſome that are to follow Chriſt in chains; I ſay, to come after him in chains: *Thus ſaith the Lord, the labour of Egypt, and the merchandize of Ethiopia, and the Sabeans, men of ſtature, ſhall come over unto thee, and they ſhall be thine: They ſhall come after thee: In chains ſhall they come over, and they ſhall fall down unto thee: They ſhall make ſupplication unto thee, ſaying, Surely there is none elſe to ſave*, Iſa. 45. 14. Surely they that come after Chriſt in chains, come to him in great difficulty, becauſe their ſteps by the chains are ſtraitned.

And what chain ſo heavy, as thoſe that diſcourage thee? Thy chain which is made up of guilt and filth, is heavy; it is a wretched band about thy neck, by which thy ſtrength doth fail, Lam. 1. 14. chap. 3. 17. But come, though thou comeſt in chains; it is glory to Chriſt, that a ſinner comes after him in chains. The chinking of thy chains, though troubleſome to thee, are not, nor can be obſtruction to thy ſalvation; it is Chriſt's work and glory to ſave thee from thy chains, to enlarge thy ſteps, and ſet thee at liberty. The blind man though called, ſurely could not come apace to Jeſus Chriſt, but Chriſt could ſtand ſtill, and ſtay for him. True, *He rideth upon the wings of the wind*; but yet he is long-ſuffering, and his long-ſuffering is ſalvation to him that cometh to him, Matt. 19. 49. 2 Pet. 3. 9.

Eighthly, Hadſt thou ſeen thoſe that came to the Lord Jeſus in the days of his fleſh, how ſlowly, how hoblingly they came to him, by reaſon of their infirmities; and alſo how friendly, and kindly, and graciouſly he received them, and gave them the deſire of their hearts, thou wouldeſt not, as thou doſt, make ſuch objections againſt thy ſelf, in thy coming to Jeſus Chriſt.

Objection 5.

But (ſays another) I fear I come too late; I doubt I have ſtaid too long; I am afraid the door is ſhut.

Anſ. Thou canſt never come too late to Jeſus Chriſt, if thou doſt come. This is manifeſt by two inſtances.

Firſt, By the man that came to him at the eleventh hour. This man was idle all the day long: He had a whole goſpel-day to come in, and he played it all away ſave only the laſt hour thereof: But at laſt, at the eleventh hour he came, and goes into the vineyard to work with the reſt of the labourers, that had born the burden and heat of the day. Well, but how was he received by the lord of the vineyard?

Why, when pay-day came, he had even as much as the reſt; yea, had his money firſt. True, the others murmured at him; but what did the Lord Jeſus anſwer them? *Is thine eye evil becauſe mine is good? I will give unto this laſt even as unto thee*, Mat. 20.

Secondly, The other inſtance is, *The thief upon the croſs*; he came late alſo, even as at an hour before his death; yea he ſtrayed from Jeſus Chriſt as long as he had liberty to be a thief, and longer too; for could he have deluded the judge, and by lying words eſcaped his juſt condemnation, for ought I know, he had not come as yet to his Saviour: but being convicted, and condemned to die, yea, faſtned to the croſs, that he might die like a rogue, as he was in his life; behold the Lord Jeſus, when this wicked one, even now, deſireth mercy at his hands, tells him, and that without the leaſt reflection upon him, for his former miſpent life; *To day thou ſhalt be with me in paradiſe*, Luke 23. 43.

Let no man turn this grace of God into wantonneſs; my deſign is now to encourage the coming ſoul.

Objection.

But is not the door of mercy ſhut againſt ſome before they die?

Anſ. Yea; and God forbids that prayers ſhould be made to him for them, *Jer.* 7. 16. *Jude* 22.

Queſt. Then, why may not I doubt that I may be one of theſe?

Anſ. By no means, if thou art coming to Jeſus Chriſt: becauſe when God ſhuts the door upon men, he gives them no heart to come to Jeſus Chriſt. *None come but thoſe to whom it is given of the Father:* But thou comeſt, therefore it is given to thee of the Father.

Be ſure therefore, if the Father hath given thee an heart to come to Jeſus Chriſt, the gate of mercy yet ſtands open to thee: For it ſtands not with the wiſdom of God *to give ſtrength to come to the birth, and yet to ſhut up the womb*, Iſa. 66. 9. To give grace to come to Jeſus Chriſt, and yet ſhut up the door of his mercy upon thee. *Incline thine ear*, ſaith he, *and come unto me. Hear, and your ſouls ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David*, Iſa. 55. 3.

Objection.

But it is ſaid, that ſome knocked when the door was ſhut.

Anſ. Yes; But the texts in which theſe knockers are mentioned, are to be referred unto the day of judgment, and not to the coming of the ſinner to Chriſt in this life. See the texts, *Matt.* 25. 11. *Luke* 13. 24, 25.

Theſe therefore concern thee nothing at all, thou art coming to Jeſus Chriſt, thou art coming *Now! Now is the acceptable time, behold now is the day of ſalvation*, 2 Cor. 6. 2. Now God is upon the mercy-ſeat; now Chriſt Jeſus ſits by, continually pleading the victory of his blood for ſinners: and now, even as long as this world laſts, this word of the text ſhall ſtill be free, and fully fulfilled; *And him that cometh to me, I will in no wiſe caſt out.*

Sinner, the greater ſinner thou art, the greater need of mercy thou haſt, and the more will Chriſt be glorified thereby: Come then, come and try: *Come taſte and ſee how good the Lord is to an* undeſerving ſinner.

Objection 6.

But (ſays another) I am fallen ſince I began to come to Chriſt; therefore I fear I did not come aright, and ſo conſequently, that Chriſt will not receive me.

Anſw. Falls are dangerous; for they diſhonour Chriſt, wound the conſcience, and cauſe the enemies of God to ſpeak reproachfully. But it is no good argument, *I am fallen, therefore I was not coming aright to Jeſus Chriſt.* If David, and Solomon, and Peter had thus objected againſt themſelves, they had added to their griefs; and yet at leaſt, as much cauſe as thou. A man whoſe ſteps are ordered by the Lord, and whoſe goings the Lord delights in, may yet be overtaken with a temptation that may cauſe him to fall, *Pſal.* 37. 23, 24. Did not Aaron fall; yea, and Moſes himſelf? What ſhall we ſay of Hezekiah and Jehoſaphat? There are therefore falls and falls; falls pardonable, and falls unpardonable: Falls unpardonable, are falls againſt light, from the faith, to the deſpiſing of, and trampling upon Jeſus Chriſt and his bleſſed undertakings, (*Heb.* 6. 2, 3, 4, 5. *chap.* 10. 28, 29.) Now, as for ſuch, there remains no more ſacrifice for ſin: Indeed, they have no heart, no mind, no deſire to come to Jeſus Chriſt for life, therefore they muſt periſh: Nay, ſays the Holy Ghoſt, *It is impoſſible that they ſhould be renewed again unto repentance.* Therefore, Theſe God hath no compaſſion for, neither ought we; but for other falls, though they be dreadful (and God will chaſtiſe his people for them) they do not prove thee a graceleſs man, one not come to Jeſus Chriſt for life.

It is ſaid of the child in the goſpel, That, *while he was yet a coming, the devil threw him down, and tore him*, Luke 9. 4.

Dejected ſinner, it is no wonder that thou haſt caught a fall in coming to Jeſus Chriſt: Is it not rather to be wondered at, that thou haſt not caught before this, a thouſand times a thouſand falls? conſidering:

1. What fools we are by nature.
2. What weakneſſes are in us.
3. What mighty powers the fallen angels, our implacable enemies, are.

4. Conſidering alſo how often the coming man is benighted in his journey, and alſo what ſtumbling-blocks do lie in his way.

5. Alſo his familiars (that were ſo before) now watch for his halting, and ſeek by what means they may, to cauſe him to fall by the hand of their ſtrong ones.

What then? Muſt we becauſe of theſe temptations, incline to fall? No; Muſt we not fear falls? Yes, *Let him that thinketh he ſtandeth, take heed leſt he fall,* 1 Cor. 10. 12. Yet let him not utterly be caſt down; *The Lord upholdeth all that fall, and raiſeth up thoſe that are bowed down.* Make not light of falls: Yet haſt thou fallen? *Ye have,* ſaid Samuel, *done all this wickedneſs; yet turn not aſide from following the Lord, but ſerve him with a perfect heart, and turn not aſide, for the Lord will not forſake his people* (and he counted the coming ſinner one of them) *becauſe it hath pleaſed the Lord to make you his people,* 1 Sam. 12. 20, 21, 22.

(*Shall come to me.*)

Now we come to ſhew what force there is in this promiſe to make them come to him. All *that the Father giveth me,* ſhall *come to me.*

I will ſpeak to this *promiſe*;

Firſt, In general.

Secondly, In particular.

In general. This word (Shall) is confined to *Theſe* (All) that are given to Chriſt. All *that the Father giveth me,* ſhall *come to me.* Hence I conclude,

Firſt, That coming to Jeſus Chriſt aright, is an effect of their being (of God) given to Chriſt before. Mark, *They* ſhall come; Who? *Thoſe* that are given: They *come* then, becauſe they were *given: Thine they were, and thou gaveſt them me.* Now, this is, indeed, a ſingular comfort to them that are a coming in truth to Chriſt, to think that the reaſon why they come, is, Becauſe they were given of the father before to him. Thus then may the coming ſoul reaſon with himſelf as he comes. Am I coming indeed to Jeſus Chriſt? This coming of mine is not to be attributed to me, or my goodneſs, but to the grace and gift of God to Chriſt; God gave firſt my perſon to him, and therefore hath now given me a heart to come.

Secondly, This word *ſhall come,* maketh thy coming, not only the fruit of the gift of the Father, but alſo of the purpoſe of the Son; for theſe words are a divine purpoſe; they ſhew us the heavenly determination of the Son. *The Father hath given them to me, and* they ſhall; *yea,* they ſhall *come to me.* Chriſt is as full in his reſolution to ſave thoſe given to him, as is the Father in giving of them. Chriſt prized the gift of his Father, he will loſe nothing of it; he is reſolved to ſave it every whit by his blood, and to raiſe it up again at the laſt day: and thus he fulfils his Father's will, and accompliſheth his own deſires, *John* 6. 39.

Thirdly, Theſe words, *ſhall come,* make thy coming to be alſo the effect of an abſolute promiſe; coming ſinner, thou art concluded in a promiſe: thy coming is the fruit of the faithfulneſs of an abſolute promiſe. It was this promiſe, by the virtue of which thou at firſt receivedſt ſtrength to come: And this is the promiſe, by the virtue of which thou ſhalt be effectually brought to him. It was ſaid to Abraham, *At this time I will come, and Sarah ſhall have a ſon.* This ſon was Iſaac. Mark! Sarah ſhall *have a ſon:* There is the promiſe; and Sarah had a ſon: There was the fulfilling of the promiſe: And therefore was Iſaac called, the *child of the promiſe,* Gen. 17. 19. *chap.* 18. 10. *Rom.* 9. 9.

Sarah ſhall *have a ſon:* But how if Sarah be paſt age? why ſtill the promiſe continues to ſay, Sarah ſhall *have a ſon:* But how if Sarah be barren? Why ſtill the promiſe ſays, Sarah ſhall *have a ſon.* But Abraham's body is now dead; why the promiſe is ſtill the ſame: Sarah ſhall *have a ſon.* Thus you ſee what virtue there is in an abſolute promiſe: It carrieth enough in its own bowels to accompliſh the thing promiſed, whether there be means or no in us to affect it. Wherefore this promiſe in the text, being an abſolute promiſe, by virtue of it, not by virtue of ourſelves or by our own inducements do we come to Jeſus Chriſt, for ſo are the words of the text; All *that the Father giveth me,* ſhall *come to me.*

Therefore is every ſincere comer to Jeſus Chriſt called alſo a child of the promiſe. *Now we brethren, as Iſaac was, are the children of the promiſe,* Gal. 4. 28. That is, We are the children that God hath promiſed to Jeſus Chriſt, and given to him; yea, the children that Jeſus Chriſt hath promiſed ſhall come to him. *All that the Father giveth me ſhall come.*

Fourthly, This word *(ſhall come)* engageth Chriſt to communicate all manner of grace to thoſe thus given him to make them effectually come to him. *They* ſhall *come*; that is, not if they will, but if grace all grace, if power, wiſdom, a new heart, and the Holy Spirit, and all joining together can make them come. I ſay, This word *(ſhall come)* being abſolute, hath no dependance upon our own will or power, or goodneſs; but it engageth for us even God himſelf; Chriſt himſelf, the Spirit himſelf. When God had made the abſolute promiſe to Abraham, That Sarah *ſhould have a ſon,* Abraham did not at all look at any qualifications in himſelf, becauſe the promiſe looked at none; but as God had by the promiſe abſolutely promiſed him a ſon; ſo he conſidered now not his own body now dead, nor yet the barrenneſs of Sarah's womb. *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith giving glory to God, being fully perſuaded that what he had promiſed, he was able to perform,* Rom. 4. He had promiſed, and had promiſed abſolutely, Sarah ſhall *have a ſon:* Therefore Abraham looks that he, to wit, God, muſt fulfil the condition of it. Neither is this expectation of Abraham diſapproved by the Holy Ghoſt, but accounted good and laudable; it being that by which he gives glory to God. The Father alſo hath given to Chriſt a certain number of ſouls for him to ſave; and he himſelf hath ſaid, *They ſhall come to him.* Let the church of God then live in a joyful expectation of the utmoſt accompliſhment of this promiſe; for aſſuredly it ſhall be fulfilled, and not one thouſandth part of a tittle thereof ſhall fail: *They* ſhall *come to me.*

And now, before I go any farther, I will more particularly enquire into the nature of an abſolute promiſe.

Firſt, We call that an abſolute promiſe, that is made without any condition; or more fully, thus: That is an abſolute promiſe of God, or of Chriſt, which maketh over to this or that man any ſaving ſpiritual bleſſing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is ſuch an one: Let the beſt maſter of arts on earth ſhew me, if he can, any condition in this text depending upon any qualification in us, which is not by the ſame promiſe concluded, ſhall be by the Lord Jeſus effected in us.

Secondly, An abſolute promiſe therefore is, as we ſay, without if or and; that is, it requireth nothing of us, that itſelf might be accompliſhed. It ſaith not, they ſhall, if they will; but, they ſhall: not, they ſhall if they uſe the means; but, they ſhall. You may ſay, that a will, and the uſe of the means is ſuppoſed, though not expreſſed. But I anſwer, no, by no means; that is as a condition of this promiſe: If they be at all included in the promiſe, they are included there as the fruit of the abſolute promiſe, not as if it expected the qualification to ariſe from us. *Thy people ſhall be* willing *in the day of thy power,* Pſal. 110. 3. That is another abſolute promiſe: But doth that promiſe ſuppoſe a willingneſs in us, as a condition of God's making us willing? They ſhall be willing, if they are willing; or, they ſhall be willing, if they will be willing. This is ridiculous; there is nothing of this ſuppoſed. The promiſe is abſolute, as to us; all that it engageth for its own accompliſhment is, the mighty power of Chriſt, and his faithfulneſs to accompliſh.

The difference therefore betwixt the abſolute and conditional promiſe is this:

Firſt, They differ in their terms. The abſolute promiſes ſay, I will, and you ſhall: The other, I will, if you will; or do this, and thou ſhalt live, Jer. 31. 31, 32, 33. Ezek. 36. 24, to 34. Heb. 8. 7, to 13. Jer. 4. 1. Ezek. 18. 30, 31, 32. Matt. 19. 21.

Secondly, They differ in their way of communicating of good things to men; the abſolute ones communicate things freely, only of grace; the other, if there be that qualification in us, that the promiſe calls for, not elſe.

Thirdly, The abſolute promiſes therefore engage God, the other engage us: I mean God only, us only.

Fourthly, Abſolute promiſes, muſt be fulfilled; conditional may, or may not be fulfilled. The abſolute ones muſt be fulfilled, becauſe of the faithfulneſs of God, the other may not, becauſe of the unfaithfulneſs of men.

Fifthly, Abſolute promiſes have therefore a ſufficiency in themſelves to bring about their own fulfillings; the conditional have not ſo. The abſolute promiſe is therefore a big-bellied promiſe, becauſe it hath in itſelf a fulneſs of all deſired things for us; and will, when the time of that promiſe is come, yield to us mortals that which will verily ſave us; yea, and make us capable of anſwering of the demands of the promiſe that is conditional. Wherefore, though there be a real, yea, an eternal difference in theſe things (with others) betwixt the conditional and abſolute promiſe; yet again, in other reſpects, there is a bleſſed harmony betwixt them; as may be ſeen in theſe particulars.

Firſt, The conditional promiſe calls for repentance, the abſolute promiſe gives it, Acts 5. 30, 31.

Secondly, The conditional promiſe calls for faith, the abſolute promiſe gives it, Zeph. 3. 12. Rom. 15. 12.

Thirdly, The conditional promiſe calls for a new heart, the abſolute promiſe gives it, Ezek. 36.

Fourthly, The conditional promiſe calleth for holy obedience, the abſolute promiſe giveth it, or cauſeth it, Ezek. 36. 27.

And as they harmoniouſly agree in this, ſo again the conditional promiſe bleſſeth the man, who by the abſolute promiſe is endued with its fruit: As for inſtance;

Firſt, The abſolute promiſe maketh men upright, and then the conditional follows, ſaying, *Bleſſed are the undefiled in the way, who walk in the way of the Lord,* Pſal. 119. 1.

Secondly, The abſolute promiſe giveth to this man the fear of the Lord, and then the conditional followeth, ſaying, *Bleſſed is every one that feareth the Lord,* Pſal. 128. 1.

Thirdly, The abſolute promiſe giveth faith, and then this conditional follows, ſaying, *Bleſſed is he that believeth*, Zeph. 3. 12. Luke 1. 45.

Fourthly, The abſolute promiſe brings free forgiveneſs of ſins; and then ſays the conditional, *Bleſſed are they whoſe tranſgreſſions are forgiven, and whoſe ſin is covered*, Rom. 4. 7, 8.

Fifthly, The abſolute promiſe ſays, That God's elect ſhould hold out to the end; then the conditional follows with his bleſſings, *He that ſhall endure to the end, the ſame ſhall be ſaved.* 1 Pet. 1. 4, 5, 6. Matt. 24.

Thus do the promiſes glorioully ſerve one another and us, in this their harmonious agreement.

Now the promiſe under conſideration, is an abſolute promiſe: All *that the Father giveth me*, ſhall *come to me.*

This promiſe therefore is, as is ſaid, a big-bellied promiſe, and hath in it ſelf all thoſe things to beſtow upon us, that the conditional calleth for at our hands. They ſhall come! Shall they come? Yes, they ſhall come. But how if they want thoſe things, thoſe graces, power, and heart, without which they cannot come? Why, Shall-come anſwereth all this, and all things elſe that may in this matter be objected. And here I will take the liberty to amplify things.

Objection 1.

But they are dead, dead in treſpaſſes and ſins, how ſhall they then come?

Anſ. Why, Shall-come can raiſe them from this death. *The hour is coming, and now is, that the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* Thus therefore is this impediment by Shall-come removed out of the way. They ſhall heal, they ſhall live.

Objection 2.

But they are ſatan's captives; he takes them captives at his will, and he is ſtronger than they: How then can they come?

Anſ. Why, Shall-come hath alſo provided an help for this. Satan hath bound that daughter of Abraham ſo, that ſhe could by no means lift up her ſelf; but yet Shall-come ſet her free both in body and ſoul. Chriſt will have them turned from the power of ſatan to God. But what! Muſt it be, if they turn themſelves, or do ſomewhat to merit of him to turn them? No, he will do it freely, of his own good will. Alas! Man whoſe ſoul is poſſeſſed by the devil! Is turned whitherſoever that governor liſteth, is taken captive by him, notwithſtanding its natural powers at his will; but what will he do? Will he hold him when Shall-come puts forth it ſelf (will he then let him) for coming to Jeſus Chriſt? No, that cannot be! His power is but the power of a fallen angel, but Shall-come is the word of God: Therefore Shall-come muſt be fulfilled; *and the gates of hell* ſhall *not prevail againſt him.*

There were ſeven devils in Mary Magdalen, too many for her to get from under the power of; but when the time was come, that Shall-come was to be fulfilled upon her, they gave place, fly from her, and ſhe comes (indeed) to Jeſus Chriſt, according as it is written: *All that the Father giveth me*, ſhall *come to me.*

The man that was poſſeſſed with a Legion, Mark 5. was too much by them captivated, for him by human force to come; yea, had he had (to boot) all the men under heaven to help him, had he that ſaid, He ſhall come, with held his mighty power: but when this promiſe was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was alſo this (Shall-come) that preſerved him from death; when by theſe evil ſpirits he was hurled hither and thither; and it was by the vertue of (Shall-come) that at laſt he was ſet at liberty from them, and enabled indeed to come to Chriſt. All *that the Father giveth me ſhall come to me.*

Objection 3.

They ſhall (you ſay;) but how if they will not; and if ſo, than what can Shall-come do?

Anſ. True, there are ſome men ſay, *We are lords, we will come no more under thee*, Jer. 2. 31. But as God ſays in another caſe, (if they are concerned in Shall-come to me) *They ſhall know whoſe words ſhall ſtand, mine or theirs*, Jer. 41. 28. Here then is the caſe, we muſt now ſee who will be the liar; he that ſaith, I will not, or he that ſaith, He ſhall come to me. You ſhall come, ſays God: I will not come, ſaith the ſinner. Now as ſure as he is concerned in this Shall-come, God will make that man eat his own words; for I will not, is the unadviſed concluſion of a crazy-headed ſinner; but Shall-come, was ſpoken by him that is of power to perform his word. *Son, go work to day in my vineyard*, ſaid the Father: But he anſwered, and ſaid, I will not come. What now? Will he be able to ſtand to his refuſal? Will he purſue his deſperate denial? No, *he afterwards repented and went.* But how came he by that repentance? Why, it was wrapped up for him in the abſolute promiſe; and therefore notwithſtanding he ſaid, I will *not*, *he afterwards repented and went.* By this parable Jeſus Chriſt ſets forth the obſtinacy of the ſinners of the world, as touching their coming to him; they will not come, though threatened; yea, though life be offered them upon condition of coming.

But now, when Shall-come, the abſolute promiſe of God, comes to be fulfilled upon them, then they come; becauſe by that promiſe a cure is provided againſt the rebellion of their will: *Thy people ſhall be willing in the day of thy power*, Pſal. 110. 3. Thy people, what people? Why, the people that the Father hath given thee. The obſtinacy and plague that is in the will of that people, ſhall be taken away: And they ſhall be made willing, *ſhall come* will make them willing to come to thee.

He that had ſeen Paul in the midſt of his outrages againſt Chriſt, his goſpel, and people, would hardly have thought that he would ever have been a follower of Jeſus Chriſt, eſpecially ſince he went not againſt his conſcience in his perſecuting of them. He thought verily that he ought to do what he did. But we may ſee what (*ſhall come*) can do, when it comes to be fulfilled upon the ſoul of a rebellious ſinner, he was a choſen veſſel, given by the Father to the Son; and now the time being come, that (*ſhall come*) was to take him in hand, behold he is over maſtered, aſtoniſhed, and with trembling and reverence, in a moment becomes willing to be obedient to the heavenly call, *Acts* 9.

And were not they far gone (that you read of, *Acts* 2.) who had their hands and hearts in the murder of the Son of God; and to ſhew their reſolvedneſs never to repent of that horrid fact, ſaid, *His blood be on us and our children?* But muſt their obſtinacy rule? Muſt they be bound to their own ruin by the rebellion of their ſtubborn wills: No, not *Thoſe* of *Theſe* the Father gave to Chriſt; wherefore at the times appointed, *ſhall come* breaks in among them; the abſolute promiſe takes them in hand; and then they come indeed, crying out to Peter and the reſt of the apoſtles, *Men and brethren what ſhall we do?* No ſtubbornneſs of men's will can ſtand, when God hath abſolutely ſaid the contrary; *ſhall come* can make them come as doves to their windows, that had afore reſolved never to come to him.

The Lord ſpake unto Manaſſe~~t~~h, and to his people (by the prophets) but would he hear? No, he would not: But ſhall Manaſſe~~t~~h come off thus? No, he *ſhall not.* Therefore, he being alſo one of thoſe whom the Father hath given to the Son, and ſo falling within the bounds and reach of *ſhall come*; at laſt *ſhall come* takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himſelf greatly and made ſupplication to the Lord, and prayed unto him, and he was entreated of him, and had mercy upon him, 2 *Chron.* 3. 33.

The thief upon the croſs, at firſt, did rail with his fellow, upon Jeſus Chriſt; but he was one that the Father had given to him, and therefore, *ſhall come* muſt handle him and his rebellious will. And behold, ſo ſoon as he is dealt withal, by virtue of that abſolute promiſe, how ſoon he buckleth, leaves his railing, falls to ſupplicating of the Son of God for mercy; *Lord*, ſaith he, *Remember me when thou comeſt into thy kingdom,* Mat. 27. 44. Luke 23. 40, 41, 42.

Objection 4.

They ſhall come, ſay you, but how if they be blind, and ſee not the way? For ſome are kept off from Chriſt, not only by the obſtinacy of their will, but by the blindneſs of their mind: Now, if they be blind, how ſhall they come?

Anſw. The queſtion is not, Are they blind? But are they within the reach and power of *ſhall come?* If ſo, that Chriſt that ſaid, *They* ſhall come, will find them eyes, or a guide, or both, to bring them to himſelf. *Muſt, is for the king.* If they ſhall come, they ſhall come: No impediment ſhall hinder.

The Theſſalonians darkneſs did not hinder them from being the children of light; *I am come*, ſaid Chriſt, *that they that ſee not, might ſee.* And if he ſaith, *See ye blind that have eyes*; Who ſhall hinder it? *Eph.* 5. 8. *John* 9. 39. *Iſa.* 39. 18. *chap.* 43. 8.

This promiſe therefore is, as I ſaid, a big-bellied promiſe, having in the bowels of it, all things that ſhall occur to the compleat fulfilling of itſelf, *They* ſhall *come.* But it is objected, that they are blind: Well, Shall come is ſtill the ſame, and continueth to ſay, *They ſhall come to me.* Therefore he ſaith again, *I will bring the blind by a way that they know not, I will lead them in paths that they know not. I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them,* Iſa. 42. 16.

Mark, I will bring them, though they be blind; I will bring them by a way they know not; I will, I will; and therefore, *they ſhall come to me.*

Objection 5.

But how if they have exceeded many in ſin, and ſo made themſelves far more abominable? They are the ring-leading ſinners in the country, the town or family.

Anſw. What then? Shall that hinder execution of *ſhall come?* It is not tranſgreſſions, nor ſins, nor all their tranſgreſſion in all their ſins (if they by the Father are given to Chriſt to ſave them) that ſhall hinder this promiſe, that it ſhould not be fulfilled upon them. *In thoſe days, and at that time*, ſaith the Lord, *the iniquities of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found*, Jer. 32. 30. Not that they had none (for they abounded in tranſgreſſion, 2 *Chron.* 33. 9. *Ezek.* 16. 48.) but God would pardon, cover, hide, and put them away, by virtue of his abſolute promiſe, by which they are given to Chriſt to ſave them. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquity, whereby they have tranſgreſſed againſt me. And it ſhall be to me for a name of joy, a praiſe, and an honour before all the nations of the earth, which ſhall hear of all the good I do unto them; and they ſhall fear* *and tremble for all the goodneſs and all the proſperity that I procure in it*, Jer. 33. 8, 9.

Objection 6.

But how if they have not faith and repentance? How ſhall they come then?

Anſw. Why, he that ſaith, They *ſhall come*, ſhall he not make it good? If they ſhall come, they ſhall come; and he that hath ſaid, they ſhall come, if faith and repentance be the way to come, as indeed they are, then faith and repentance ſhall be given to them; for *ſhall come* muſt be fulfilled on them.

Firſt, Faith ſhall be given them: *I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord. There ſhall be a root of Jeſſe, and he* ſhall riſe to reign *over the Gentiles; and in him ſhall the Gentiles truſt*, Zeph. 3. 12. Rom. 15. 12.

Secondly, They ſhall have repentance: He is exalted to give repentance; *They ſhall come weeping, and ſeeking the Lord their God:* And again, *with weeping and ſupplication will I lead them*, Acts 5. 30, 31. Jer. 31. 9.

I told you before, that an abſolute promiſe hath all conditional ones in the belly of it, and alſo proviſion to anſwer all thoſe qualifications that they propound to him that ſeeketh for their benefit: And it muſt be ſo; for if *ſhall come* be an abſolute promiſe, as indeed it is, then it muſt be fulfilled, upon every of thoſe concerned therein. I ſay, it muſt be fulfilled, if God can by grace, and his abſolute will, fulfil it. Beſides, ſince coming and believing is all one, (according to *John* 6. 35.) *He that cometh to me* ſhall *never hunger, and he that believeth in me* ſhall *never thirſt.*

Then, when he ſaith, they *ſhall come*, it is as much as to ſay, they *ſhall believe*, and conſequently repent to the ſaving of the ſoul. So then the preſent want of faith and repentance, cannot make the promiſe of God of none effect; becauſe that this promiſe hath in it to give, what others call for and expect. I will give them an heart, I will give them my Spirit, I will give them repentance, I will give them faith. Mark theſe words! *If any man be in Chriſt, he is a new creature.* But how came he to be a *new creature*, ſince none can create but God? Why, God indeed doth make them *new creatures. Behold*, ſaith he, *I make all things new.* And hence it follows even after he had ſaid, they are *new creatures*; *And all things are of God:* that is, all theſe new creatures ſtandeth in the ſeveral operations, and ſpecial workings of the ſpirit of grace, who is God, 2 *Cor.* 5. 17, 18.

Objection 7.

But how ſhall they eſcape all thoſe dangerous and damnable opinions, that like rocks and quickſands are in the way in which they are going?

Anſw. Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, muſt needs eſcape them, and in concluſion come to him. There are a company of *ſhall comes* in the bible that doth ſecure them. Not but that they may be aſſaulted by them; yea, and alſo for the time intangled and detained by them from the biſhop of their ſouls; but theſe *ſhall comes* will break thoſe chains and fetters, that thoſe given to Chriſt are intangled in, and they *ſhall come*, becauſe he hath ſaid they ſhall come to him.

Indeed, errors are like that whore, of whom you read in the Proverbs, that ſitteth in her ſeat in the high places of the city, *To call paſſengers who go right on their way*, (Prov. 9. 13, 14, 15, 16.) But the perſons, as I ſaid, that by the Father are given to the Son to ſave them, are fit one time or other, ſecured by *ſhall come to me.*

And therefore, of ſuch it is ſaid, God will guide them with his eye, with his counſel, by his ſpirit, and that in the way of peace, by the ſprings of water, and into all truth, *Pſal.* 32. 8. *Pſal.* 73. 24. *John* 16. 13. *Luke* 1. 79. *Iſa.* 47. 10. So then he that hath ſuch a guide (and all that the Father giveth to Chriſt, ſhall have it) he ſhall eſcape thoſe dangers, he ſhall not err in the way; yea, though he be a fool, he ſhall not err therein, (*Iſa.* 35.) for of every ſuch an one it is ſaid, *Thine ears* ſhall *hear a word behind thee*, ſaying, *This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left*, Iſa. 30. 21.

There were thieves and robbers before Chriſt's coming, as there are alſo now, But ſaid he, *The* ſheep *did not hear them.*

And why did they not hear them, but becauſe they were under the power of *ſhall come*; that abſolute promiſe, that had that grace in itſelf to beſtow upon them, as could make them able rightly to diſtinguiſh of voices, *My ſheep hear my voice.* But how came they to hear it? Why, to them it is given to know and to hear, and that diſtinguiſhingly, *John* 10. 8, 16. *chap.* 5. 25. *Eph.* 5. 14.

Further, The very plain ſentence of the text makes proviſion againſt all theſe things; for, ſaith it, *All that the* **Father** *giveth me*, ſhall *come to me*; that is, ſhall not be ſtopped, or be allured to take up any where ſhort of *me*, nor ſhall they turn aſide, to abide with any beſides *me*.

Shall come (to me.)

To me.] By theſe words there is further inſinuated (though not expreſſed) a double cauſe of their coming to him

Firſt, There is in Chriſt a fulneſs of all-ſufficiency of that, even of all that which is needful to make us happy.

Secondly, Thoſe that indeed come to him, do therefore come to him that they may receive it at his hand.

For the firſt of theſe, There is in Chriſt a fulneſs of all-ſufficiency of all that, even of all that which is needful to make us happy. Hence it is ſaid, *For it pleaſed the father, that in him ſhould all fulneſs dwell.* And again, *Of his fulneſs, all we have received, and grace for grace,* Col. 1. 19. John. 1. 16. It is alſo ſaid of him, that his riches are unſearchable, *The unſearchable riches of Chriſt,* Eph. 3. 8. Hear what he ſaith of himſelf, *Riches and honour are with me, even durable riches and righteouſneſs: My fruit is better than gold, yea, than fine gold, and my revenue than choice ſilver: I lead in the way of righteouſneſs, in the midſt of the paths of judgment, that I may cauſe them that love me to inherit ſubſtance. And I will fill their treaſures,* Prov. 18. 19, 20, 21.

This in general. But more particularly:

Firſt, There is that light in Chriſt, that is ſufficient to lead them out of, and from all that darkneſs, in the midſt of which all others, but them that come to him, ſtumble, and fall, and periſh: *I am the light of the world,* ſaith he, *he that followeth me, ſhall not abide in darkneſs, but ſhall have the light of life,* John 8. 12. Man by nature is in darkneſs, and walketh in darkneſs, and knows not whither he goes, for darkneſs hath blinded his eyes; neither can any thing but Jeſus Chriſt lead men out of this darkneſs: Natural conſcience cannot do it; the ten commandments though in the hearts of men, cannot do it: This prerogative belongs only to Jeſus Chriſt.

Secondly, There is life in Chriſt, that is to be found no where elſe, Job 5. 40. Life as a principle in the ſoul, by which it ſhall be acted and enabled to do that which through him is pleaſing to God. *He that believeth in,* or cometh to *me,* ſaith he, as the ſcriptures have ſaid, *Out of his belly ſhall flow rivers of living water,* Joh. 7. 38. Without this life a man is dead, whether he be bad, or whether he be good; that is, good in his own, and other men's eſteem. There is no true and eternal life, but what is in the Me that ſpeaketh in the text.

There is alſo life, for thoſe that come to him, to be had by faith in his fleſh and blood. *He that eateth me, ſhall live by me,* Joh. 6. 57.

And this is a life againſt that death that comes by the guilt of ſin, and the curſe of the law, under which all men are, and for ever muſt be, unleſs they eat Me, that ſpeaks in the text. *Whoſo findeth Me,* ſaith he, *findeth life;* Deliverance from the everlaſting death and deſtruction, that without Me he ſhall be devoured by, Prov. 8.

Nothing is more deſirable than life, to him that hath in himſelf the ſentence of condemnation; and here only is life to be found. This life, to wit, eternal life, this life is in his Son; that is, in him that ſaith in the text, *All that the father hath given Me, ſhall come to me,* 1 John 5. 10.

Thirdly, The perſon ſpeaking in the text, is he alone by whom poor ſinners have admittance to, and acceptance with the father, becauſe of the glory of his righteouſneſs, by, and in which he preſenteth them amiable and ſpotleſs in his ſight; neither is there any way beſides him, ſo to come to the father: *I am the way,* ſays he, *the truth and the life, no man cometh to the Father, but by me,* John 14. 6. All other ways to God are dead and damnable, the deſtroying cherubims ſtand with flaming ſwords, turning every way to keep all others from his preſence, (Gen. 3. 24.) I ſay, all others but them that come by him.

I am the door, by me, ſaith he, *if any man enter in, he ſhall be ſaved,* John 10. 1, 2.

The perſon ſpeaking in the text is he, and only he, that can give ſtable and everlaſting peace, therefore, ſaith he, *My peace I give unto you.* My peace, which is a peace with God, peace of conſcience, and that of an everlaſting duration. My peace, peace that cannot be matched, *not as the world giveth, give I unto you;* for the world's peace is but carnal and tranſitory, but mine is divine and eternal. Hence it is called the peace of God, that paſſeth all underſtanding.

Fourthly, The perſon ſpeaking in the text, hath enough of all things truly ſpiritually good, to ſatisfy the deſire of every longing ſoul. *And Jeſus ſtood, and cried, ſaying, If any man thirſt, let him come to Me and drink. And to him that is a-thirſt, I will give of the fountain of the water of life freely,* John 7. 37. Rev. 21. 6.

Fifthly, With the perſon ſpeaking in the text, is power to perfect and defend, and deliver thoſe that come to him for ſafeguard. *All power,* ſaith he, *in heaven and earth are given unto me,* Mat. 28. 18.

Thus might I multiply inſtances in this nature in abundance. But,

Secondly, They that in truth do come to him, do therefore come to him, that they may receive it at his hand. They come for light, they come for life, they come for reconciliation with God; they alſo come for peace, they come that their ſouls may be ſatisfied with ſpiritual good, and that they may be protected by him againſt all ſpiritual and eternal damnation; and he alone is able to give them all this, to the fulfilling of their joy to the full, as they alſo find when they come to him.

This is evident,

Firſt, From the plain declaration of thoſe that already are come to him. *Being juſtified by faith, we have peace with God through*

through our Lord Jeſus Chriſt, by whom alſo we have acceſs with boldneſs into this grace, wherein we ſtand, and rejoice in hope of the glory of God, Rom. 5.

Secondly, 'Tis evident alſo, in that while they keep their eyes upon him, they never deſire to change him for another, or to add to themſelves ſome other thing, together with him to make up their ſpiritual joy. *God forbid*, ſaid Paul, *that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt. Yea, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things; and do count them but dung, that I may win Chriſt, and be found in him: Not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith*, Phil. 3. 7, 8, 9.

Thirdly, 'Tis evident alſo by their earneſt deſires, that others might be made partakers of their bleſſedneſs. Brethren, ſaid Paul, *My heart's deſire and prayer to God for Iſrael, is, That they might be ſaved*; that is, that way that he expected to be ſaved himſelf: As he ſaith alſo to the Galatians, *Brethren*, ſaith he, *I beſeech you, be as I am, for I am as ye are*; that is, I am a ſinner as ye are. Now I beſeech you ſeek for life, as I am ſeeking of it: As who ſhould ſay, For there is a ſufficiency in the Lord Jeſus both for me and you.

Fourthly, 'Tis evident alſo, by the triumph that ſuch men make over all their enemies, both bodily and ghoſtly: *Now thanks be to God*, ſaid Paul, *who cauſeth us always to triumph in Jeſus Chriſt*. And who ſhall ſeparate us from the love of Chriſt our Lord; And again, *O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law; but thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt*, 2 Cor. 2. 14. Rom. 8. 35. 1 Cor. 15. 55, 56.

Fifthly, 'Tis evident alſo, for that they are made by the glory of that which they have found in him, to ſuffer and endure what the devil and hell itſelf hath or could invent, as a means to ſeparate them from him. Again, *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword, (as it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter.) Nay, in all theſe things we are more than conquerors, through him that loved us: For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus*, Rom. 8.

Shall come (to Me) O the heart-attracting glory that is in Jeſus Chriſt, (when he is diſcovered) to draw thoſe to him that are given to him of the Father. Therefore thoſe that came of old, rendered this as the cauſe of their coming to him. *And we beheld the glory, as of the only begotten of the father*, John 1. 14. And the reaſon why others come not, but periſh in their ſins, is for want of a ſight of his glory. *If our goſpel be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the minds of them that believe not, leſt the glorious light of the goſpel of Chriſt, who is the image of God, ſhould ſhine unto them*, 2 Cor. 4.

There is therefore heart-pulſing glory in Jeſus Chriſt, which when diſcovered, draws the men to him; wherefore by Shall come to Me, Chriſt may mean, when his glory is diſcovered, then they muſt come, then they Shall come to me. Therefore as the true comers come with weeping and relenting, as being ſenſible of their own vileneſs; ſo again, it is ſaid, *That the ranſomed of the Lord ſhall return, and come to Zion, with ſinging and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away*: That is, at the ſight of the glory of that grace, that ſhews itſelf to them now, in the face of our Lord Jeſus Chriſt, and in the hopes that they now have, of being with him in the heavenly tabernacles. Therefore it ſaith again, *With gladneſs and rejoicing ſhall they be brought; they ſhall enter into the king's palace*, Iſa. 35. 10. Ch. 51. 11. Pſal. 45. 15.

There is therefore heart-attracting glory in the Lord Jeſus Chriſt; which, when diſcovered, ſubjects the heart to the word, and makes us come to him.

'Tis ſaid of Abraham; That when he dwelt in Meſopotamia, the God of glory appeared unto him, (*Acts* 7. 2.) ſaying, *Get thee out of thy country*. And what then? Why, away he went from his houſe and friends, and all the world could not ſtay him. *Now*, as the Pſalmiſt ſays, *Who is the king of glory?* He anſwers, *The Lord, mighty in battle:* And who was that, but he that ſpoiled principalities and powers, when he did hang upon the tree, triumphing over them thereon? And who was that but Jeſus Chriſt, even the perſon ſpeaking in the text? Therefore he ſaid of Abraham, *He ſaw his day. Yea*, ſaith he to the Jews, *your father Abraham rejoiced to ſee my day, and he ſaw it and was glad*, Pſal. 24. 8. Col. 2. 14, 15. Jam. 1. 1. John 8. 56.

Indeed, The carnal man ſays (at laſt) in his heart, Iſa. 53. 1, 2, 3. *There is no form or comelineſs in Chriſt*, and when we ſhall ſee him, *There is no beauty that we ſhould deſire him*; but he lies: This he ſpeaks, as having never ſeen him. But they that ſtand in his houſe, and look upon him through the glaſs of his word, by the help of his Holy Spirit, they will tell you other things. *But we*, ſay they, *all with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory*, 2 Cor. 3. 17, 18. They ſee glory in his perſon, glory in his underſtanding, glory in the merit of his blood, and glory in the perfection of his righteouſneſs; yea, heart-affecting, heart-ſweetning, and heart-changing glory!

Indeed, his glory is veiled, and cannot be ſeen; but as diſcovered by the Father (*Matt.* 11. 27.) It is veiled with fleſh, with meanneſs of deſcent from the fleſh, and with that ignominy and ſhame that attended him in the fleſh; but they that can, in God's light, ſee through theſe things, they ſhall ſee glory in him; yea, ſuch glory as will draw and pull their hearts unto him.

Moſes was the adopted ſon of Pharoah's daughter; and for ought I know, had been king at laſt, had he conformed to the preſent vanities that was there at court, but he could not, he would not do it: Why? What was the matter? Why? he ſaw more in the worſt of Chriſt (bear with the expreſſion) than he ſaw in the beſt of all the treaſures of the land of Egypt. *He refuſed to be called the ſon of Pharoah's daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: Eſteeming the reproach of Chriſt, greater riches than the treaſures in Egypt; for he had reſpect to the recompence of reward. He forſook Egypt, not fearing the wrath of the king: But what emboldned him thus to do?* Why, he endured; for he had a ſight of the perſon ſpeaking in the text: *He endured as ſeeing him who is inviſible.* But I ſay? Would a ſight of Jeſus have thus taken away Moſes's heart from a crown, and a kingdom, &c. had he not by that ſight ſeen more in him, than was to be ſeen in them? *Heb.* 11. 24, 25, 26.

Therefore, when he ſaith, *ſhall come to me*, he means, they ſhall have a diſcovery of the glory of the grace that is in him; and the beauty and glory of that is of ſuch virtue, that it conſtraineth, and forceth with a bleſſed violence, the hearts of thoſe that are given to him.

Moſes, of whom we ſpake before, was *no child* when he was thus taken with the beauteous glory of this Lord: He was forty years old, and ſo conſequently was able, being a man of that wiſdom and opportunity as he was, to make the beſt judgment of the things, and of the goodneſs of them that was before him in the land of Egypt. But he, even he it was, that ſet that low eſteem upon the glory of Egypt, as to count it not worth the medling with, when he had a ſight of this Lord Jeſus Chriſt. This wicked world thinks, that the fancies of a heaven and a happineſs hereafter, may ſerve well enough to take the heart of ſuch, as either have not the world's good things to delight in; or that are fools, and know not how to delight themſelves therein: But let them know again, that we have had men of all ranks and qualities, that have been taken with the glory of our Lord Jeſus, and have left all to follow him: As Abel, Seth, Enoch, Noah, Abraham, Iſaac, Jacob, Moſes, Samuel, David, Solomon: and who not, that had either wit or grace, to ſavour heavenly things? Indeed none can ſtand off from him, nor any longer hold out againſt him, to whom he reveals the glory of his grace.

And him that cometh to me (I will in no wiſe caſt out.)

By theſe words our Lord Jeſus doth ſet forth (yet more amply) the great goodneſs of his nature towards the coming ſinner. Before he ſaid, They *ſhall come*; and he declareth, *That with heart and affections he will receive them.* But by the way, let me ſpeak one word or two, to the ſeeming conditionality of this promiſe, with which now I have to do. *And him that cometh to me, I will in no wiſe caſt out.* Where it is evident, (may ſome ſay) that Chriſt's receiving us to mercy, depends upon our coming, and ſo our ſalvation by Chriſt is conditional: If we come we ſhall be received; if not, we ſhall not: For that is fully intimated by the words. The promiſe of reception is only to him that cometh: *And him that cometh.* I anſwer, that the coming in theſe words mentioned, as a condition of being received to life, is that which is promiſed, yea, concluded to be effected in us by the promiſe going before. In thoſe latter words, coming to Chriſt, is implicitly required of us; and in the words before, that grace that can make us come is poſitively promiſed to us. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out thence.* We come to Chriſt, becauſe it is ſaid, *We ſhall come*; becauſe it is given to us to *come:* So that the condition, which is expreſſed by Chriſt in theſe latter words, is abſolutely promiſed in the words before. And indeed, the coming here intended, is nothing elſe but the effect of *ſhall come to me. They ſhall come, and I will not caſt them out.*

(And him that cometh.)

He ſaith not, and him that *is come*, but him that cometh.

To ſpeak to theſe words,

1. In general.
2. More particularly.

In general; They ſuggeſt unto us theſe four things;

Firſt, That Jeſus Chriſt doth build upon it; that ſince the Father gave his people to him, they ſhall be enabled to come unto him. *And him that cometh:* As who ſhould ſay, I know that ſince they are *given to me*, they ſhall be enabled to *come unto me*. He ſaith not, If *they come*, or *I ſuppoſe* they will *come*; but, *and him that cometh*. By theſe words therefore he ſhews us, that he addreſſeth himſelf to the receiving of them whom the Father gave to him, to ſave them: I ſay, he addreſſeth himſelf, or prepareth himſelf to receive them: By which, as I ſaid, he concludeth or buildeth upon it, that they ſhall indeed *come* to him. He looketh that the Father ſhould bring them into his boſom, and ſo ſtands ready to embrace them.

Secondly, Chriſt alſo ſuggeſteth by theſe words, that he very well knoweth who are *given* to him: Not by their *coming* to him, but by their being given to him. *All that the Father giveth me, ſhall come to me: And him that cometh*, &c. This *him* he knoweth to be one of them that the Father hath given him; and therefore he receiveth him, even becauſe the Father hath *given* him to him, *John* 10. *I know my ſheep*, ſaith he. Not only thoſe that already have knowledge of him, but thoſe too, that yet are ignorant of him. *Other ſheep have I*, ſaid he, *which are not of this fold:* Not of the Jewiſh church; but thoſe that lie in their ſins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to ſtay at Corinth, from a ſuppoſition, that ſome miſchief might befal him there: *Be not afraid*, (ſaid the Lord Jeſus to him) *but ſpeak, and hold not thy peace, for I have much people in this city*, John 10. 16. Acts 18. 9, 10. The people that the Lord here ſpeaks of, were not at this time accounted his, by reaſon of a work of converſion that already had paſſed upon them, but by virtue of the gift of the Father, for he had *given* them unto him: Therefore was Paul to ſtay here, to ſpeak the word of the Lord to them, that by his ſpeaking the Holy Ghoſt might effectually work over their ſouls; to the cauſing them to come to him, who was alſo ready with heart and ſoul to receive them.

Thirdly, Chriſt by theſe words alſo ſuggeſteth; That no more *come* unto him than indeed are *given* him of the Father: For the him in this place, is one of the *All*, that by Chriſt was mentioned before, *All that the Father giveth me, ſhall come to me*; and every *Him*, of that *All*, *I will in no wiſe caſt out*. This the apoſtle inſinuateth, where he ſaith, *He gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*, Epheſ. 4. 11, 12, 13.

Mark, as in the text, ſo here he ſpeaketh of All; *Until we all come. We All!* All who? Doubtleſs, *All that the Father giveth to Chriſt*. This is farther inſinuated, becauſe he calleth this *All*, The body of Chriſt; the meaſure of the ſtature of the fulneſs of Chriſt: By which he means, the univerſal number given, to wit, The true elect church; which is ſaid to be his body and fulneſs, *Epheſ.* 1. 22, 23.

Fourthly, Chriſt Jeſus by theſe words farther ſuggeſteth, that he is well content with this gift of the Father to him. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* I will heartily, willingly, and with great content of mind receive him.

They ſhew us alſo, That Chriſt's love in receiving, is as large as his Father's love in giving, and no larger. Hence he thanks him for his gift; and alſo thanks him for hiding of him, and his things from the reſt of the wicked, *Matt.* 11. 25. *Luke* 10. 21.

But Secondly, and more particularly, *And* (*him*) *that cometh. And* (*him!*) This word *him*; by it Chriſt looketh back to the gift of the Father, not only to the lump and whole of the gift; but to the every *him* of that lump. As who ſhould ſay, I do not only accept of the gift of my Father in the general, but have a ſpecial regard to every of them in particular; and will ſecure not only ſome, or the greateſt part, but every *him*, every duſt: Not an hoof of all ſhall be loſt, or left behind. And indeed, in this he conſenteth to his Father's will; which is, That of All that he hath given him, he ſhould loſe nothing, *John* 6. 39.

(*And him*) Chriſt Jeſus alſo, by his thus dividing the gift of his Father into *Hims*, and by his ſpeaking of them in the ſingular number, ſhews, what a particular work ſhall be wrought in each one, at the time appointed of the Father. *And it ſhall come to paſs in that day*, ſaith the prophet, *that the Lord ſhall beat off from the channel of the river, to the ſtream of Egypt; and ye ſhall be gathered one by one, O ye children of Iſrael.* Here are the *Hims* one by one to be gathered to him by the Father, *Iſa.* 27. 12.

He ſhews alſo hereby, that no lineage, kindred, or relation, can at all be profited by any outward or carnal union, with the perſon that the Father hath given to Chriſt. It is only *Him*, the given *Him*, the *coming Him*, that he intends abſolutely to ſecure. Men make great ado with the children of believers; and Oh the children of believers: But if the child of the believer is not the *Him* concerned in this abſolute promiſe, it is not theſe mens great cry; nor yet what the parent or child can do, that can intereſt him in this promiſe of the Lord Chriſt; this abſolute promiſe.

And him.) There are divers ſorts of perſons, that the Father hath given to Jeſus Chriſt; they are not all of one rank, of one quality. Some are high, ſome are low; ſome are wiſe, ſome fools; ſome are more civil, and complying with the law; ſome more prophane, and averſe to him and his goſpel. Now, ſince thoſe that are given to him, are in ſome ſenſe ſo diverſe; and again, ſince he yet ſaith, *And* him *that cometh*, &c. He by that doth give us to underſtand, that he is not, as men, for picking and chuſing to take a beſt, and leave a worſt, but he is for *him* that the Father hath given him, and that cometh to him. *He will not alter nor change it*; *a good for a bad*, *or a bad for a good*, (Lev. 27. 9, 10.) But will take him as he is, and will ſave his ſoul.

There is many a ſad wretch given by the Father to Jeſus Chriſt; but not one of them all is deſpiſed, or ſlighted by him.

It is ſaid of thoſe that the Father hath given to Chriſt, that they have done worſe than the heathen; that they were murderers, thieves, drunkards, unclean perſons, and what not? But he has received them, waſhed them, and ſaved them. A fit emblem of this ſort, is that wretched inſtance mentioned in the ſixteenth of Ezekiel, that was caſt out in a ſtinking condition, to the loathing of its perſon in the day that it was born; A creature in ſuch a wretched condition, that no eye pitied, to do any of the things there mentioned unto it, or to have compaſſion upon it: No eye but his that ſpeaketh in the text.

And him) Let him be as red as blood, let him be as red as crimſon: Some men are blood-red ſinners, crimſon ſinners, ſinners of a double dye; dipt and dipt again, before they come to Jeſus Chriſt. Art thou that readeſt theſe lines ſuch a one? Speak out, man; Art thou ſuch a one? and art thou now coming to Jeſus Chriſt for the mercy of juſtification, that thou mighteſt be made white in his blood, and be covered with his righteouſneſs? Fear not; for as much as this thy coming betokeneth, that thou art of the number of them that the Father hath given to Chriſt; for he will in no wiſe caſt thee out. *Come now*, ſaith Chriſt, *and let us reaſon together*; *though your ſins be as ſcarlet*, *they ſhall be as white as ſnow*; *though they be as red as crimſon*, *they ſhall be as wool*, Iſa. 1. 18.

And him) There was many a ſtrange *him* came to Jeſus Chriſt, in the days of his fleſh; but he received them all, without turning any away. *Speaking unto them of the kingdom of God*, *and healing ſuch as had need of healing*, Luke 9. 11. chap. 4. 40. Theſe words, *and him*, are therefore words to be wondered at: That not one of them, who by virtue of the Father's gift, and drawing, are coming to Jeſus Chriſt: I ſay, That not one of them, whatever they have been, whatever they have done, ſhould be rejected, or ſet by, but admitted to a ſhare in his ſaving grace. It is ſaid in *Luke*, that the people *wondered at the gracious words that proceeded out of his mouth*, Luke 4. 22. Now this is one of his gracious words; theſe words are like drops of honey, as it is ſaid, *Prov.* 16. 24. *Pleaſant words are as an honey-comb*, *ſweet to the ſoul*, *and health to the bones*. Theſe are gracious words indeed, even as full as a faithful and merciful high-prieſt could ſpeak them. Luther ſaith, *When Chriſt ſpeaketh*, *he hath a mouth as wide as heaven and earth*: That is, to ſpeak fully to the encouragement of every ſinful *him* that is coming to Jeſus Chriſt. And that this word is certain, hear how himſelf confirms it: *Heaven and earth*, ſaith he, *ſhall paſs away*; *but my words ſhall not paſs away*, Iſa. 63. 1. Mat. 24. 35.

It is alſo confirmed by the teſtimony of the four evangeliſts, who gave faithful relation of his loving reception of all ſorts of coming ſinners, whether they were publicans, harlots, thieves, poſſeſſed of devils, bedlams, and what not? *Luke* 19. 1, to 10. *Mat.* 21. 21. *Luke* 15. & *chap.* 23, 41, 42. *Mark* 19. 9. *chap.* 5. 1, 2, 3, to 9.

This then ſhews us,

Firſt, *The greatneſs of the merits of Chriſt.*

Secondly, *The willingneſs of his heart to impute them for life to the great*, *if coming*, *ſinners.*

Firſt, This ſhews us the greatneſs of the merits of Chriſt; for it muſt not be ſuppoſed, that his words are bigger than his worthineſs. He is ſtrong to execute his word: He can do, as well as ſpeak. *He can do exceeding abundantly more than we aſk or think*, even to the uttermoſt, and out-ſide of his word, (*Epheſ.* 3. 20.)

Now then, ſince he concludeth any coming *Him*; it muſt be concluded, that he can ſave to the uttermoſt ſin, any coming *Him*.

Do you think, I ſay, that the Lord Jeſus did not think before he ſpake? He ſpeaks all in righteouſneſs, and therefore by his word we are to judge how mighty he is to ſave, *Iſa.* 63. 1.

He ſpeaketh in righteouſneſs, in very faithfulneſs, when he began to build this bleſſed goſpel fabrick; he firſt ſat down, and counted the coſt; and knew he was able to finiſh it! What, Lord, *Any him! Any him* that cometh to thee! This is a Chriſt *worth* looking after, this is a Chriſt *worth coming* to.

This then ſhould learn us diligently to conſider the natural force of every word of God; and to judge of Chriſt's ability to ſave, not by our ſins, or by our ſhallow apprehenſions of his grace; but by his word, which is the true meaſure of grace.

And if we do not judge thus, we ſhall diſhonour his grace, loſe the benefit of his word, and needleſly fright ourſelves into many diſcouragements, through coming to Jeſus Chriſt. *Him*, *Any him* that cometh, hath ſufficient from this word of Chriſt, to feed himſelf with hopes of ſalvation. As thou art therefore coming, O thou coming ſinner, judge thou, whether Chriſt can ſave thee, by the true ſenſe of his words: judge coming ſinner, of the efficacy of his blood, of the perfection of his righteouſneſs, and of the prevalency of his interceſſion by his word. *And him*, ſaith he, *that cometh to me, I will in no wiſe caſt out. In no wiſe*, that is, for no ſin: Judge therefore by his word, how able he is to ſave thee: It is ſaid of God's ſayings to the children of *Iſrael*, *There failed not ought of any good thing which the Lord had ſpoken to the houſe of Iſrael; all came to paſs.* And again, *Not one thing hath failed of all the good things which the Lord your God ſpake concerning you, all are come to paſs unto you; and not one thing hath failed thereof*, Joſh. 21. 45. chap. 23. 14.

Coming ſinner, what promiſe thou findeſt in the word of Chriſt, ſtrain it whether thou canſt, ſo thou doſt not corrupt it, and his blood and merits will anſwer all, what the word ſaith, or any true conſequence that is drawn therefrom, that we may boldly venture upon: As here in the text, he ſaith, *And* Him *that cometh*, indefinitely; without the leaſt intimation of the rejection of any, though never ſo great, if he be a coming ſinner. Take it then for granted that thou, whoever thou art, if coming, art intended in theſe words; neither ſhall it injure Chriſt at all, if, as Benhadad's ſervants ſerved Ahab, thou ſhalt catch him at his word. *Now*, ſaith the text, *The man did diligently obſerve whether any thing would come from him*, to wit, any word of grace; *And did haſtily catch it.* And it happened that Ahab had called Benhadad his brother. The man replied therefore, *Thy brother Benhadad!* Catching him at his word, 1 *Kings* 20. *ver.* 33. ſinner, coming ſinner, ſerve Jeſus Chriſt thus, and he will take it kindly at thy hands. When he in his argument called the Canaanitiſh woman dog, ſhe catcht him at it, and ſaid, *Truth Lord, yet the dogs eat of the crumbs that fall from their maſter's table.* I ſay, ſhe catcht him thus in his words, and he took it kindly, ſaying, *O woman great is thy faith; be it unto thee even as thou wilt*, Mat. 15. 16. Catch him, coming ſinner, catch him in his words, ſurely he will take it kindly, and will not be offended at thee.

Secondly, The other thing that I told you is ſhewed from theſe words, is this; *The willingneſs of Chriſt's heart, to impute his mercies for life, to the great, if coming Sinner. And him that cometh to me, I will in no wiſe caſt out.*

The awakened coming ſinner doth not ſo eaſily queſtion the power of Chriſt, as his willingneſs to ſave him: *Lord if thou wilt, thou canſt*, ſaid one, *Mark* 1. 40. He did not put the *If* upon his power, but upon his will: He concluded he could, but he was not as fully of perſwaſion that he would. But we have the ſame ground to believe he will, as we have to believe he can; and indeed, ground for both, is the word of God. If he was not willing, Why did he promiſe? Why did he ſay, he would receive the coming ſinner? Coming ſinner, take notice of this, we uſe to plead practices with men, and why not with God likewiſe? I am ſure we have no more ground for one than the other; for we have to plead the promiſe of a faithful God. Jacob took him there: *Thou ſaidſt*, ſaid he, *I will ſurely do thee good*, Gen. 32. 12. For, from this promiſe he concluded, that it followed in reaſon, *He muſt be willing.*

The text alſo gives ſome ground for us to draw the ſame concluſion. *And him that cometh to me, I will in no wiſe caſt out.* Here is his willingneſs aſſerted, as well as his power ſuggeſted. It is worth your obſervation, that Abraham's faith conſidered rather God's power, than his willingneſs; that is, he drew his concluſion, *I ſhall have a child*, from the power that was in God to fulfil the promiſe to him: For he concluded he was willing to give him one, elſe he would not have promiſed one. *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God; being fully perſwaded that what he had promiſed he was able to perform*, Rom. 4. 20, 21. But was not his faith exerciſed or tried, about his willingneſs too? No, there was no ſhew of reaſon for that, becauſe he had promiſed it: Indeed had he not promiſed it, he might lawfully have doubted it; but ſince he had promiſed it, there was left no ground at all for doubting, becauſe his willingneſs to give a ſon was demonſtrated in his promiſing him a ſon. Theſe words therefore are ſufficient ground to encourage any coming ſinner, that Chriſt is willing to his power to receive him; and ſince he hath power alſo to do what he will, there is no ground at all left to the coming ſinner, any more to doubt; but to come in full hope of acceptance, and of being received unto grace and mercy. *And him that (cometh.)* He ſaith not, And him that is *come*; but, And him that cometh; that is, and him whoſe heart begins to move after me, who is leaving all for my ſake; *him*, who is looking out, who is on his journey to me. We muſt therefore diſtinguiſh betwixt coming, and being come to Jeſus Chriſt. He that is come to me, has attained of him more ſenſibly what he felt before he wanted, than he has that but yet is coming to him.

A man that is come to Chriſt, hath the advantage of him that is but coming to him; and that in ſeven things.

Firſt, He that is come to Chriſt, is nearer to him than he that is but coming to him: For he that is but coming to him, is yet, in ſome ſenſe, at a diſtance from him; as it is ſaid of the coming prodigal, *And while he was yet a great way off*, Luk. 15. Now he that is nearer to him, hath the beſt ſight of him; and ſo is able to make the beſt judgment of his wonderful grace and beauty, as God ſaith, *Let them come near, and let them ſpeak.* And as the apoſtle John ſaith, *And we have ſeen, and do teſtify, that God ſent his Son to be the Saviour of the world*, Iſa. 41. 1. 1 John 4. 14. He that is not yet come, though he is coming, is not fit, not being indeed capable to make that judgment of the worth and glory of the grace of Chriſt, as he is that is come to him, and hath ſeen and beheld it. Therefore, ſinner, ſuſpend thy judgment till thou art come nearer.

Secondly, He that is come to Chriſt has the advantage of him that is but coming, in that he is eaſed of his burthen: For he that is but coming, is not eaſed of his burthen, Mat. 11. 28. He that is come, has caſt his burthen upon the Lord: By faith he hath ſeen himſelf releaſed thereof; but he that is but coming, hath it yet as to ſenſe and feeling, upon his own ſhoulders. *Come unto me, all ye that labour and are heavy laden*, implies, that their burden, though they are coming, is yet upon them, and ſo will be till indeed they are come to him.

Thirdly, He that is come to Chriſt, has the advantage of him that is but coming, in this alſo, namely, He hath drank of the ſweet and ſoul-refreſhing water of life: But he that is but coming hath not: *If any man thirſt, let him come unto me and drink.*

Mark, He muſt come to him before he drinks; according to that of the prophet, *Ho! every one that thirſteth,* come *ye to the waters.* He drinketh not as he cometh, but when he is come to the water, John 7. 37. Iſa. 45. 1.

Fourthly, He that is come to Chriſt hath the advantage of him that as yet is but coming, in this alſo, to wit, He is not terrified with the noiſe, and as I may call it, Hue and Cry, which the avenger of blood makes at the heels of him that yet is but coming to him. When the ſlayer was on his flight to the city of his refuge, he had the noiſe or fear of the avenger of blood at his heels; but when he was come to the city, and was entered thereinto, the noiſe ceaſed: Even ſo it is with him that is coming to Jeſus Chriſt: He heareth many a dreadful ſound in his ear; ſounds of death and damnation, which he that is come, is at preſent freed from. Therefore he ſaith, *Come, and I will give you reſt*; And ſo he ſaith again, *We that have believed, do enter into reſt*, as he ſaid, &c. Heb. 4.

Fifthly, He therefore that is come to Chriſt, is not ſo ſubject to thoſe dejections, and caſtings down, by reaſon of the rage and aſſaults of the evil one, as is the man that is but coming to Jeſus Chriſt (though he has temptations too) *And while he was yet coming the devil threw him down, and tore him*, (Luke 9. 42.) For he has (though ſatan ſtill roareth upon him) thoſe experimental comforts and refreſhments, to wit, in his treaſury, to preſent himſelf with, in times of temptation and conflict; which he that is but coming, has not.

Sixthly, He that is come to Chriſt, has the advantage of him that is but coming to him, in this alſo, to wit, he hath upon him the wedding-garment, &c. But he that is coming has not. The Prodigal, when coming home to his father, was cloathed with nothing but rags, and was tormented with an empty belly: But when he was come, the beſt robe is brought out; alſo the gold ring and the ſhoes, yea, they are put upon him, to his great rejoicing. The fatted calf was killed for him; the muſick was ſtruck up to make him merry: And thus alſo the father himſelf ſang of him, *This my ſon was dead, and is alive again; was loſt, and is found*, Luke 15. 18, 19, 20, 21, &c.

Seventhly, In a word, he that is come to Chriſt, his groans and tears, his doubts and fears, are turned into ſongs and praiſes: For that he hath now received the atonement, and the earneſt of his inheritance: But he that is but yet a coming, hath not thoſe praiſes, nor ſongs of deliverance with him, nor has he as yet received the atonement and earneſt of his inheritance, which is the ſealing teſtimony of the Holy Ghoſt, through the ſprinkling of the blood of Chriſt upon his conſcience; for he is not come, Rom. 5. 11. Eph. 1. 13. Heb. 12. 22, 23, 24.

And him that (cometh.)

There is further to be gathered from this word (cometh) theſe following particulars.

Firſt, That Jeſus Chriſt hath his eye upon, and takes notice of the firſt moving of the heart of a ſinner after him: Coming ſinner, thou canſt not move with deſires after Chriſt, but he ſees the working of thoſe deſires in thy heart. *All my deſires*, ſaid David, *are before thee, and my groanings are not hid from thee*, Pſal. 38. 9. This he ſpake, as he was coming (after he had back-ſlidden) to the Lord Jeſus Chriſt. It is ſaid of the prodigal, That while he was yet a great way off, his father ſaw him, had his eye upon him, and upon the going out of his heart after him, Luke 15. 20.

When Nathanael was come to Jeſus Chriſt, the Lord ſaid to them that ſtood before him, *Behold an Iſraelite indeed, in whom there is no guile.* But Nathanael anſwered him, *Whence knoweſt thou me?* Jeſus anſwered, *Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.* There I ſuppoſe, Nathanael was pouring out of his ſoul to God for mercy, or that he would give him good underſtanding about the Meſſias to come: And Jeſus ſaw all the workings of his honeſt heart at that time, John 1. 47, 48.

Zaeheus alſo had ſome ſecret movings of heart, ſuch as they were, towards Jeſus Chriſt, when he ran before, and climbed up the tree to ſee him; and the Lord Jeſus Chriſt had his eye upon him: Therefore when he was come to the place, he looked up to him, bids him come down; *For to-day,* (ſaid he) *I muſt abide at thy houſe:* To wit, in order to the further compleating the work of grace in his ſoul, Luke 19. 1, to 9. Remember this, coming ſinner.

Secondly, As Jeſus Chriſt hath his eye upon, ſo he hath his heart open to receive the coming ſinner. This is verified by the text: *And him that cometh to me, I will in no wiſe caſt out.* This is alſo diſcovered by his preparing of the way, in his making of it eaſy (as it may be) to the coming ſinner; which preparation is manifeſt by them bleſſed words, *I will in no wiſe caſt out:* Of which more when we come to the place. And while *he was yet a great way off, his father ſaw him, and had compaſſion on him; and ran and fell on his neck and kiſſed him,* (Luke 15. 20.) All theſe expreſſions do ſtrongly prove, that the heart of Chriſt is open to receive the coming ſinner.

Thirdly, As Jeſus Chriſt has his eye upon, and his heart open to receive; ſo he hath reſolved already, that nothing ſhall alienate his heart from receiving the coming ſinner. No ſins of the coming ſinner, nor the length of the time that he hath abode in them, ſhall by any means prevail with Jeſus Chriſt to reject him. Coming ſinner, thou art coming to a loving Lord Jeſus.

Fourthly, Theſe words therefore dropped from his bleſſed mouth, on purpoſe that the coming ſinner might take encouragement to continue on his journey, until he be come indeed to Jeſus Chriſt. It was doubtleſs a great encouragement to blind Bartimeus, that Jeſus Chriſt ſtood ſtill and called him, when he was crying, *Jeſus thou Son of David have mercy on me:* Therefore it is ſaid he caſt away his garment, *Roſe up, and came to Jeſus,* Mark 10. 46, &c. Now, if a call to come, hath ſuch encouragement in it, what is a promiſe of receiving ſuch, but an encouragement much more? And obſerve it, though he had a call to come, yet not having a promiſe, his faith was forced to work upon a meer conſequence, ſaying, He calls me; and ſurely ſince he calls me, he will grant me my deſire. Ah! but coming ſinner, thou haſt no need to go ſo far about, as to draw (in this matter) conſequences, becauſe thou haſt plain promiſes; *And him that cometh to me, I will in no wiſe caſt out.* Here is full, plain, yea, what encouragement one can deſire: For, ſuppoſe thou wert admitted to make a promiſe thy ſelf, and Chriſt ſhould atteſt, that he would fulfil it upon the ſinner that cometh to him? Could'ſt thou make a better promiſe? Could'ſt thou invent a more full, free, or larger promiſe? A promiſe that looks at the firſt moving of the heart after Jeſus Chriſt! A promiſe that declares; yea, that engageth Chriſt Jeſus to open his heart, to receive the coming ſinner: Yea, farther, a promiſe that demonſtrateth that the Lord Jeſus is reſolved freely to receive, and will in no wiſe caſt out, nor means to reject the ſoul of the coming ſinner. For all this lieth fully in this promiſe, and doth naturally flow therefrom. Here thou needeſt not make uſe of far-fetched conſequences, nor ſtrain thy wits, to force encouraging arguments from the text. Coming ſinners, the words are plain: *And him that cometh to me, I will in no wiſe caſt out.*

And him that (cometh.)

There are two ſorts of ſinners that are coming to Jeſus Chriſt.

Firſt, Him that hath never, while of late, at all began to come.

Secondly, Him that came formerly, and after that went back, but hath ſince bethought himſelf; and is now coming again.

Both theſe ſorts of ſinners are intended by the Him in the text, as is evident; becauſe, both are now the coming ſinners.

And him that cometh, &c.

For the firſt of theſe; the ſinner that hath never while of late, began to come, his way is more eaſy: I do not ſay, more plain and open, to come to Chriſt, than is the other, (thoſe laſt not having the clod of a guilty conſcience for the ſin of backſliding, hanging at their heels.) But all the encouragement of the goſpel, with what invitations are therein contained to coming ſinners, are as free and as open to the one as the other; ſo that they may with the ſame freedom and liberty, as from the word, both alike claim intereſt in the promiſe. *All things are ready:* All things for the coming back-ſliders, as well as for the others: *Come to the wedding: And let him that is a thirſt come,* Matt. 22. 1, 2, 3, 4. Rev. 22. 17.

But having ſpoke to the firſt of theſe already, I ſhall here paſs it by; and ſhall ſpeak a word or two to him that is coming, after backſliding to Jeſus Chriſt for life.

Thy way O thou ſinner of a double dye, thy way is open to come to Jeſus Chriſt: I mean thee, whoſe heart, after long backſliding doth think of turning to him again. Thy way, I ſay, is open to him, as is the way of the other ſorts of comers; as appears by what follows.

Firſt, Becauſe the text makes no exception againſt thee: It doth not ſay, And any him, but a backſlider; any him, but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming ſoul, without the leaſt exception: Therefore thou may'ſt come. And take heed that thou ſhut not that door againſt thy ſoul by unbelief, which God has opened by his grace.

Secondly, Nay, the text is ſo far from excepting againſt thy coming, that it ſtrongly ſuggeſteth, that thou art one of the ſouls intended, O thou coming backſlider; elſe what need that clauſe have been ſo inſerted, *I will in no wiſe caſt out*: As who ſhould ſay, Though thoſe that come now, are ſuch as have formerly backſlidden: I will in *no wiſe* caſt away the fornicator, the covetous, the railer, the drunkard, or other common ſinners, nor yet the backſlider neither.

Thirdly, That the backſlider is intended, is evident.

Firſt, For that he is ſent to by name, *Go, tell his diſciples and Peter*, Mark 16. 7. But Peter was a godly man. True, but he was alſo a backſlider, yea, a deſperate backſlider: He had denied his maſter once, twice, thrice, curſing and ſwearing, that he knew him not. If this was not backſliding, if this was not an high and eminent backſliding, yea, a higher backſliding than thou art capable of, I have thought amiſs.

Again, when David had backſlidden, and had committed adultery and murder in his backſliding, he muſt be ſent to by name. *And*, ſaith the text, *The Lord ſent Nathan to David.* And he ſent him to tell him, after he had brought him to unfeigned acknowledgment, *The Lord hath alſo put away, or forgiven thy ſins*, 2 Sam. 12. 1.

This man alſo was far gone: He took a man's wife, and killed her huſband, and endeavoured to cover all with wicked diſſimulation. He did this, I ſay, after God had exalted him, and ſhewed him great favour: Wherefore his tranſgreſſion was greatned alſo by the prophet with mighty aggravations: Yet he was accepted, and that with gladneſs, at the firſt ſtep he took in his returning to Chriſt; for the firſt ſtep of the backſlider's return, is to ſay, ſenſibly and unfeignedly, *I have ſinned*: But he had no ſooner ſaid thus, but a pardon was produced, yea, thruſt into his boſom. *And Nathan ſaid unto David, the Lord hath alſo put away thy ſin.*

Secondly, As the perſon of the backſlider is mentioned by name, ſo alſo is his ſin, that if poſſible, thy objections againſt thy returning to Chriſt, may be taken out of the way; I ſay, thy ſin alſo is mentioned by name, and mixed, as mentioned, with words of grace and favour. *I will heal their backſliding, and love them freely*, (Hoſ. 14. 4.) What ſay'ſt thou now, backſlider.

Thirdly, Nay farther, thou art not only mentioned by name, and thy ſin by the nature of it; but thou thyſelf, who art a returning backſlider, put,

Firſt, Amongſt God's Iſrael, *Return, O backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord, and will not keep anger for ever*, Jer. 3. 12.

Secondly, Thou art put among his children; among his children to whom he is married. *Turn O backſliding children, for I am married unto you*, verſe 14.

Thirdly, Yea, after all this, as if his heart was ſo full of grace for them, that he was preſſed until he had uttered it before them; he adds, *Return ye backſliding children, and I will heal your backſliding.*

Fourthly, Nay farther, the Lord hath conſidered, that the ſhame of thy ſin hath ſtopped thy mouth, and made thee almoſt a prayerleſs man; and therefore he ſaith unto thee, *Take with you words and turn unto the Lord, and ſay unto him, Take away all iniquity, and receive us graciouſly*: See his grace, that himſelf ſhould put words of encouragement into the heart of a backſlider; as he ſaith in another place, *I taught Ephraim to go, taking him by the arms.* This is teaching him to go indeed, to hold him up by the arms, by the chin, as we ſay, Hoſ. 14. 1, 2, 3, 4. Chap. 11. 3.

From what hath been ſaid, I conclude, even as I ſaid before, that the him in the text, *and him that cometh*, includeth both theſe ſorts of ſinners, and therefore both ſhould freely come.

Queſ. But where doth Jeſus Chriſt, in all the words of the New Teſtament, expreſly ſpeak to a returning backſlider with words of grace and peace? For what you have urged as yet, from the New Teſtament, is nothing but conſequences drawn from this text. Indeed it is a full text for carnal ignorant ſinners that come, but to me who am a backſlider, it yieldeth but little relief.

Anſ. Firſt, How! but little encouragement from the text, when it is ſaid, *I will in no wiſe caſt out*. What more could have been ſaid? What is here omitted that might have been inſerted, to make the promiſe more full and free? Nay, take all the promiſes in the bible, all the freeſt promiſes,

miſes, with all the variety of expreſſions of what nature or extent ſoever, and they can but amount to the expreſſions of this very promiſe, “I will in no wiſe caſt out:” will for nothing, by no means, upon no account, however they have ſinned, however they have back-ſlidden, however they have provoked, caſt out the coming ſinner, But,

Secondly, Thou ſay'ſt, Where doth Jeſus Chriſt, in all the words of the New Teſtament, ſpeak to a returning backſlider with words of grace and peace? that is, under the name of a backſlider?

Anſw. Where there is ſuch plenty of examples in receiving backſliders, there is the leſs need for expreſs words to that intent: One promiſe, as the text is, with thoſe examples that are annexed, are inſtead of many promiſes. And beſides, I reckon that the act of receiving is of as much, if not of more encouragement, than is a bare promiſe to receive; for receiving is as the promiſe, and the fulfilling of it too: So that in the Old Teſtament thou haſt the promiſe, and in the New, the fulfilling of it; and that in divers examples.

Firſt, In Peter. Peter denied his maſter, once, twice, thrice, and that with an open oath; yet Chriſt receives him again without any the leaſt heſitation or ſtick. Yea, he ſlips, ſtumbles, falls again, in downright diſſimulation, and that to the hurt and fall of many others; but neither of this doth Chriſt make a bar to his ſalvation, but receives him again at his return, as if he knew nothing of the fault, Gal. 2.

Secondly, The reſt of his diſciples, even all of them, did backſlide and leave the Lord Jeſus in his greateſt ſtraights: “Then all the diſciples forſook him, and fled; they returned (as he had foretold) every one to his own, and left him alone;” but this alſo he paſſes over as a very light matter: Not that it was ſo indeed in itſelf, but the abundance of grace that was in him did lightly roll it away; for after his reſurrection, when firſt he appeared unto them, he gives them not the leaſt check for their perfidious dealings with him, but ſalutes them with words of grace, ſaying, “All hail, be not afraid, peace be to you; All power in heaven and earth is given unto me.” True, he rebuked them for their unbelief, for the which alſo thou deſerveſt the ſame: For it is unbelief that alone puts Chriſt and his benefits from us, Mat. 26. 56. John 16. 52. Mat. 28. 9, 10, 11. Luke 24. 39. Mark 16. 14.

Thirdly, The man that after a large profeſſion, lay with his father's wife, committed a high tranſgreſſion, even ſuch an one that at that day was not heard of, no, not among the Gentiles. Wherefore this was a deſperate backſliding; yet, at his return he was received, and accepted again to mercy, 1 Cor. 5. 1, 2. 2 Cor. 2. 6, 7, 8.

Fourthly, The thief that ſtole was bid to ſteal no more; not at all doubting, but that Chriſt was ready to forgive him this act of backſliding, Eph. 4. 28.

Now all theſe are examples, particular inſtances of Chriſt's readineſs to receive the backſliders to mercy; and, obſerve it, examples and proofs that he hath done ſo, are to our unbelieving hearts, ſtronger encouragements than bare promiſes, that ſo he will do. But again, the Lord Jeſus hath added to theſe, for the encouragement of returning backſliders, to come to him:

Firſt, A call to come, and he will receive them, Rev. 2. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22. Chap. 3. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21, 22. Wherefore New Teſtament backſliders have encouragement to come.

Secondly, A declaration of readineſs to receive them that come, as here in the text, and in many other places, is plain: Therefore, “Set thee up theſe marks, make thee thoſe high heaps, (of the golden grace of the goſpel) ſet thine heart towards the high way, even the way that thou wenteſt (when thou didſt backſlide) turn again O virgin of Iſrael; turn again to theſe thy cities,” Jer. 31. 21.

And him that (cometh) He ſaith not, And him that talketh, that profeſſeth, that maketh a ſhow, a noiſe, or the like, but him that cometh. Chriſt will take leave to judge, who, among the many that make a noiſe, they be that indeed are coming to him. It is not him that ſaith he comes, nor him of whom others affirm that he comes: But him that Chriſt himſelf ſhall ſay doth come; that is concerned in this text. When the woman that had the bloody iſſue came to him for cure, there were others as well as ſhe, that made a great buſtle about him, that touched, yea, thronged him; Ah, but Chriſt could diſtinguiſh this woman from them all. “And he looked round about upon them all, to ſee her that had done this thing,” Mar. 25. 26—32.

He was not concerned with the thronging, or touching of the reſt; for theirs were but accidental, or at beſt, void of that which made her touch acceptable. Wherefore Chriſt muſt be judge who they be that in truth are coming to him; “Every man's ways is right in his own eyes, but the Lord weigheth the ſpirits:” It ſtandeth therefore every one in hand to be certain of their coming to Jeſus Chriſt; for as thy coming is, ſo ſhall thy ſalvation be: If thou comeſt indeed, thy ſalvation ſhall be indeed; but if thou comeſt but in outward appearance, ſo ſhall thy ſalvation be: But of coming, ſee before, as alſo afterwards in the uſe and application.

“And him that cometh (to me.)”

Theſe Words (to me) are alſo to be well heeded; for by them, as he ſecureth thoſe that come to him, ſo alſo he ſhews himſelf unconcerned with thoſe that in their coming reſt ſhort, to turn aſide to others: For you muſt know, that every one that comes, comes not to Jeſus Chriſt; ſome that come, come to Moſes, and to his law, and there take up for life; with theſe Chriſt is not concerned: With theſe this promiſe hath not to do. "Chriſt is become of none effect unto you: whoſo of you are juſtified by the law, ye are fallen from grace," Gal. 5. 3, 4. Again, ſome that came, came no farther than the goſpel-ordinances, and there ſtay; they came not through them to Chriſt: With theſe neither is he concerned; nor will their Lord, Lord, avail them any thing in the great and diſmal day. A man may come to, and alſo go from the place and ordinances of worſhip, and yet not be remembred by Chriſt. "So I ſaw the wicked buried, ſaid Solomon, who had come and gone from the place of the holy, and they were forgotten in the city, where they had ſo done; this is alſo vanity," Eccl. 8. 10.

To me.] Theſe words therefore are by Jeſus Chriſt very warily put in, and ſerve for caution and encouragement; for caution, leſt we take up in our coming any thing ſhort of Chriſt; and for encouragement to thoſe that ſhall in their coming, come paſt all, till they come to Jeſus Chriſt: "And him that cometh to me, I will in no wiſe caſt out."

Reader, if thou loveſt thy ſoul, take this caution kindly at the hands of Jeſus Chriſt. Thou ſeeſt thy ſickneſs, thy wound, thy neceſſity of ſalvation: Well, go not to king Jareb, for he cannot heal thee, nor cure thee of thy wound, Hoſ. 5. 13. Take the caution, I ſay, leſt Chriſt, inſtead of being a ſaviour unto thee, becomes a lion, a young lion to tear thee, and go away, ver. 4.

There is a coming, but not to the moſt High: There is a coming, but not with the whole heart, but as it were feignedly; therefore take the caution kindly, Jer. 30. 10. Hoſ. 7. 16.

And him that cometh [*To me.*] Chriſt, as a ſaviour, will ſtand alone, becauſe his own arm alone hath brought ſalvation unto him: He will not be joined with Moſes, nor ſuffer John Baptiſt to be tabernacled by him: I ſay they muſt vaniſh, for Chriſt will ſtand alone, (Luke 9. 28, 36.) yea, God the Father will have it ſo; therefore they muſt be parted from him, and a voice from heaven muſt come to bid the diſciples hear, only the beloved Son. Chriſt will not ſuffer any law, ordinance, ſtatute, or judgment to be partners with him in the ſalvation of the ſinner. Nay, he ſaith not, And him that cometh to my Word, but, and him that cometh to Me. The words of Chriſt, even his moſt bleſſed and free promiſes, ſuch as this in the text, are not the ſaviour of the world; for that is Chriſt himſelf, Chriſt himſelf only. The promiſes therefore are but to encourage the coming ſinner to come to Jeſus Chriſt, and not to reſt in them ſhort of ſalvation by him.

And him that cometh [*to me,*] the man therefore that comes aright, caſts all things behind his back, and looketh at (nor hath his expectations from ought but) the Son of God alone, and David ſaid, "My ſoul, wait thou only upon God; for my expectation is from him: He only is my rock, and my ſalvation; he is my defence; I ſhall not be moved," Pſal. 92. 5. His eye is to Chriſt, his heart is to Chriſt, and his expectation is from him, from him only.

Therefore the man that comes to Chriſt, is one that hath had deep conſiderations of his own ſins, ſlighting thoughts of his own righteouſneſs, and high thoughts of the blood and righteouſneſs of Jeſus Chriſt; yea, he ſees, as I have ſaid, more virtue in the blood of Chriſt to ſave him, than there is in all his ſins to damn him. He therefore ſetteth Chriſt before his eyes, there is nothing in heaven or earth, he knows, that can ſave his ſoul and ſecure him from the wrath of God, but Chriſt; that is, nothing but his perſonal righteouſneſs, and blood.

"And him that cometh to me, I will in no wiſe caſt out." In no wiſe: by theſe words there is ſomething expreſſed; and ſomething implied. That which is expreſſed is Jeſus Chriſt his unchangeable reſolution to ſave the coming ſinner; I will in no wiſe reject him, or deny him the benefit of my death and righteouſneſs. This word therefore is like that which he ſpeaks of the everlaſting damnation of the ſinner in hell-fire, "he ſhall by no means depart thence;" that is, never, never come out again; no, not to all eternity, Mat. 5. 25. chap. 25. 26. So that as he that is condemned into hell-fire, hath no ground of hope for his deliverance thence; ſo him that cometh to Chriſt, hath no ground to fear he ſhall ever be caſt in thither.

Thus ſaith the Lord: "If heaven above can be meaſured, or the foundation of the earth ſearched out beneath, I will alſo caſt away all the ſeed of Iſrael, for all that they have done, ſaith the Lord, Jer. 31. 37.

Thus ſaith the Lord, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I caſt away the ſeed of Jacob." But heaven cannot be meaſured, nor the foundations of the earth ſearched out beneath; his covenant is alſo with day and night, and he hath appointed the ordinances of heaven; therefore he will not caſt away the ſeed of Jacob, who are the coming ones; but will certainly ſave them from the dreadful wrath to come, Jer. 33. 25, 26. chap. 50. 4, 5. By this therefore it is manifeſt, that it was not the greatneſs of ſin, nor the long continuance in it, no, nor yet the backſliding, nor the pollution of thy nature, that can put a bar in againſt, or be an hindrance of the ſalvation of the coming ſinner: For, if indeed this could be, then would this ſolemn and abſolute determination of the Lord Jeſus, of itſelf fall to the ground, and be made of none effect: "But his counſel ſhall ſtand, and he will do all his pleaſure: that is, his pleaſure in this; for his promiſe, as to this irreverſible concluſion, ariſeth of his pleaſure; he will ſtand to it, and will fulfil it, becauſe it is his pleaſure.

Suppoſe that one man had the ſins, or as many ſins as an hundred; and another ſhould have an hundred times as many as he; yet, if they come, this word, "I will in no wiſe caſt out," ſecures them both alike.

Suppoſe a man hath a deſire to be ſaved, and for that purpoſe is coming in truth to Jeſus Chriſt, but he, by his debauched life, has damned many in hell: Why, the door of hope is by theſe words ſet as open for him, as it is for him that hath not the thouſandth part of his tranſgreſſions: "And him that cometh to me, I will in no wiſe caſt out."

Suppoſe a man is coming to Chriſt to be ſaved, and hath nothing but ſin, and an ill-ſpent life to bring with him: Why, let him come and welcome to Jeſus Chriſt, "And he will in no wiſe caſt him out," Luke 7. 41. Is not this love that paſſeth knowledge? Is not this love the wonderment of angels? And is not this love worthy of all acceptation at the hands and hearts of all coming ſinners?

Secondly, That which is implied in the words, is,

Firſt, The coming ſouls have thoſe that continually lie at Jeſus Chriſt, to caſt them off.

Secondly, The coming ſouls are afraid that thoſe will prevail with Chriſt to caſt them off.

For theſe words are ſpoken to ſatisfy us, and to ſtay up our ſpirits againſt theſe two dangers: "I will in no wiſe caſt out."

Firſt, For the firſt, Coming Souls have thoſe that continually lie at Jeſus Chriſt to caſt them off.

And there are three things that thus bend themſelves againſt the coming ſinner.

Firſt, There is the devil, the accuſer of the brethren, that accuſes them before God, day and night, Rev. 12. 10. This prince of darkneſs is unwearied in this work; he doth it, as you ſee, day and night; that is, without ceaſing: He continually puts in his caveats againſt thee, if ſo be he may prevail. How did he play it againſt that good man Job, if poſſible he might have obtained his deſtruction in hell-fire? He objected againſt him that he ſerved not God for nought, and tempted God to put forth his hand againſt him, urging, that if he did it, he would curſe him to his face; and all this as God witneſſeth, "He did without a cauſe," Job 1. 9, 10, 11. chap. 2. 4, 5. How did he play it with Chriſt againſt Joſhua the high-prieſt? And he ſhewed me Joſhua, ſaid the prophet, the high-prieſt, ſtanding before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him," Zech. 3.

To reſiſt him; that is, to prevail with the Lord Jeſus Chriſt to reſiſt him; objecting the uncleanneſs and unlawful marriage of his ſons with the Gentiles; for that was the crime that Satan laid againſt them, Ezra 10. 18. Yea, and for aught I know, Joſhua alſo was guilty of the fact; but if not of that, of crimes no whit inferior; for he was cloathed with filthy garments, as he ſtood before the angel: Neither had he one word to ſay in vindication of himſelf, againſt all that this wicked one had to ſay againſt him. But notwithſtanding that, he came off well; but he might for it, thank a good Lord Jeſus, becauſe he did not reſiſt him; but contrariwiſe took up his cauſe, pleaded againſt the devil, excuſing his infirmity, and put juſtifying robes upon him before his adverſary's face.

"And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee. Is not this a brand pluckt out of the fire? And he anſwered and ſpoke to thoſe that ſtood before him, ſaying, Take away the filthy garment from him; and to him he ſaid, Behold, I have cauſed thine iniquities to paſs from thee, and will clothe thee with a change of raiment."

Again, how did Satan ply in againſt Peter, when he deſired to have him, that he might ſift him as wheat? That is, if poſſible, ſever all grace from his heart, and leave him nothing but fleſh and filth, to the end that he might make the Lord Jeſus loath and abhor him: "Simon, Simon, ſaid Chriſt, Satan hath deſired to have you, that he might ſift you as wheat." But did he prevail againſt him? No: "But I have prayed for thee, that thy faith fail not." As who ſhould ſay, Simon, Satan hath deſired me that I would give thee up to him, and not only thee, but all the reſt of thy brethren, (for that the word you imports;) but I will not leave thee in his hand, I have prayed for thee, thy faith ſhall not fail: I will ſecure thee to the heavenly inheritance, Luke 22. 30, 31, 32.

Secondly, As ſatan, ſo every ſin of the coming ſinner, comes in with a voice againſt him, if perhaps they may prevail with Chriſt to caſt off the ſoul. When Iſrael was coming out of Egypt to Canaan, how many times had their ſins thrown them out of the mercy of God, had not

Moſes, as a type of Chriſt, ſtood in the breach to turn away his wrath from them, *Pſal.* 106. 23. Our iniquities teſtify againſt us, and would certainly prevail againſt us, to our utter rejection and damnation, had we not an advocate with the Father, Jeſus Chriſt the righteous, 1 *John* 2. 1, 2.

The ſins of the old world cried them down to hell; the ſins of Sodom fetched upon them fire from heaven, which devoured them; the ſins of the Egyptians cried them down to hell, becauſe they came not to Jeſus Chriſt for life. Coming ſinner, thy ſins are no whit leſs than any; nay, perhaps they are as big as all theirs: Why is it then that thou liveſt when they are dead, and that thou haſt a promiſe of pardon when they had not: *Why thou art coming to Jeſus Chriſt*, and therefore ſin ſhall not be thy ruin.

Thirdly, As ſatan and ſin, ſo the law of Moſes, as it is a perfect holy law, hath a voice againſt you before the face of God. *There is one that accuſeth you, even Moſes's law*, John 5. Yea, it accuſeth all men of tranſgreſſion, that have ſinned againſt it; for as long as ſin is ſin, there will be a law to accuſe for ſin: But this accuſation ſhall not prevail againſt the coming ſinner; becauſe it is Chriſt that died, and that ever lives, to make interceſſion for them that *come to God by him*, Rom. 8. Heb. 7. 25.

Theſe things, I ſay, do accuſe us before Chriſt Jeſus; yea, and alſo to our own faces, if perhaps they might prevail againſt us. But theſe words, *I will in no wiſe caſt out*, ſecureth the coming ſinner from them all.

The coming ſinner is not ſaved becauſe there is none that comes in againſt him; but becauſe the Lord Jeſus will not hear their accuſations; will not caſt out the coming ſinner.

When Shimei came down to meet king David, and to aſk pardon for his rebellion; up ſtarts Abiſhai, and puts in his caveat, ſaying, Shall not Shimei die for this? This is the caſe of him that comes to Chriſt: He hath this Abiſhai, and that Abiſhai that preſently ſteps in againſt him, ſaying, ſhall not this rebel's ſin deſtroy him in hell? Read farther; "But David anſwered, What have I to do with you, ye ſons of Zeruiah, that you ſhould this day be adverſaries to me? Shall there any man be put to death this day in Iſrael, for do not I know that I am king this day over Iſrael," 2 Sam. 19. 16, to 23.

That is Chriſt's anſwer by the text, to all that accuſe the coming Shimei's; What have I to do with you, that accuſe the coming ſinners to me? I count you adverſaries, that are againſt my ſhewing mercy to them. Do not I know, that I am exalted this day to be king of righteouſneſs, and king of peace? *I will in no wiſe caſt them out.*

Secondly, But again, theſe words do cloſely imply, that the coming ſouls are afraid, that theſe accuſers will prevail againſt them, as is evident, becauſe the text is ſpoken for their relief and ſuccour: For that need not be, if they that are coming, were not ſubject to fear, and deſpond upon this account: Alas; there is a guilt, and the curſe lies upon the conſcience of the coming ſinner!

Beſides, he is conſcious to himſelf, what a villain, what a wretch he hath been againſt God and Chriſt. Alſo he now knows, by woful experience, how he hath been at ſatan's beck, and at the motion of every luſt. He hath now alſo new thoughts of the holineſs and juſtice of God: Alſo, he feels, that he cannot forbear ſinning againſt him: "For the motions of ſin, which are by the law, doth ſtill work in his members, to bring forth fruit unto death," (Rom. 7.) But none of this need diſcourage, ſince we have ſo good, ſo tender-hearted, and ſo faithful a Jeſus to come to; who will rather overthrow heaven and earth, than ſuffer a tittle of this text to fail: *And him that cometh to me, I will in no wiſe caſt out.*

Now, We have yet to enquire into two things that lie in the words, to which there hath been nothing ſaid: As

1. What it is to caſt out.
2. How it appears that Chriſt hath power to ſave or caſt out.

For the firſt of theſe, What it is to caſt out. To this I will ſpeak,

1. Generally.
2. More particularly.

More generally;

Firſt, To caſt out, is to ſlight and deſpiſe, and contemn; and as it is ſaid of Saul's ſhield, *it was vilely caſt away*; that is, ſlighted and contemned. Thus it is with the ſinners that come not to Jeſus Chriſt: He ſlights, deſpiſes and contemns them; that is, *caſts them away*, 2 Sam. 1. 2.

Secondly, Things caſt away are reputed as menſtruous cloaths, and as the dirt of the ſtreet, *Iſa.* 3. 22. *Pſal.* 18. 42. *Mat.* 5. 13. *chap.* 15. 17. And thus it ſhall be with the men that come not to Jeſus Chriſt, they ſhall be counted as menſtruous, and as the dirt in the ſtreets.

Thirdly, To be caſt out, or off; it is to be abhorred, not to be pitied; but to be put to a perpetual ſhame, *Pſal.* 44. 9. *Pſal.* 89. 38. *Amos* 1. 11.

But more particularly, To come to the text: The caſting out here mentioned, is not limited to this, or the other evil: Therefore it muſt be extended to the moſt extream and utmoſt miſery; Or thus,

He that cometh to Chriſt, ſhall not want any thing that may make him goſpellyhappy in this world, or that which is to come; Nor ſhall he want any thing, that cometh not, that may make him ſpiritually and eternally miſerable.

But further, As it is to be generally taken, ſo it reſpecteth things that ſhall be hereafter.

For the things that are now, they are either,

1. More general.
2. Or more particular.

Firſt, More general, thus,

It is *To be caſt out* of the preſence and favour of God.

Thus was *Cain caſt out*, *thou haſt driven* (or caſt) *me out this day*, *from thy face* (that is, from thy favour) *ſhall I be hid*. A dreadful complaint! But the effect of a more dreadful judgment! *Gen.* 4. 13, 14. *Jer.* 23. 39. *Chron.* 28. 9.

Secondly, *To be caſt out*, is to be caſt out of God's ſight; God will look after them no more, care for them no more; nor will he watch over them any more for good, (2 Kings 17. 20. *Jer.* 7. 15.) Now they that are ſo, are left like blind men, to wander and fall into the pit of hell. This therefore is alſo a ſad judgment! Therefore, here is the mercy of him that *cometh* to Chriſt. He ſhall not be left to wander at uncertainties. The Lord Jeſus Chriſt will keep him, as a ſhepherd doth his ſheep, *Pſal.* 23. *Him that cometh to me, I will in no wiſe caſt out.*

Thirdly, *To be caſt out*, is to be denied a place in God's houſe, and to be left as fugitives and vagabonds, to paſs a little time away in this miſerable life, and after that to go down to the dead, *Gal.* 4. 30. *Gen.* 4. 13, 14. *chap.* 21. 10. Therefore here is the benefit of him that cometh to Chriſt, he ſhall not be denied a place in God's houſe. They ſhall not be left like vagabonds in the world, *Him that cometh to me, I will in no wiſe caſt out.* See *Prov.* 14. 26. *Iſa.* 56. 3, 4, 5. *Epheſ.* 2. 19, 20, 21, 22. 1 *Cor.* 3. 21, 22, 23.

Fourthly, In a word, *To be caſt out*, is to be rejected as are the fallen angels: For their eternal damnation began at their being caſt down from heaven to hell. So then, *Not to be caſt out*, is to have a place, a houſe and habitation there; and to have a ſhare in the privileges of elect angels.

Theſe words therefore, *I will not caſt out*, will prove great words one day, to them that come to Jeſus Chriſt, 2 *Pet.* 2. 4. *John* 21. 31. *Luke* 20. 35.

Secondly, And more particularly.

Firſt, Chriſt hath everlaſting life for him that cometh to him, and he ſhall never periſh; *For he will in no wiſe caſt him out:* But for the reſt, they are rejected, *caſt out*, and muſt be damned, *John* 10. 27, 28.

Secondly, Chriſt hath everlaſting righteouſneſs, to cloath them with, that come to him, and they ſhall be covered with it, as with a garment, but the reſt ſhall be found in the filthy rags of their own ſtinking pollutions, and ſhall be wrapt up in them, as in a winding-ſheet, and ſo bear their ſhame before the Lord, and alſo before the angels, *Dan.* 9. 24. *Iſa.* 57. 2. *Rev.* 3. 4, 18. *chap.* 15. 16.

Thirdly, Chriſt hath precious blood, that like an open fountain, ſtands free for him to waſh in, that comes to him for life, *And he will in no wiſe caſt him out:* But they that come not to him are rejected from a ſhare therein, and are left to ireful vengeance for their ſins, *Zech.* 13. 1. 1 *Pet.* 1. 18, 19. *John* 13. 8. *chap.* 3. 36.

Fourthly, Chriſt hath precious promiſes, and they ſhall have a ſhare in them, that come to him for life. *For he will in no wiſe caſt them out:* But they that come not, can have no ſhare in them, becauſe they are true only in him; For in him, and only in him, all the promiſes are *yea* and *amen*. Wherefore they that come not to him, are no whit the better for them, *Pſal.* 50. 16. 2 *Cor.* 1. 20, 21.

Fifthly, Chriſt hath alſo fulneſs of grace in himſelf, for them that come to him for life, *And he will in no wiſe caſt them out:* But thoſe that come not unto him, are left in their graceleſs ſtate, and as Chriſt leaves them, death, hell, and judgment finds them. "He that findeth me (ſaith Chriſt) findeth life, and ſhall obtain favour of the Lord: But he that ſins againſt me wrongeth his own ſoul. All that hate me, love death," *Prov.* 8. 33, 34, 36.

Sixthly, Chriſt is an interceſſor, and ever liveth to make interceſſion for them that come to God by him: "But their ſorrows ſhall be multiplied, that haſten after another (or other) Gods, (their ſins and luſts:) Their drink-offerings will he not ſuffer, nor take up their names into his lips," *Pſal.* 16. 4. *Heb.* 7. 25.

Seventhly, Chriſt hath wonderful love, bowels, and compaſſion for thoſe that come to him: For, *he will in no wiſe caſt them out*. But the reſt will find him a lion rampant, he will one day tear them all to pieces. "Now conſider this (ſaith he) ye that forget God, leſt I tear you in pieces, and there be none to deliver you," *Pſal.* 50. 22.

Eighthly, Chriſt is known, by, and for his ſake thoſe that come to him, have their perſons and performances accepted of the Father: *And he will in no wiſe caſt them out:* But the reſt muſt fly to the rocks and mountains for ſhelter, but all in vain, to hide them from his face, and wrath, *Rev.* 6. 15, 16, 17.

But again, Theſe words *(caſt out)* have a ſpecial look to what will be hereafter, even at the day of judgment: For then, and not till then, will be the great *Anathema* and *caſting out*, made manifeſt, even manifeſt by execution. Therefore here to ſpeak to this, and that under theſe two heads. As,

1. Of the caſting out itſelf.
2. Of the place into which they ſhall be caſt, that ſhall then be caſt out.

Firſt, The caſting out itſelf, ſtandeth in two things:

1. In a preparatory work.
2. In the manner of executing the act.

The preparatory work ſtandeth in theſe three things.

Firſt, It ſtandeth in their ſeparation that have not come to him, from them that have at that day. Or thus, At the day of the great *caſting out,* thoſe that have not *(now)* come to him, ſhall be ſeparated from them that have; for them that have, " he will not caſt out. When the Son of Man ſhall come in his glory, and all his holy angels with him, then he ſhall ſit upon the throne of his glory, and before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd divideth the ſheep from the goats," *Matt.* 25. 31, 32.

This dreadful ſeparation therefore ſhall then be made betwixt them that *(now)* come to Chriſt, and them that come not: And good reaſon; for ſince they would not with us come to him, *now* they have time; why ſhould they ſtand with us, when judgment is come.

Secondly, They ſhall be placed before him according to their condition; they that have come to him in great dignity, even at his right-hand, *For he will in no wiſe caſt them out:* But the reſt ſhall be ſet at his left-hand; the place of diſgrace and ſhame; for they did not come to him for life.

Diſtinguiſhed alſo ſhall they be by fit terms: Theſe that come to him he calleth the ſheep, but the reſt are frowiſh goats, " and he ſhall ſeparate them one from another, as the ſhepherd divideth the ſheep from the goats; and the ſheep will be ſet on the right-hand, (next heaven gate, for they came to him.) But the goats on the left," to go from him into hell, becauſe they are not of his ſheep.

Thirdly, Then will Chriſt proceed to conviction of thoſe that came not to him, and will ſay, *I was a ſtranger and ye took me not in,* or did not come unto me. Their excuſe of themſelves he will ſlight as dirt, and proceed to their final judgment. Now when theſe wretched rejectors of Chriſt ſhall thus be ſet before him in their ſins and convicted; this is the preparatory work upon which follows the manner of executing the act which will be done,

Firſt, In the preſence of all the holy angels.

Secondly, In the preſence of all them that in their life-time came to him, by ſaying unto them, *Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels,* with the reaſon annexed to it: For you were cruel to me and mine, particularly diſcovered in theſe words: *For I was an hungred, and ye gave me no meat; thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick and in priſon, and ye viſited me not,* Matt. 25. 41, 42, 43.

Laſtly, Now it remains that we ſpeak of the place into which theſe ſhall be caſt which in the general you have heard already, to wit, the fire prepared for the devil and his angels: But in particular, it is thus deſcribed:

Firſt, It is called Tophet: " For Tophet is ordained of old, yea, for the king (the Lucifer) it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a ſtream of brimſtone doth kindle it," *Iſa.* 30. 32.

Secondly, It is called hell. " It is better for thee to enter into life, halt or lame, than having two feet to be caſt into hell," *Mark* 9. 45.

Thirdly, It is called " the wine-preſs of the wrath of God: And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth (that is, them that did not come to Chriſt) and caſt them out into that great wine-preſs of the wrath of God," *Rev.* 14. 19.

Fourthly, It is called " a lake of fire. And whatſoever was not found written in the book of life, was caſt into the lake of fire," *Rev.* 20. 15.

Fifthly, It is called a pit. " Thou haſt ſaid in thy heart, I will aſcend to heaven, I will exalt my throne above the ſtars of God, I will ſit alſo upon the mount of the congregation, in the ſides of the north---- Yet thou ſhalt be brought down to hell, to the ſides of the pit," *Iſa.* 14. 13, 14, 15.

Sixthly, It is called " a bottomleſs pit, out of which the ſmoak and the locuſt came, and into which the great dragon was caſt;" and it is called bottomleſs, to ſhew the endleſſneſs of the fall that they will have into it, that come not in the acceptable time to Jeſus Chriſt, *Rev.* 9. 1, 2. *chap.* 20. 3.

Seventhly, It is called outer darkneſs, " Bind him hand and foot, and caſt him into outer darkneſs, and caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth," *Matt.* 22. 23. *chap.* 25. 13.

Eighthly, It is called a furnace of fire. " As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world: The ſon of man ſhall ſend forth his angels, and he ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth: And again, So ſhall it be in the end of the world, the angels ſhall come forth and ſever the wicked from among the juſt, and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth," Matt. 13. 41, to 51.

Laſtly, It may not be amiſs, if in the concluſion of this, I ſhew in few words, to what the things that torment them in this ſtate, are compared. Indeed ſome of them have been occaſionally mentioned already; as that they are compared,

Firſt, To wood that burneth.

Secondly, To fire.

Thirdly, To fire and brimſtone: But,

Fourthly, It is compared to a worm, a gnawing worm, a never dying gnawing worm: "They are caſt into hell, where their worm dieth not," *Mark* 9. 44.

Fifthly, It is called *unquenchable fire:* "He will gather his wheat into his garner; but will burn up the chaff with unquenchable fire," *Mat.* 3. 12. *Luke* 3. 17.

Sixthly, It is called *everlaſting deſtruction.* "The Lord Jeſus ſhall deſcend from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God; and that obey not the goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power," 2 *Theſ.* 1. 7, 8, 9.

Seventhly, It is called, wrath without mixture, and is given them in the cup of his indignation. "If any man worſhip the beaſt, and his image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wrath of God, which is poured out without mixture, in the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the lamb, *Rev.* 14. 9, 10.

Eighthly, It is called the ſecond death. "And death and hell were caſt into the lake of fire, this is the ſecond death. Bleſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power," *Rev.* 20. 14. *chap.* 2. 6.

Ninthly, It is called eternal damnation. "But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation."

Oh! Theſe three words!

Everlaſting puniſhment!

Eternal damnation!

And For ever and ever.

How will they gnaw and eat up all the expectation of the end of the miſery of the caſt-away ſinners. "And the ſmoak of their torment aſcended up for ever and ever, and they have no reſt day nor night, *&c.*" Rev. 14. 11.

Their behaviour in hell is ſet forth by four things as I know of.

1. By calling for help and relief in vain.
2. By weeping
3. By wailing.
4. By gnaſhing of teeth.

And now we come to the ſecond thing that is to be inquired into; namely,

How it appears that Chriſt hath power to ſave, or to caſt out: For by theſe words, *I will in no wiſe caſt out,* he declareth that he hath power to do both.

Now this inquiry admits us to ſearch into two things.

1. How it appears that he hath power to ſave.

2. How it appears that he hath power to caſt out.

That he hath power to ſave, appears by that which follows.

Firſt, To ſpeak only of him as he is mediator: He was authorized to this bleſſed work by his Father before the world began. Hence the apoſtle ſaid, *He hath choſen us in him, before the foundation of the world,* with all thoſe things that effectually will produce our ſalvation. Read the ſame chapter with 2 *Tim.* 1. 9.

Secondly, He was promiſed to our firſt parents, that he ſhould, in the fulneſs of time, bruiſe the ſerpent's head; and, as Paul expounds it, redeem them that were under the law: Hence, ſince that time, he hath been reckoned as ſlain for our ſins: By which means all the fathers under the firſt teſtament were ſecured from the wrath to come; hence he is called, *The lamb ſlain from the foundation of the world,* Rev. 13. 8. Gen. 3. 15. Gal. 4. 4, 5.

Thirdly, Moſes gave teſtimony of him by the types and ſhadows, and bloody ſacrifices, that he commanded from the mouth of God, to be in uſe to the ſupport of his people's faith, until the time of reformation; which was the time of this Jeſus his death, *Heb.* 9, and 10th chapters.

Fourthly, At the time of his birth it was teſtified of him by the angel, *That he ſhould ſave his people from their ſins,* Matt. 1. 20, 21.

Fifthly, It is teſtified of him in the days of his fleſh, that he had power on earth to forgive ſins, *Mark* 2. 5, to 11.

Sixthly, It is teſtified alſo of him by the apoſtle Peter; *That God hath exalted him with his own right hand to be a prince and a Saviour, to give repentance to Iſrael, and forgiveneſs of ſins,* Acts 30. 31.

Seventhly, In a word, This is every where teſtified of him, both in the Old Teſtament and the New.

And good reaſon that he ſhould be acknowledged and truſted in as a Saviour.

1. He came down from heaven to be a Saviour, *John* 6. 38, 39, 40.

2. He was anointed when on earth to be a Saviour, *Luke* 3. 22.

3. He did the works of a Saviour: As,

Firſt, He fulfilled the law, and became the end of it for righteouſneſs, for them that believe in him, Rom. 10. 3, 4.

Secondly, He laid down his life as a ſaviour; He gave his life as a ranſom for many, Matt. 20. 28. Mark 10. 45. 1 Tim. 2. 6.

Thirdly, He hath aboliſhed death, deſtroyed the devil, put away ſin, got the keys of hell and death, is aſcended into heaven; is there accepted of God, and did ſit at the right hand, as a ſaviour; and that becauſe his ſacrifice for ſins pleaſed God, 2 Tim. 1. 10. Heb. 2. 14, 15. Epheſ. 4. 7, 8. John 16. 10, 11. Acts 5. 30, 31. Heb. 10. 12, 13.

Fourthly, God hath ſent out and proclaimed him as a ſaviour, and tells the world, that we have redemption through his blood, that he will juſtify us, if we believe in his blood, and that he can faithfully and juſtly do it. Yea, God doth beſeech us to be reconciled to him by his ſon; which could not be, if he were not anointed by him to this very end, and alſo if his works and undertakings were not accepted of him conſidered as a ſaviour, Rom. 3. 24, 25. 2 Cor. 5. 18, 19, 20, 21.

Fifthly, God hath already received millions of ſouls into his paradiſe, becauſe they have received this Jeſus for a ſaviour; and is reſolved to cut them off, and to caſt them out of his preſence, that will not take him for a ſaviour, Heb. 12. 22, 23, 24, 25, 26.

I intend brevity here; therefore a word to the ſecond, and ſo conclude.

How it appears that he hath power to caſt out.

This appears alſo by what follows:

Firſt, The Father (for the ſervice that he hath done him as a ſaviour) hath made him Lord of all, even Lord of quick and dead. *For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living*, Rom. 14. 9.

Secondly, The Father hath left it with him to quicken whom he will, to wit, with ſaving grace, and to caſt out whom he will, for their rebellion againſt him, John 5. 22.

Thirdly, The Father hath made him judge of quick and dead, hath committed all judgment unto the Son, and appointed that all ſhould honour the Son, even as they honour the Father, John 22. 5.

Fourthly, God will judge the world by this man; the day is appointed for judgment, and he is appointed for judge. *He hath appointed a day in the which he will judge the world in righteouſneſs, by that man*, Acts 17. 31, 32.

Therefore we muſt all appear before the judgment ſeat of Chriſt, that every one may receive for the things done in the body, according to what they have done. If they have cloſed with him, heaven and ſalvation; if they have not, hell and damnation.

And for theſe reaſons he muſt be judge.

Firſt, Becauſe of his humiliation, becauſe of his Father's word he humbled himſelf, and he became obedient unto death, even the death of the croſs: *Therefore God hath highly exalted him, and given him a name above every name; that at the name of Jeſus every knee ſhould bow; both of things in heaven, and things on earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is the Lord, to the glory of God the Father.*

This hath reſpect to his being judge, and his ſitting in judgment upon angels and men, Phil. 2. 7, 8, 9, 10, 11.

Secondly, That all men might honour the Son, even as they honour the Father. *For the Father judgeth no man, but hath committed all judgment unto the Son; that all men ſhould honour the Son, even as they honour the Father*, John 5. 22, 23.

Thirdly, Becauſe of his righteous judgment, this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways, Rev. 2. 2.

Fourthly, Becauſe he is the Son of man. He hath given him authority to execute judgment alſo, becauſe he is the Son of man, John 5. 27.

Thus have I in brief paſſed through this text by way of explication; my next work is to ſpeak to it by way of obſervation: But I ſhall be alſo as brief in that, as the nature of the thing will admit.

All that the father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out; John 6. 37.

And now I come to ſome obſervations, and a little briefly to ſpeak to them, and then conclude the whole.

The words thus explained, afford us many, ſome of which are theſe.

Firſt, That God the Father, and Chriſt his Son, are two diſtinct perſons in the Godhead.

Secondly, That by them (not excluding the Holy Ghoſt) is contrived, and determined the ſalvation of fallen mankind.

Thirdly, That this contrivance, reſolved itſelf into a covenant between theſe perſons in the Godhead, which ſtandeth in giving, on the Father's part: and receiving on the Son's. All that the Father giveth me, &c.

Fourthly, That every one that the Father hath given to Chriſt (according to the mind of God in the text) ſhall certainly come to him.

Fifthly, That coming to Jeſus Chriſt, is therefore not by the will, wiſdom or power of man: But by the gift, promiſe, and drawing of the Father. (All that the Father giveth me, ſhall come.)

Sixthly, That Jeſus Chriſt will be careful to receive, and will not in any wiſe reject thoſe that come, or are coming to him. (And him that cometh to me, I will in no wiſe caſt out.)

There are, beſides theſe, ſome other truths implied in the words. As,

Seventhly, They that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them.

Eighthly, Jeſus Chriſt would not have them, that in truth are coming to him, once think that he will caſt them out.

Theſe obſervations lie all of them in the words, and are plentifully confirmed by the ſcriptures of truth; but I ſhall not at this time ſpeak to them all, but ſhall paſs by the firſt, ſecond, third, fourth and ſixth, partly, becauſe I deſign brevity, and partly, becauſe they are touched upon, in the explicatory part of the text. I ſhall therefore begin with the fifth obſervation, and ſo make that the firſt in order, in the following diſcourſe.

Firſt then, Coming to Chriſt is not by the will, wiſdom or power of man, but by the gift, promiſe and drawing of the Father. This obſervation ſtandeth of two parts.

Firſt, the coming to Chriſt is not by the will, wiſdom or power of man.

Secondly, But by the gift, promiſe and drawing of the Father.

That the text carrieth this truth in its boſom, you will find if you look into the explication of the firſt part thereof before; I ſhall therefore here follow the method propounded, viz. ſhew,

Firſt, That coming to Chriſt is not by the will, wiſdom or power of man: This is true, becauſe the word doth poſitively ſay it is not.

Firſt, It denieth it to be by the will of man. *Not of blood, nor of the will of the fleſh, nor of the will of man.* And again, *It is not of him that willeth, nor of him that runneth*, John 1. 13. Rom. 9. 16.

Secondly, It denieth it to be of the wiſdom of man, as is manifeſt from theſe conſiderations:

Firſt, In the wiſdom of God it pleaſed him, that the world by wiſdom ſhould not know him. Now if by their wiſdom they cannot know him, it follows, by that wiſdom, they cannot come unto him; for coming to him, is not before, but after ſome knowledge of him, 1 Cor. 1. 21. Acts 13. 27. Pſal. 9. 10.

Secondly, The wiſdom of man, in God's account, as to the knowledge of Chriſt, is reckoned fooliſhneſs. *Hath not God made fooliſh the wiſdom of this world:* And again, *The wiſdom of this world is fooliſhneſs with God.*

If God hath made fooliſh the wiſdom of this world; and again, if the wiſdom of this world is fooliſhneſs with him, then verily it is not likely, that by that, a ſinner ſhould become ſo prudent, as to come to Jeſus Chriſt; eſpecially if you conſider,

Thirdly, That the doctrine of a crucified Chriſt, and ſo of ſalvation by him, is the very thing that is counted fooliſhneſs to the wiſdom of the world: Now, if the very doctrine of a crucified Chriſt be counted fooliſhneſs by the wiſdom of this world, it cannot be, that by that wiſdom a man ſhould be drawn out, in his ſoul, to come to him, 1 Cor. 1. 20. Chap. 2. 14. Chap. 3. 19. Chap. 1. 18, 23.

Fourthly, God counted the wiſdom of this world one of his greateſt enemies, therefore by that wiſdom no man can come to Jeſus Chriſt. For it is not likely that one of God's greateſt enemies, ſhould draw a man to that which beſt of all pleaſeth God, as coming to Chriſt doth. Now, that God counteth the wiſdom of this world one of his greateſt enemies, is evident,

Firſt, For that it caſteth the greateſt contempt upon his Son's undertaking, afore is proved, in that it counts his crucifixion fooliſhneſs: Though that be one of the higheſt demonſtrations of divine wiſdom, *Eph.* 1. 7, 8.

Secondly, Becauſe God hath threatned to deſtroy it, and bring it to nought, and cauſe it to periſh; which ſurely he would not do, was it not an enemy, would it direct men to, and cauſe them to cloſe with Jeſus Chriſt. See *Iſa.* 29. 14. 1 *Cor.* 1. 19.

Thirdly, He hath rejected it from helping in the miniſtry of his word, as a fruitleſs buſineſs, and a thing that comes to nought, 1 *Cor.* 2. 4, 6, 12, 13.

Fourthly, Becauſe it cauſeth to periſh thoſe that ſeek it, and purſue it, 1 *Cor.* 1. 18, 19.

Fifthly, And God has proclaimed, That if any man will be wiſe in this world, he muſt be a fool in the wiſdom of this world, and that's the way to be wiſe in the wiſdom of God. *If any man will be wiſe in this world, let him become a fool, that he may be wiſe. For the wiſdom of this world is fooliſhneſs with God*, 1 Cor. 3. 18, 19, 20.

Thirdly, Coming to Chriſt, is not by the power of man. This is evident, partly,

Firſt, From that which goeth before: For man's power, in the putting forth of it, in this matter, is either ſtirred up with love, or ſenſe of neceſſity; but the wiſdom of this world neither gives man love to, or ſenſe of a need of Jeſus Chriſt; therefore his power lieth ſtill, as from that.

Secondly, What power has he that is dead; as every natural man ſpiritually is;

even dead in treſpaſſes and ſins? Dead, even as dead to God's New Teſtament things, as he that is in his grave, is dead to the things of this world. What power hath he then, whereby to come to Jeſus Chriſt, John 5. 25. Epheſ. 2. 1. *Col.* 2. 13.

Thirdly, God forbids the mighty man's glory in his ſtrength, and ſays poſitively, *By ſtrength ſhall no man prevail:* and again, *Not by might, nor by power, but my Spirit,* ſaith the Lord, Jer. 9. 23, 24. 1 Sam. 2. 9. Zech. 4. 6. 1 Cor. 27. 28, 29, 30, 31.

Fourthly, Paul acknowledgeth that man, nay, converted man of himſelf, hath not a ſufficiency of power in himſelf to think a good thought; if not to do that which is leaſt, for to think is leſs than to come; no man by his own power can come to Jeſus Chriſt, 2 Cor. 3. 5.

Fifthly, Hence we are ſaid to be made willing to come, by the power of God; to be raiſed from a ſtate of ſin, to a ſtate of grace, by the power of God; and to believe, that is, to come, through the exceeding working of his mighty power, Pſ. 110. 3. Col. 2. 12. Epheſ. 1. 18, 20. See alſo, Job 46. 14.

But this needeth not, if either man had power or will to come; or ſo much as graciouſly to think of being willing to come (of themſelves) to Jeſus Chriſt.

I ſhould now come to the power of the ſecond part of the obſervation, but that is occaſionally done already, in the explicatory part of the text; to which I refer the reader: For I ſhall here only give thee one or two more to the ſame purpoſe, and ſo come to the uſe and application.

Firſt, It is expreſly ſaid, *No man can come to me except the Father which hath ſent me, draw him.* By this text, there is not only inſinuated, that in man is want of power, but of will, to come to Jeſus Chriſt, they muſt be drawn, they come not if they be not drawn: And obſerve, it is not man, no nor all the angels of heaven that can draw one ſinner to Jeſus Chriſt. *No man cometh to me, except the Father, which hath ſent me, draw him,* John 6. 44.

Secondly, Again, *No man can come to me, except it were given him of my Father,* John 6. 65. It is an heavenly gift that maketh man come to Jeſus Chriſt.

Thirdly, Again, *It is written in the prophets, they ſhall be all taught of God; every one therefore that hath heard and learned of the Father cometh to me,* John 6. 45.

I ſhall not enlarge, but ſhall make ſome uſe and application, and ſo come to the next obſervation.

Firſt, Is it ſo, Is coming to Jeſus Chriſt, not by the will, wiſdom or power of man, but by the gift, promiſe, and drawing of the Father? Then they are to blame that cry up the will, wiſdom, and power of man; as things ſufficient to bring men to Chriſt.

There are ſome men who think they may not be contradicted, when they plead for the will, wiſdom, and power of man, in reference to the things that are of the kingdom of Chriſt: But I will ſay to ſuch a man, he never yet came to underſtand, that himſelf is, what the ſcripture teacheth concerning him: Neither did he ever know, what coming to Chriſt is, by the teaching gift, and drawing of the Father. He is ſuch a one that hath ſet up God's enemy in oppoſition to him, and that continueth in ſuch acts of defiance; and what his end without a new birth will be, the ſcripture teacheth alſo: But we will paſs this.

Secondly, Is it ſo? Is coming to Jeſus Chriſt, by the gift, promiſe, and drawing of the Father, then let ſaints here learn, to aſcribe their coming to Chriſt, to the gift, promiſe, and drawing of the Father. Chriſtian man, bleſs God, who hath given thee to Jeſus Chriſt, by promiſe; and again, bleſs God for that he hath drawn thee to him. And why is it thee? Why not another? O that the glory of electing love ſhould reſt upon thy head, and that the glory of the exceeding grace of God ſhould take hold of thy heart, and bring thee to Jeſus Chriſt.

Thirdly, Is it ſo, That coming to Chriſt is, by the Father, as aforeſaid? Then this ſhould teach us to ſet a high eſteem upon them that are indeed coming to Jeſus Chriſt: I ſay, an high eſteem on them, for the ſake of him, by virtue of whoſe grace they are made to come to Jeſus Chriſt.

We ſee, that when men, by the help of human abilities, do arrive at the knowledge of, and bring to paſs that which, when done, is a wonder to the world; how he that did it, is eſteemed and commended. Yea, how are his wits, parts, induſtry, and unweariedneſs in all, admired, and yet the man, as to this is but of the world, and his work the effect of natural ability: The things alſo attained by him, end in vanity and vexation of ſpirit. Further, perhaps in the purſuit of theſe his atchievements, he ſins againſt God, waſtes his time vainly, and at long-run loſes his ſoul by neglecting of better things: Yet he is admired! But I ſay, if this man's parts, labour, diligence, and the like, will bring him to ſuch applauſe and eſteem in the world; what eſteem ſhould we have of ſuch an one that is by the gift, promiſe, and power of God, coming to Jeſus Chriſt.

Firſt, This is a man with whom God is, in whom God works and walks; a man whoſe motion is governed and ſteered by the mighty hand of God, and the effectual working of his power, Here's a man!

Secondly, This man, by the power of God's might, which worketh in him, is able to caſt a whole world behind him, with all the luſts, and pleaſures of it; and to charge through all the difficulties that men and devils can ſet againſt him: Here's a man.

Thirdly, This man is travelling to mount Zion, the heavenly Jeruſalem; the city of the living God, and to an innumerable company of angels; and the ſpirits of juſt men made perfect, to God the judge of all, and to Jeſus: Here's a man!

Fourthly, This man can look upon death with comfort, can laugh at deſtruction when it cometh; and long to hear the ſound of the laſt trump; and to ſee the judge coming in the clouds of heaven: Here's a man indeed!

Let Chriſtian's then eſteem each other as ſuch: I know you do; but do it more and more. And that you may, conſider theſe two or three things.

Firſt, Theſe are the objects of Chriſt's eſteem. Matt. 12. 48. chap. 15. 22 to 29. Luke 7. 9.

Secondly, Theſe are the objects of the eſteem of angels, Dan. 9. 12. chap. 10. 11. chap. 12. 4. Heb. 1. 14.

Thirdly, Theſe have been the objects of the eſteem of heathens, when but convinced about them, Dan. 5. 10. Acts 5. 15. 1 Cor. 14. 24, 25.

Let each of you then eſteem each other better than themſelves, Phil. 3. 2.

Fourthly, Again, Is it ſo, that no man comes to Jeſus Chriſt, by the will, wiſdom and power of man; but by the gift, power, and drawing of the Father? Then this ſhews us how horribly ignorant of this ſuch are, who make the men that is coming to Chriſt the object of their contempt and rage. Theſe are alſo unreaſonable and wicked men. *Men in whom is no faith*, 1 Theſ. 3. 2.

Sinners, did you but know what a bleſſed thing it is, to come to Jeſus Chriſt, and that by the help and drawing of the Father, they do indeed come to him: You would hang and burn in hell a thouſand years before you would turn your ſpirits as you do, againſt him that God that is drawing to Jeſus Chriſt, and alſo againſt the God that draws him.

But faithleſs ſinner, let us a little expoſtulate the matter. What hath this man done againſt thee, that is coming to Jeſus Chriſt? Why doſt thou make him the object of thy ſcorn? Doth his coming to Jeſus Chriſt offend thee? Doth his purſuing of his own ſalvation offend thee? Doth his forſaking of his ſins and pleaſures offend thee?

Poor coming man! *Thou ſacrificeſt the abominations of the Egyptians before their eyes, and will they not ſtone thee?* Exod. 8. 26.

But I ſay, Why offended at this? Is he ever the worſe, for coming to Jeſus Chriſt, or for his loving and ſerving of Jeſus Chriſt? Or is he ever the more a fool, for flying from that which will drown thee in hell-fire, and for ſeeking eternal life? Beſides, pray ſirs, conſider it, this he doth not of himſelf, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that will not come to him thy ſelf, and him that would thou hindereſt,

Firſt, Thou ſhalt be judged for one that hath hated, maligned, and reproached Jeſus Chriſt, to whom this poor ſinner is coming.

Secondly, Thou ſhalt be judged too, for one that hath hated the Father, by whoſe powerful drawing the ſinner doth come.

Thirdly, Thou ſhalt be taken, and judged, for one that has done deſpite to the Spirit of grace in him, that is by its help, coming to Jeſus Chriſt. What ſay'ſt thou now? Wilt thou ſtand by thy doings? Wilt thou continue to contemn and reproach the living God? Thinkeſt thou that thou ſhalt weather it out well enough at the day of judgment? *Can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee, ſaith the Lord?* John 15. 18 to 27. Jude 14, 15. 1 Theſ. 4. 8. Ezek. 22. 14.

Fifthly, Is it ſo, That no man comes to Jeſus Chriſt by the will, wiſdom, and power of man, but by the gift, promiſe, and drawing of the Father? Then this ſheweth us how it comes to paſs, that weak means are ſo powerful as to bring men out of their ſins, to a hearty purſuit after Jeſus Chriſt? When God bid Moſes ſpeak to the people, he ſaid, *I will ſpeak with thee*, Exod. 18. 19. When God ſpeaks, when God works, who can let it? None, none, then the work goes on. Elias threw his mantle upon the ſhoulders of Eliſha; and what a wonderful work followed! When Jeſus fell in with the crowing of a cock, what work was there! O when God is in the means, then ſhall that means (be it never ſo weak, and contemptible in it ſelf) work wonders, 1 Kings 19. 19. Matt. 26. 74, 75. Mark 14. 71, 72. Luke 22. 60, 61, 62.

The world underſtood not, nor believed that the walls of Jericho ſhould fall at the ſound of rams horns; but when God will work, the means muſt be effectual. A word weakly ſpoken, ſpoken with difficulty, in temptation, and in the midſt of great contempt and ſcorn, works wonders: If the Lord thy God will ſay ſo too.

Sixthly, Is it ſo? Doth no man come to Jeſus Chriſt, by the will, wiſdom, and power of man; but by the gift, promiſe, and drawing of the Father? Then here is room for chriſtians to ſtand and wonder at the effectual working of God's providence, that he hath made uſe of, as means to bring them to Jeſus Chriſt.

For although men are drawn to Chriſt by the power of the Father, yet that power putteth forth itſelf in the uſe of means; and theſe means are diverſe; ſometimes this, ſometimes that; for God is at liberty to work, by which, and when, and how he will: but let the means be what they will, and as contemptible as may be; yet God that commanded the light to ſhine out of darkneſs, and that out of weakneſs can make ſtrong; can, nay doth oft-times make uſe of very unlikely means to bring about the converſion and ſalvation of his people. Therefore, you that are come to Chriſt (and that by unlikely means) ſtay yourſelves; and wonder, and wondering, magnify almighty power, by the work of which, the means hath been made effectual to bring you to Jeſus Chriſt.

What was the providence that God made uſe of as a means either more remote, or more near, to bring thee to Jeſus Chriſt? Was it the removing of thy habitation, the change of thy condition, the loſs of relations, eſtate, or the like? Was it the caſting of thine eye upon ſome good book, the hearing of thy neighbours talk of heavenly things, the beholding of God's judgments as executed upon others, or thine own deliverance from them; or thy being ſtrangely caſt under the miniſtry of ſome godly man? O take notice of ſuch providence or providences! They were ſent and managed by mighty power to do thee good. God himſelf, I ſay, hath joined himſelf to this chariot: yea, and ſo bleſſed it, that it failed not to accompliſh the thing for which he ſent it.

God bleſſeth not to every one his providences in this manner: How many thouſands are there in this world, that paſs every day under the ſame providences; but God is not in them, to do that work by them, as he hath done for thy poor ſoul, by his effectually working with them. O! That Jeſus Chriſt ſhould meet thee in this providence, that diſpenſation, or the other ordinance! This is grace indeed! At this therefore, it will be thy wiſdom to admire, and for this to bleſs God.

Give me leave to give you a taſte of ſome of thoſe providences that have been effectual, thro' the management of God, to bring ſalvation to the ſouls of his people.

Firſt, The firſt ſhall be that of the woman of Samaria. It muſt happen, that ſhe muſt needs go out of the city to draw water (not before nor after, but) juſt when Jeſus Chriſt her ſaviour was come from far, and ſet to reſt him (being weary) upon the well: What a bleſſed providence was this! Even a providence managed by the almighty wiſdom, and almighty power, to the converſion and ſalvation of this poor creature. For by this providence was this poor creature, and her ſaviour brought together; that a bleſſed work might be fulfilled upon the woman, according to the purpoſe before determined by the Father, *John* 4.

Secondly, What providence was it, that there ſhould be a tree in the way for Zaccheus to climb, thereby to give Jeſus opportunity to call that chief of the publicans home to himſelf, even before he came down therefrom, *Luke* 19.

Thirdly, Was it not alſo wonderful, that the thief, which you read of in the goſpel, ſhould by the providence of God be caſt into priſon, to be condemned, even at that ſeſſions that Chriſt himſelf was to die; nay, and that it ſhould happen too, that they muſt be hanged together, that the thief might be in hearing and obſerving of Jeſus in his laſt words, that he might be converted by him before his death? *Luke* 23.

Fourthly, What a ſtrange providence was it, and as ſtrangely managed by God, that Oneſimus when he was run away from his maſter, ſhould be taken, and, as I think, caſt into that very priſon, where Paul lay bound for the word of the goſpel; that he might there be by him converted, and then ſent home again to his maſter Philemon! "Behold all things work together for good, to them that love God; to them who are the called according to his purpoſe," *Rom.* 8.

Nay, I have myſelf known ſome that have been made to go to hear the word preached againſt their wills; others have gone not to hear, but to ſee and to be ſeen; nay, to jeer and flout others; as alſo to catch and carp at things. Some alſo to feed their adulterous eyes with the ſight of beautiful objects, and yet God hath made uſe of even theſe things, and even of the wicked and ſinful propoſals of ſinners, to bring them under the grace that might ſave their ſouls.

Seventhly, Doth no man come to Jeſus Chriſt, but by the drawing, &c. of the Father? Then let me here caution thoſe poor ſinners, that are ſpectators of the change that God hath wrought in them that are coming to Jeſus Chriſt, not to attribute this work and change to other things and cauſes.

There are ſome poor ſinners in the world, that plainly ſee a change, a mighty change in their neighbours and relations that are coming to Jeſus Chriſt: But as I ſaid, they being ignorant, and not knowing whence it comes, and whither it goes, "for ſo is every one that is born of the Spirit," John 3. 8.

Therefore, they attribue this change to other cauſes: As,

1. Melancholy.
2. To ſitting alone.
3. To overmuch reading.
4. To their going to too many ſermons.
5. To too much ſtudying, and muſing on what they hear.

Alſo, they conclude on the other ſide:

Firſt, That it is for want of merry company.

Secondly, For want of phyſick, and therefore they adviſe them to leave off reading, going to ſermons, the company of ſober people, and to be merry, to go a goſſiping, to buſy themſelves in the things of this world; not to ſit muſing alone, &c.

But come, poor ignorant ſinner, let me deal with thee, it ſeems thou art turned counſellor for ſatan: I tell thee, thou knoweſt not what thou doeſt. Take heed of ſpending thy judgment after this manner; thou judgeſt fooliſhly, And ſayeſt in this, to every one that paſſeth by, thou art a fool.

What! Count convictions for ſin, mourning for ſin, and repentance for ſin, melancholy; this is like thoſe that on the other ſide ſaid, *Theſe men are drunk with new wine*, &c. Or, as he that ſaid, Paul was mad, Acts 2. 23. chap. 26. 24.

Poor ignorant ſinner, canſt thou judge no better? What! Is ſitting alone, penſive under God's hand; reading the ſcriptures, and hearing of ſermons, &c. the way to be undone? The Lord open thine eyes, and make thee to ſee thine error: Thou haſt ſet thyſelf againſt God, thou haſt deſpiſed the operation of his hands, thou attempteſt to murder ſouls. What! Canſt thou give no better counſel touching thoſe whom God hath wounded, than to ſend them to the ordinances of hell for help? Thou bidſt them be merry and lightſome; but doſt thou not know that, *The heart of fools is in the houſe of laughter*, Eccleſ. 7.

4. Thou biddeſt them ſhun the hearing of thundering preachers; *But is it not better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools*, ver. 5. Thou biddeſt them buſy themſelves in the things of this world; but doſt thou not know that the Lord bids, *Firſt ſeek the kingdom of God, and the righteouſneſs thereof*, Mat. 3. 36.

Poor ignorant ſinner, hear the counſel of God to ſuch, and learn thyſelf to be wiſer, "Is any afflicted? let him pray: Is any merry? let him ſing pſalms. Bleſſed is he that heareth me; and hear for time to come. Save yourſelves from this untoward generation. Search the ſcriptures, give attendance to reading. It is better to go to the houſe of mourning," *James* 5. 13. *Prov.* 8. 32, 33. *Acts* 2. 40. *John* 5. 39. 1 *Tim.* 5. 13. Eccleſ. 7. 1, 2, 3.

And wilt thou judge him that doth thus? Art thou almoſt like Elimas, the ſorcerer, that ſought to turn the deputy from the faith? Thou ſeekeſt to pervert the right ways of the Lord; take heed leſt ſome heavy judgment overtake thee, *Acts* 13. 8, 9, 10, 11, 12, 13.

What! Teach men to quench convictions, take men off from a ſerious conſideration of the evil of ſin, of the terrors of the world to come, and how they ſhall eſcape the ſame. What! Teach men to put God and his word out of their minds, by running to merry company, by running to the world, by goſſiping, &c. This is as much as to bid them ſay to God, *Depart from us, for we deſire not the knowledge of thy ways; or, what's the Almighty, that we ſhould ſerve him? or, what profit have we, if we keep his ways?* Here is a devil in grain! What! Bid man walk according to the courſe of this world, according to the *prince of the power of the air, the ſpirit that now worketh in the children of diſobedience*, Epheſ. 2.

Objection.

But we do not know that ſuch are coming to Jeſus Chriſt, truly we wonder at them, and think they are fools.

Anſw. Firſt, Do you not know that they are coming to Jeſus Chriſt? Then they may be coming to him, for aught you know; and why will you be worſe than the brute, to ſpeak evil of the things you know not? What! Are ye made to be taken and deſtroyed, muſt ye utterly periſh in your own corruptions? 2 *Pet.* 2. 12.

Secondly, Do you not know them? Let them alone then. If you cannot ſpeak good of them, ſpeak not bad: *Refrain from theſe men, and let them alone; for if this counſel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God*, Acts 5. 38, 39.

Thirdly, But why do you wonder at a work of conviction and converſion? Know you know that this is the judgment of God upon you? Ye deſpiſers, *To behold, and wonder, and periſh*, Acts 13. 40, 41.

Fourthly, But why wonder, and think they are fools? Is the way of the juſt an abomination to you? See that paſſage and be aſhamed, He that is upright in the way, is an abomination to the wicked, *Prov.* 29. 27.

Fifthly, Your wondering at them, argues that you are ſtrangers to yourſelves, to conviction for ſin, and to hearty deſires to be ſaved; as alſo coming to Jeſus Chriſt.

Objection.

But how ſhall we know that ſuch men are coming to Jeſus Chriſt?

Anſw. Who can make them ſee that Chriſt has made blind? (*John* 2. 3, 9.) Nevertheleſs, becauſe I endeavour thy conviction, converſion and ſalvation, conſider

1. Do they cry out of ſin, being burthened with it, as of an exceeding bitter thing?

2. Do they fly from it, as from the face of a deadly ſerpent?

3. Do they cry out of the inſufficiency of their own righteouſneſs, as to juſtification in the ſight of God?

4. Do they cry out after the Lord Jeſus, to ſave them?

5. Do they ſee more worth and merit in one drop of Chriſt's blood to ſave them, than in all the ſins of the world to damn them?

6. Are they tender of ſinning againſt Jeſus Chriſt.

7. Is his name, perſon, and undertakings more precious to them, than is the glory of the world?

8. Is this world more dear unto them?

9. Is faith in Chriſt (of which they are convinced by God's Spirit of the want of, and that without it they can never cloſe with Chriſt) precious to them?

10. Do they ſavour Chriſt in his word, and do they leave all the world for his ſake? And are they willing (God helping them) to run hazards for his name, for the love they bear to him?

11. Are his ſaints precious to them?

If theſe things be ſo, whether thou ſeeſt them or no, theſe men are coming to Jeſus Chriſt, *Rom.* 7. 9, 10, 11, 12, 13, 14. *Pſal.* 38. 3, 4, 5, 6, 7, 8. *Heb.* 6. 18, 19, 20. *Iſa.* 64. 6. *Phil.* 3. 7, 8. *Pſal.* 54. 1. *Pſal.* 109. 26. *Acts* 16. 30. *Pſal.* 51. 7, 8. 1 *Pet.* 1. 18, 19. *Rom.* 7. 24. 2 *Cor.* 5. 2. *Acts* 5. 41. *Ja.* 2. 7. *Phil.* 3. 7, 8. *Song* 5. 10, 11, 12, 13, 14, 15. *Pſal.* 119. *John* 13. 35. 1 *John* 4. 7. *chap.* 3. 14. *John* 16. 9. *Rom.* 14. 23. *Heb.* 11. 6. *Pſal.* 19. 10, 11. *Jer.* 15. 16. *Heb.* 11. 24, 25, 26, 27. *Acts* 20. 22, 23, 24. *chap.* 21. 13. *Tit.* 3. 15. 2 *John* 1. *Epheſ.* 4. 16. *Phil.* 7. 1 *Cor.* 16. 24.

The Second Obſervation.

I come now to the ſecond obſervation propounded to be ſpoken to; to wit,

That they that are coming to Jeſus Chriſt, are oft-times heartily afraid that Jeſus Chriſt will not receive them.

I told you that this obſervation is implied in the text, and I gather it from the largeneſs and openneſs of the promiſe, *(I will in no wiſe caſt out.)* For had there not been a proneneſs in us to *fear caſting out*, Chriſt needed not to have, as it were, waylaid our fear, as he doth by this great and ſtrange expreſſion, *In no wiſe*; (*And him that cometh to me, I will in no wiſe caſt out.*) There needed not, as I may ſay, ſuch a promiſe to be invented by the wiſdom of heaven, and worded at ſuch a rate, as it were on purpoſe to daſh in pieces at one blow, all the objections of coming ſinners; if they were not prone to admit of ſuch objections, to the diſcouraging of their own ſouls. For this word, *in no wiſe*, cutteth the throat of all objections; and it was dropt by the Lord Jeſus for that very end; and to help the faith that is mixed with unbelief.

And it is, as it were, the ſum of all promiſes: Neither can any objection be made upon the unworthineſs that thou findeſt in thee, that this promiſe will not aſſoil.

But I am a great ſinner, ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

But I am an old ſinner, ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

But I am an hard-hearted ſinner, ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

But I am a back-ſliding ſinner, ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

But I have ſerved ſatan all my days ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

But I have ſinned againſt light, ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

But I have ſinned againſt mercy, ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

But I have no good thing to bring with me, ſay'ſt thou.

I will in no wiſe caſt out, ſays Chriſt.

Thus I might go on, to the end of things, and ſhew you that ſtill this promiſe was provided to anſwer all objections, and doth anſwer them. But I ſay, what need it be if they that are coming to Jeſus Chriſt are not ſometimes, yea, oftentimes heartily afraid, *that Jeſus Chriſt will caſt them out.*

I will give you now two inſtances that ſeem to imply the truth of this obſervation.

In the ninth of Matthew, at the ſecond verſe, you read of a man that was ſick of the palſy; and he was coming to Jeſus Chriſt, being born upon a bed by his friends: He alſo was coming himſelf, and that upon another account than any of his friends were aware of; even for the pardon of ſins and the ſalvation of his ſoul. Now ſo ſoon as ever he was come into the preſence of Chriſt, Chriſt bids him *be of good cheer:* It ſeems then, his heart was fainting, but what was the cauſe of his fainting? not his bodily infirmity, for the cure of which his friends did bring him to Chriſt, but the guilt and burthen of his ſins? for the pardon of which himſelf did come to him, therefore he proceeds, *Be of good cheer, thy ſins be forgiven thee.*

I ſay, Chriſt ſaw him ſinking in his mind, about how it would go with his moſt noble part; and therefore, firſt, he applies himſelf to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himſelf had little enough as to the cure of his ſoul: Therefore, Chriſt takes him up as a man falling down, ſaying, *Son be of good cheer, thy ſins are forgiven thee.*

That about the prodigal ſeems pertinent alſo to this matter; *When he was come to himſelf, he ſaid, How many hired ſervants of my Father hath bread enough and to ſpare, and I periſh for hunger! I will ariſe now, and go to my Father.* Heartily ſpoken, But how did he perform his promiſe? I think, not ſo well as he promiſed to do: And my ground for my thoughts is, becauſe his father, ſo ſoon as he was come to him, fell upon his neck, and kiſſed him; implying, methinks, as if the prodigal by this time was dejected in his mind; and therefore his Father gives him the moſt ſudden and familiar token of reconciliation.

And kiſſes were of old-time often uſed to remove doubts and fears. Thus *Laban and Eſau kiſs Jacob.* Thus *Joſeph kiſſed his brethren,* and thus alſo *David kiſſed Abſalom,* Gen. 35. 55. chap. 33. 1, to 7. chap. 48. 9, 10. 2 Sam. 14. 33.

It is true, as I ſaid, at firſt ſetting out, he ſpake heartily, as ſometimes ſinners alſo do in their beginning to come to Jeſus Chriſt; but might not he, yea, in all probability he had (between the firſt ſtep he took, and the laſt, by which he accompliſhed that journey,) many a thought, both this way and that; as whether his Father would receive him or no? As thus: I ſaid, *I would go to my Father*: But how, If when I came at him he ſhould aſk me, Where I have all this while been? What ſhall I ſay then? Alſo, if he aſk me? What is become of the portion of goods that he gave me? What ſhall I ſay then? If he aſk me, Who have been my companions? What ſhall I ſay then? If he alſo ſhould aſk me, What, hath been my preferment in all the time of my abſence from him? What ſhall I ſay then? Yea, and if he aſk me, Why I came home no ſooner? What ſhall I ſay then? Thus I ſay, might he reaſon with himſelf; and being conſcious to himſelf, that he could give but a bad anſwer to any of theſe interrogatories; no marvel if he ſtood in need firſt of all, of a kiſs from his Father's lips. For had he anſwered the firſt in truth, he muſt ſay, I have been a haunter of taverns and ale-houſes; and as for my portion, I ſpent it in riotous living; my companions were whores and drabs: As for my preferment, the higheſt was, that I became a hogherd: and as for my not coming home till now, Could I have made ſhift to ſtay abroad any longer, I had not been at thy feet for mercy now.

I ſay, theſe things conſidered, and conſidering again, how prone poor men are, to give way, when truly awakened to deſpondings, and heart-miſgivings; no marvel if he did ſink in his mind, between the time of his firſt ſetting out, and that of his coming to his Father.

3. But Thirdly, methinks I have for the confirmation of this truth the conſent of all the ſaints that are under heaven, to wit, That they that are coming to Jeſus Chriſt are oft-times heartily afraid that he will not receive them.

Queſt. But what ſhould be the reaſon? I will anſwer to this queſtion thus,

Firſt, It is not for want of the revealed will of God, that manifeſteth grounds for the contrary, for of that, there is a ſufficiency; yea, the text itſelf hath laid a ſufficient foundation for encouragement, for them that are coming to Jeſus Chriſt.

And him that cometh unto me, I will in no wiſe caſt out.

Secondly, It is not for want of any invitation to come, for that is full and plain: *Come unto me, all ye that labour, and are heavy laden, and I will give you reſt,* Mat. 11. 28.

Thirdly, Neither is it for want of manifeſtation of Chriſt's willingneſs to receive, as thoſe texts above-named, with that which follows, declareth, *If any thirſt, let him come unto me and drink,* John 7. 3.

Fourthly, It is not for want of exceeding great and precious promiſes, to receive them that come. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty,* 2 Cor. 6. 17, 18.

Fifthly, It is not for want of ſolemn oath and ingagement, to ſave them that come: *For becauſe he could ſwear by no greater, he ſwore by himſelf----That by two immutable things, in which it was impoſſible that God ſhould lie, we might have ſtrong conſolation, who have fled for refuge, to lay hold on the hope ſet before us,* Heb. 6. 15, to 19.

Sixthly, Neither is it for want of great examples of God's mercy, that have come to Jeſus Chriſt, of which we read moſt plentifully in the word.

Therefore, it muſt be concluded, it is for want of that which follows.

Firſt, It is for want of the knowledge of Chriſt. Thou knoweſt but little of the grace and kindneſs that is in the heart of Chriſt: Thou knoweſt but little of the virtue and merit of his blood; Thou knoweſt but little of the willingneſs, that is in his heart to ſave thee: And this is the reaſon of the fear that ariſeth in thy heart, and that cauſeth thee to doubt, that Chriſt will not receive thee. Unbelief is the daughter of ignorance. Therefore, Chriſt ſaith, *O fools, and ſlow of heart to believe,* Luke 24. 25.

Slowneſs of heart to believe, flows from thy fooliſhneſs in the things of Chriſt; this is evident to all that are acquainted with themſelves, and are ſeeking after Jeſus Chriſt. The more ignorance, the more unbelief: The more knowledge of Chriſt, the more faith. *They that know thy name, will put their truſt in thee,* Pſal. 9. 10. He therefore that began to come to Chriſt but the other day; and hath yet but little knowledge of him, he fears that Chriſt will not receive him. But he that hath been longer acquainted with him, he *is ſtrong, and hath overcome the wicked one*, 1 John 2.

When Joſeph's brethren came into Egypt to buy corn, it is ſaid, *Joſeph knew his brethren, but his brethren knew not him.* What follows? Why, great miſtruſt of heart about their ſpeeding well: eſpecially, if Joſeph did but anſwer them roughly, calling them ſpies, and queſtioning their truth, and the like. And obſerve it, ſo long as their ignorance about their brother remained with them, whatſoever Joſeph did, ſtill they put the worſe ſenſe upon it: For inſtance, Joſeph upon a time bids the ſteward of his houſe bring them home, to dine with him, to dine even in Joſeph's houſe: And how is this reſented by them? Why, they are afraid: *And the men were afraid, becauſe they were brought unto* (their brother) *Joſeph's houſe.* And they ſaid, *He ſeeketh occaſion againſt us, and will fall upon us, and take us for bond-men, and our aſſes,* Gen. 42. chap. 43. What! Afraid to go to Joſeph's houſe? He was their brother; he intended to feaſt them; to feaſt them, and to feaſt with them. Ah! but they were ignorant, that he was their brother: And ſo long as their ignorance laſted, ſo long their fear terrified them. Juſt thus it is with the ſinner that but of late is coming to Jeſus Chriſt: He is ignorant of the love and pity that is in Chriſt to coming ſinners: Therefore he doubts, therefore he fears, therefore his heart miſ-gives him.

Coming ſinner, Chriſt inviteth thee to dine and ſup with him: He inviteth thee to a banquet of wine, yea to come into his wine-cellar, and his banner over thee, ſhall be love, Revel. 30. 20. Song 2. chap. 5. But I doubt it, ſays the ſinner; but it is anſwered, he calls thee, invites thee to his banquet, flaggons, apples, to his wine, and to the juice of his pomegranate. O I fear, I doubt, I miſtruſt, I tremble in expectation of the contrary! Come out of the man thou daſtardly ignorance. Be not afraid ſinner, only believe, *He that cometh to Chriſt, he will in no wiſe caſt out.*

Let the coming ſinner therefore ſeek after more of the good knowledge of Jeſus Chriſt: Preſs after it, ſeek it as ſilver, and dig for it as for hid treaſure. This will embolden thee: This will make thee wax ſtronger and ſtronger. *I know whom I have believed, I know him,* ſaid Paul; And what follows? *Why, and I am perſuaded that he is able to keep that which I have committed to him, againſt that day,* 2 Tim. 1. 12.

What had Paul committed to Jeſus Chriſt? The anſwer is, He had *committed to him his ſoul.* But why did he commit his ſoul to him? Why, becauſe he knew him: He knew him to be faithful, to be kind: He knew he would not fail him, nor forſake him: And therefore he laid his ſoul down at his feet, and committed it to him, to keep againſt that day. But,

Secondly, Thy fears that Chriſt will not receive thee, may be alſo a conſequent of thy earneſt and ſtrong deſires after thy ſalvation by him. For this I obſerve, that ſtrong deſires to have, are attended with ſtrong fears of miſſing, What man moſt ſets his heart upon, and what his deſires are moſt after, he (oft-times) moſt fears he ſhall not obtain. So the man, ruler of the ſynagogue, had a great deſire that his daughter ſhould live; and that deſire was attended with fear, that ſhe ſhould not: Therefore Chriſt ſaith unto him, *Be not afraid*, Mark 5. 36.

Suppoſe a young man ſhould have his heart much ſet upon a virgin to have her to wife, if ever he fears he ſhall not obtain her, it is when he begins to love; now thinks he, ſome body will ſtep in betwixt my love and the object of it; either they will find fault with my perſon, my eſtate, my condition, or ſomething.

Now thoughts begin to work, ſhe doth not like me, or ſomething. And thus it is with the ſoul at firſt coming to Jeſus Chriſt, thou loveſt him, and thy love produces jealouſy, and that jealouſy oft-times begets fears.

Now thou feareſt the ſins of thy youth, the ſins of thine old-age, the ſins of thy calling, the ſins of thy chriſtian duties, the ſins of thine heart, or ſomething; thou thinkeſt ſomething or other will alienate the heart and affections of Jeſus Chriſt from thee; thou thinkeſt he ſees ſomething in thee, for the ſake of which he will refuſe thy ſoul.

But be content, a little more knowledge of him will make thee take better heart; thy earneſt deſires ſhall not be attended with ſuch burning fears; thou ſhalt hereafter ſay, *This is my infirmity*, (Pſal. 77.)

Thou art ſick of love, a very ſweet diſeaſe, and yet every diſeaſe has ſome weakneſs attending of it: yet I wiſh this diſtemper (if it be lawful to call it ſo) was more epidemical. Die of this diſeaſe, I would gladly do: 'tis better than life itſelf, though it be attended with fears. But thou crieſt out, I cannot obtain: Well, be not too haſty to make concluſions: If Jeſus Chriſt had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him, (Song 5.) Mark how the prophet hath it, *They ſhall walk after the Lord, he ſhall roar like a lion: When he ſhall roar, the children ſhall tremble from the eaſt, they ſhall tremble like a bird out of Egypt, and as a dove out of the land of Aſſyria, Hoſ.* 11. 10, 11.

When God roars (as oft-times the coming ſoul hears him roar,) what man that is coming, can do otherwiſe than tremble?

(Amos. 3. 8.) But trembling he comes, *He ſprang in, and came trembling, and fell down before Paul and Silas.* Acts 16.

Should you aſk him that we mentioned but now, How long is it ſince you began to fear you ſhould miſs of this damſel you love ſo? The anſwer will be, ever ſince I began to love her. But did you not fear it before? No, nor ſhould I fear now, but that I vehemently love her. Come ſinner, let us apply it: How long is it ſince thou began to fear that Jeſus Chriſt will not receive thee? Thy anſwer is, Ever ſince I began to deſire that he would ſave my ſoul. I began to fear, when I began to come. And the more my heart burns in deſires after him, the more I feel my heart fear, I ſhall not be ſaved by him.

See now, Did not I tell thee, that thy fears were but the conſequence of ſtrong deſires? Well, fear not, coming ſinner, thouſands of coming ſouls are in thy condition, and yet they will get ſafe into Chriſt's boſom. *Say* (ſays Chriſt) *to them that are of a fearful heart, be ſtrong, fear not: Your God will come and ſave you*, Iſa. 35. 4. Chap. 63. 1.

Thirdly, Thy fear that Chriſt will not receive thee, may ariſe from a ſenſe of thy own unworthineſs. Thou ſeeſt what a poor, ſorry, wretched, worthleſs creature thou art. And ſeeing this, thou feareſt Chriſt will not receive thee. Alas, ſay'ſt thou, I am the vileſt of all men; a town ſinner, a ring-leading ſinner! I am not only a ſinner myſelf, but have made others two-fold worſe the children of hell alſo. Beſides, now I am under ſome awakenings and ſtirrings of mind after ſalvation, even now I find my heart rebellious, carnal, hard, treacherous, deſperate, prone to unbelief, to deſpair: It forgetteth the word; it wandereth, it runneth to the ends of the earth. There is not (I am perſuaded) one in all the world, that hath ſuch a deſperate wicked heart as mine is: My ſoul is careleſs to do good, but none more earneſt to do that which is evil.

Can ſuch a one as I am live in glory? Can an holy, a juſt, and a righteous God once think (with honour to his name) of ſaving ſuch a vile creature as I am? I fear it. Will he ſhew wonders to ſuch a dead dog as I am? I doubt it.

I am caſt out, to the loathing of my perſon, yea, I loath my ſelf: I ſtink in mine own noſtrils. How can I then be accepted by a holy and ſin-abhorring God? Pſal. 38. 5, 6, 7. Ezek. 10. Chap. 20. 42, 43, 44.) Saved I would be; and who is there that would not, were they in my condition? Indeed I wonder at the madneſs and folly of others, when I ſee them leap and ſkip ſo careleſly about the mouth of hell! Bold ſinner, how dareſt thou tempt God, by laughing at the breach of his holy law? But alas! They are not ſo bad one way, but I am worſe another: I wiſh myſelf were any body but myſelf: And yet here again, I know not what to wiſh. When I ſee ſuch, as I believe are coming to Jeſus Chriſt, O I bleſs them! But am confounded in myſelf, to ſee how unlike (as I think) I am to a very good many in the world. They can hear, read, pray, remember, repent, be humble, and do every thing better than ſo vile a wretch as I.

I, vile wretch, am good for nothing, but to burn in hell-fire, and when I think of that, I am confounded too.

Thus the ſenſe of unworthineſs creates and heightens fears in the hearts of them that are coming to Jeſus Chriſt; but indeed it ſhould not: for who needs the phyſician but the ſick? Or, who did Chriſt come into the world to ſave, but the chief of ſinners? (*Mark* 1. 17. 1 *Tim.* 1. 15.) Wherefore, the more thou ſeeſt thy ſins, the faſter fly thou to Jeſus Chriſt. And let the ſenſe of thine own unworthineſs, prevail with thee yet to go faſter. As it is with the man that carrieth his broken arm in a ſling to the bone-ſetter, ſtill as he thinks of his broken arm, and as he feels the pain and anguiſh, he haſtens his pace to the man; and if ſatan meets thee, and aſketh, Whither goeſt thou? Tell him, thou art maimed, and art going to the Lord Jeſus. If he objects thine own unworthineſs, tell him, That even as the ſick ſeeketh the phyſician; as he that hath broken bones, ſeeks him that can ſet them: So thou art going to Jeſus Chriſt for cure and healing, for thy ſin-ſick ſoul.

But it oft-times happeneth to him that flies for his life; he deſpairs of eſcaping, and therefore delivers himſelf up into the hand of the purſuer. But up, up, ſinner; be of good cheer, Chriſt came to ſave the unworthy one: Be not faithleſs, but believe. Come away, man, the Lord Jeſus calls thee, ſaying, *And him that cometh to me, I will in no wiſe caſt out.*

Fourthly, Thy fear that Chriſt will not receive thee, may ariſe from a ſenſe of the exceeding mercy of being ſaved: Sometimes ſalvation is in the eyes of him that deſires ſo great, ſo huge, ſo wonderful a thing, that the very thoughts of the excellency of it, ingenders unbelief about obtaining it, in the heart of thoſe that unfeignedly deſire it. *Seemeth it to you* (ſaith David) *a light thing to be a king's ſon-in-law?* 1 Sam. 18. 23. So the thought of the greatneſs and glory of the thing propounded; as heaven, eternal life, eternal glory, to be with God, and Chriſt, and angels: Theſe are great things, things too good, (ſaith the ſoul that is little in his own eyes.) Things too rich (ſaith the ſoul that is truly poor in ſpirit) for me.

Beſides, the Holy Ghoſt hath a way to greaten heavenly things to the underſtanding of the coming ſinner; yea, and at the ſame time to greaten too the ſin and unworthineſs of that ſinner. Now the ſoul ſtaggeringly wonders, ſaying, What to be made like angels, like Chriſt, to live in eternal bliſs, joy and felicity! This is for angels, and for them that can walk like angels!

If a prince, a duke, an earl, ſhould ſend (by the hand of his ſervant) for ſome poor, ſorry, beggarly ſcrub, to take her for his maſter to wife, and the ſervant ſhould come and ſay, My lord and maſter, ſuch an one, hath ſent me to thee, to take thee to him to wife, he is rich, beautiful, and of excellent qualities, he is loving, meek, humble, well-ſpoken, *&c.* What now would this poor, ſorry, beggarly creature think? What would ſhe ſay? or, how would ſhe frame an anſwer? When king David ſent to Abigail upon this account, and though ſhe was a rich woman, yet ſhe ſaid, *Behold, let thine handmaid be a ſervant to waſh the feet of the ſervants of my Lord,* 1 Sam. 25. 40, 41. She was confounded, ſhe could not well tell what to ſay, the offer was ſo great, beyond what could in reaſon be expected.

But ſuppoſe this great perſon ſhould ſecond his ſuit, and ſend to this ſorry creature again: What would ſhe ſay now? Would ſhe not ſay? You mock me? But what if he affirms, that he is in good earneſt, and that his Lord muſt have her to wife, yea, ſuppoſe he ſhould prevail upon her to credit his meſſage, and to addreſs herſelf for her journey: Yet behold, every thought of her pedigree confounds her; alſo her ſenſe of want of beauty makes her aſhamed; and if ſhe doth but think of being embraced, the unbelief that is mixed with that thought, whirls her into tremblings: And now ſhe calls herſelf fool, for believing the meſſenger, and thinks not to go: if ſhe thinks of being bold, ſhe bluſhes; and the leaſt thought that ſhe ſhall be rejected, when ſhe come at him, makes her look as if ſhe would give up the ghoſt.

And is it a wonder then to ſee a ſoul that is drowned in the ſenſe of glory, and a ſenſe of its own nothingneſs, to be confounded in itſelf, and to fear that the glory apprehended, is too great, too good, and too rich for ſuch an one.

That thing, heaven and eternal glory, is ſo great, and I that would have it, ſo ſmall, ſo ſorry a creature, that the thoughts of obtaining it confounds me.

Thus I ſay, doth the greatneſs of the things deſired, quite daſh and overthrow the mind of the deſire: O, it is too big! it is too big! it is too great a mercy.

But coming ſinner, let me reaſon with thee: Thou ſayeſt it is too big, too great. Well, will things that are leſs ſatisfy thy ſoul? Will a leſs thing than heaven, than glory and eternal life, anſwer thy deſires? No, nothing leſs: yet I fear they are too big, and too good for me, even to obtain. Well, as big and as good as they are, God giveth them to ſuch as thou; they are not too big for God to give. No, not to big to give freely: Be content, let God give like himſelf; he is that eternal God, and giveth like himſelf. When kings give, they do not uſe to give as poor men do. Hence it is ſaid, that Nabal made a feaſt in his houſe, like the feaſt of a king; and again, *All theſe things did* Araunah, *as a king, gave unto* David, 1 Sam. 25. 2 Sam. 24. Now God is a great king, let him give like a king; nay, let him give like himſelf, and do thou receive like thyſelf: He hath all, and thou haſt nothing. God told his people of old, that he would ſave them in truth and in righteouſneſs, and that they ſhould return to, and enjoy the land, which before, for their ſins, had ſpewed them out; and then adds, under the ſuppoſition of their counting the mercy too good, or too big: *If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the Lord of hoſts,* Zech. 8. 6.

As who ſhould ſay, They are now in captivity and little in their own eyes; therefore they think the mercy of returning to Canaan, is a mercy too marvellouſly big for them to enjoy; but if it be ſo in their eyes, it is not ſo in mine: I will do for them like God, if they will but receive my bounty like ſinners.

Coming ſinner, God can give his heavenly Canaan and the glory of it unto thee; yea, none ever had them, but as a gift, a free gift: He hath given us his ſon, *How ſhall he not then with him alſo freely give us all things.*

It was not the worthineſs of Abraham or Moſes, or David, or Peter, or Paul; but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyſelf unworthy; but take it, and be thankful. And it is a good ſign, he intends to give thee, if he hath drawn out thy heart to aſk. *O Lord, thou haſt heard the deſire of the humble, thou wilt prepare their hearts, thou wilt incline thine ear,* Pſal. 10. 17.

When God is ſaid to incline his ear, it implies an intention to beſtow the mercy deſired: Take it therefore; thy wiſdom will be to receive, not ſticking at thy own unworthineſs. It is ſaid, *He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill, to ſet them among princes, and to make them inherit the throne of glory.* Again, *He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill, that he may ſet them with the princes, even with the princes of his people,* 1 Sam. 2. 8. Pſal. 113. 7, 8.

You ſee alſo when God made a wedding for his Son, he called not the great, nor the rich, nor the mighty, but the poor, the maimed, the halt, and the blind, *Mat.* 22. *Luke* 14.

Fifthly, Thy fears that Chriſt will not receive thee, may ariſe from the hideous roaring of the devil, who purſues thee. He that hears him roar, muſt be a mighty chriſtian, if he can at that time deliver himſelf from fear. He is called a roaring lion, and then to allude to that in Iſaiah, *If one look into them, they have darkneſs and ſorrow, and the light is darkneſs in their very heaven,* 1 Pet. 5. 8. Iſa. 5. 30.

There are two things among many, that ſatan uſeth to roar out after them that are coming to Jeſus Chriſt.

1. That they are not elected.
2. That they have ſinned the ſin againſt the Holy Ghoſt.

To both theſe I anſwer briefly.

Firſt, Touching election, out of which thou feareſt, thou art excluded. Why, coming ſinner, even the text itſelf affordeth thee help againſt this doubt, and that by a double argument.

Firſt, That coming to Chriſt is, by virtue of the gift, promiſe, and drawing of the Father; but thou art a coming, therefore God hath given thee, promiſed thee, and is drawing thee to Jeſus Chriſt; coming ſinner, hold to this: And when ſatan beginneth to roar again; anſwer, But I feel my heart moving after Jeſus Chriſt, but that would not be, if it were not given by promiſe, and drawing to Chriſt by the power of the Father.

Secondly, Jeſus Chriſt hath promiſed, *that him that cometh to him, he will in no wiſe caſt out:* And if he hath ſaid it, will he not make it good, I mean even thy ſalvation? For, as I have ſaid already, not to caſt out, is to receive and admit to the benefit of ſalvation: If then the Father hath given thee, as is manifeſt by thy coming: and if Chriſt will receive thee, thou coming ſoul; as it is plain he will, becauſe he hath ſaid, He will in no wiſe caſt out. Then be confident, and let theſe concluſions that as naturally flow from the text, as light from the ſun, or water from the fountain, ſtay thee.

If ſatan therefore objecteth, But thou art not elected, anſwer, But I am coming, ſatan, I am coming; and that I could not be, but that the Father draws me; and I am coming to ſuch a Lord Jeſus, as will in no wiſe caſt me out. Further, ſatan, were I not elect, the Father would not draw me, nor would the Son ſo graciouſly open his boſom to me. I am perſwaded that not one of the non-elect ſhall ever be able to ſay, no, not in the day of judgment; I did ſincerely come to Jeſus Chriſt. Come they may feignedly, as Judas and Simon Magus did; but that is not our queſtion. Therefore, O thou honeſt-hearted coming ſinner, be not afraid, but come!

As to the ſecond part of the objection, about ſinning the ſin againſt the Holy Ghoſt: The ſame argument overthrows that alſo. But I will argue thus:

Firſt, Coming to Chriſt, is by virtue of a ſpecial gift of the Father; but the Father giveth no ſuch gift to them that have ſinned that ſin, therefore thou that art coming, haſt not committed that ſin. That the Father giveth no ſuch gift to them that have ſinned that ſin, is evident,

1. Becauſe they have ſinned themſelves out of God's favour: *They ſhall never have forgiveneſs,* Mat. 13. 32. But it is a ſpecial favour of God to give unto a man, to come unto Jeſus Chriſt; becauſe thereby he obtaineth forgiveneſs. Therefore he that cometh, hath not ſinned that ſin.

2. They that have ſinned the ſin againſt the Holy Ghoſt, have ſinned themſelves out of an intereſt in the ſacrifice of Chriſt's body and blood; *There remains for ſuch no more ſacrifice for ſin:* But God giveth not grace to any of them to come to Chriſt, that have no ſhare in the ſacrifice of his body and blood: Therefore, thou that art coming to him, haſt not ſinned that ſin, *Heb.* 10. 26.

Secondly, Coming to Chriſt is by the ſpecial drawing of the Father, *No man cometh to me, except the Father, which hath ſent me, draw him:* But the Father draweth not him to Chriſt, for whom he hath not allotted forgiveneſs by his blood. Therefore, they that are coming to Jeſus Chriſt, have not committed that ſin, becauſe he hath allotted them forgiveneſs by his blood, *John* 6. 44.

That the Father cannot draw them to Jeſus Chriſt, for whom he hath not allotted forgiveneſs of ſins, is manifeſt to ſenſe: For that would be a plain mockery, a flam; neither becoming his wiſdom, juſtice, holineſs nor goodneſs.

Thirdly, Coming to Jeſus Chriſt, lays a man under the promiſe of forgiveneſs and ſalvation: But it is impoſſible, that he that hath ſinned that ſin, ſhould ever be put under a promiſe of theſe. Therefore he that hath ſinned that ſin, can never have heart to come to Jeſus Chriſt.

Fourthly, Coming to Jeſus Chriſt, lays a man under his interceſſion: *For he ever liveth to make interceſſion for them that come,* Heb. 7. 26. Therefore he that is coming to Jeſus Chriſt cannot have ſinned that ſin.

Chriſt has forbid his people to pray for them that have ſinned that ſin; therefore will not pray for them himſelf: But he prays for them that come.

Fifthly, He that hath ſinned that ſin, Chriſt is to him of no more worth, than is a man that is dead; *For he hath crucified to himſelf the Son of God:* Yea, and hath alſo

alſo counted his precious blood, as the blood of an unholy thing, *Heb.* 6. 10. Now he that hath this low eſteem of Chriſt, will never come to him for life: But the coming man has an high eſteem of his perſon, blood, and merits. Therefore he that is coming has not committed that ſin.

Sixthly, If he that has ſinned this ſin, might yet come to Jeſus Chriſt, then muſt the truth of God be overthrown: Which ſaith in one place, *He hath never forgiveneſs*; and in another. *I will in no wiſe caſt him out.* Therefore, that he may never have forgiveneſs, he ſhall never have heart to come to Jeſus Chriſt. *It is impoſſible that ſuch an one ſhould be renewed either to, or by repentance*, Heb. 6. Wherefore, never trouble thy head, nor heart about this matter: He that cometh to Jeſus Chriſt, cannot have ſinned againſt the Holy Ghoſt.

Seventhly, Thy fears that Chriſt will not receive thee, may ariſe from thine own folly, in inventing; yea, in thy chalking out to God a way to bring thee home to Jeſus Chriſt. Some ſouls that are coming to Jeſus Chriſt are great tormentors of themſelves upon this account: They conclude, that if their coming to Jeſus Chriſt is right, they muſt needs be brought home thus and thus: As to inſtance,

1. Says one, If God be bringing of me to Jeſus Chriſt, then will he load me with the guilt of ſin till he makes me roar again.
2. If God be indeed a bringing me home to Jeſus Chriſt, then muſt I be aſſaulted with dreadful temptations of the devil.
3. If God be indeed a bringing me to Jeſus Chriſt, then even when I come at him, I ſhall have wonderful revelations of him.

This is the way that ſome ſinners appoint for God: But perhaps he will not walk therein; yet will he bring them to Jeſus Chriſt. But now, becauſe they come not the way of their own chalking out, therefore they are at a loſs. They look for heavy load and burthen; but perhaps God gives them a ſight of their loſt condition, and addeth not that heavy weight and burthen. They look for fearful temptations of ſatan; but God ſees that yet they are not fit for them: Nor is the time come, that he ſhould be honoured by them in ſuch a condition. They look for great and glorious revelations of Chriſt, grace and mercy. But perhaps, God only takes the yoke from off their jaws, and lays meat before them. And now again, they are at a loſs, yet a coming to Chriſt; *I drew them* (ſaith God) *with the cords of a man, with the bands of love: I took the yoke from off their jaws, and laid meat unto them*, Hoſ. 11. 14.

Now I ſay, if God brings thee to Chriſt, and not by the way that thou haſt appointed, then thou art at a loſs; and for thy being at a loſs, thou may'ſt thank thyſelf. God hath more ways than thou knoweſt of, to bring a ſinner to Jeſus Chriſt: But he will not give thee before hand an account by which of them he will bring thee to Chriſt, *Iſa.* 40. 13. *Job* 33. 13.

Sometimes he hath his ways in the whirl-wind; but ſometimes the Lord is not there, *Neh.* 13. 1 *Kings* 19. 1.

If God will deal more gently with thee, than with others of his children, grudge not at it: refuſe not the waters that go ſoftly, leſt he bring up to thee the waters of the rivers, ſtrong and many, even theſe two ſmoaking fire-brands, the devil and guilt of ſin, *Iſa.* 8. 6, 7. He ſaith to Peter, *follow me:* And what thunder did Zacheus hear or ſee? Zacheus, *Come down*, ſaid Chriſt; *and he came down* (ſays Luke) *and received him joyfully.*

But had Peter or Zacheus made the objection that thou haſt made, and directed the Spirit of the Lord, as thou haſt done; they might have looked long enough, before they had found themſelves coming to Jeſus Chriſt.

Beſides, I will tell thee, that the greatneſs of ſenſe of ſin, the hideous roaring of the devil, yea, and abundance of revelations, will not prove that God is bringing thy ſoul to Jeſus Chriſt: As Balaam, Cain, Judas, and others, can witneſs.

Further, Conſider, that what thou haſt not of theſe things here, thou may'ſt have another time, and that, to thy diſtraction. Wherefore inſtead of being diſcontent, becauſe thou art not in the fire, becauſe thou heareſt not the ſound of the trumpet, and alarum of war; *Pray that thou enter not into temptation*; Yea, come boldly to the throne of grace, and obtain mercy, and find grace to help in that time of need, *Pſal.* 88. 15. *Matt.* 40. 41. *Heb.* 4. 16.

Poor creature! Thou crieſt, If I were tempted, I could come faſter, and with more confidence to Jeſus Chriſt: Thou ſay'ſt thou knoweſt not what. What ſays Job! *Withdraw thy hand from me, and let not thy dread make me afraid: Then call thou, and I will anſwer; or let me ſpeak, and anſwer thou me*, Job 13. 21. It is not the over-heavy load of ſin, but the diſcovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jeſus Chriſt; I myſelf know all theſe things.

True, ſometimes, yea, moſt an end, they that come to Jeſus Chriſt, come the way that thou deſireſt; the loading, tempted way; but the Lord alſo leads ſome by the waters of comfort. If I was to chuſe, when to go a long journey; to wit, Whether I would go it in the dead of winter, or in the pleaſant ſpring, (though if it was a very profitable journey, as that of coming

ing to Chriſt is; I would chuſe to go it through fire and water, before I would loſe the benefit:) But I ſay, if I might chuſe the time, I would chuſe to go it in the pleaſant ſpring, becauſe the way would be more delightſome, the days longer and warmer, the nights ſhorter and not ſo cold. And it is obſervable, that that very argument that thou uſeſt to weaken thy ſtrength in the way, that very argument Chriſt Jeſus uſeth to encourage his beloved to come to him: *Ariſe* (ſaith he) *my love my fair one, and come away:* (Why?) *For lo, the winter is paſt, the rain is over and gone, the flowers appear in the earth, the time of the ſinging of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vine, with her tender grapes, give a good ſmell: Ariſe, my love, my fair one, and come away,* Song 2. 10, 11, 12, 13.

Trouble not thyſelf, coming ſinner: If thou ſeeſt thy loſt condition by original and actual ſin; If thou ſeeſt thy need of the ſpotleſs righteouſneſs of Jeſus Chriſt; If thou art willing to be found in him, and to take up thy croſs and follow him: Then pray for a fair wind and good weather, and come away. Stick no longer in a muſe and doubt about things, but come away to Jeſus Chriſt: Do it, I ſay, leſt thou tempt God to lay the ſorrows of a travailing woman upon thee. Thy folly in this thing may make him do it. Mind what follows, *The ſorrows of a travailing woman ſhall come upon him:* Why? *He is an unwiſe ſon; ſo he ſhould not ſtay long in the place of the breaking forth of Children,* Hoſ. 13. 13.

Seventhly, Thy fears that Chriſt will not receive thee, may riſe from thoſe decays that thou findeſt in thy ſoul, even while thou art coming to him: Some even as they are coming to Jeſus Chriſt, do find themſelves grow worſe and worſe; and this is indeed, a ſore trial to the poor coming ſinner.

To explain myſelf: There is ſuch an one a coming to Jeſus Chriſt; who, when at firſt he began to look out after him, was ſenſible, affectionate and broken in ſpirit: But now is grown dark, ſenſeleſs, hard-hearted, and inclining to neglect ſpiritual duties, &c. Beſides, he now finds in himſelf inclinations to unbelief, atheiſm, blaſphemy, and the like; now he finds he cannot tremble at God's word, his judgments, nor at the apprehenſion of hell-fire: Neither can he, as he thinketh, be ſorry for theſe things. Now this is a ſad diſpenſation: The man under the ſixth head, complaineth for want of temptations, but thou haſt enough of them; art thou glad of them, tempted, coming ſinner? They that never were exerciſed with them, may think it a fine thing to be within the rage, but he that is there, is ready to ſweat blood for ſorrow of heart, and to howl for vexation of ſpirit.

This man is in the wilderneſs among wild beaſts: Here he ſees a bear, there a lion, yonder a leopard, a wolf, a dragon: Devils of all ſorts, doubts of all ſorts, fears of all ſorts, haunt and moleſt his ſoul. Here he ſees ſmoak, yea, ſome fire and brimſtone, ſcattered upon his ſecret places, he hears the ſound of an horrible tempeſt.

O! my friends, even the Lord Jeſus, that knew all things, even he ſaw no pleaſure in temptations, nor did he deſire to be with them: Wherefore one text ſaith, *he was led*; and another, *he was driven* of the ſpirit into the wilderneſs, to be tempted of the devil, *Mat.* 4. 1. *Mark* 1. 12.

But to return, thus it happeneth ſometimes to them that are coming to Jeſus Chriſt. A ſad hap indeed: One would think, that he that is flying from wrath to come, has little need of ſuch clogs as theſe: And yet ſo it is, and woeful experience proves it: The church of old complained, that her enemies overtook her between the ſtraights: Juſt between hope and fear, heaven and hell, *Lam.* 1.

This man feeleth the infirmity of his fleſh; he findeth a proneneſs in himſelf to be deſperate: Now he chides with God, flings and tumbles like a wild bull in a net, and ſtill the guilt of all returns upon himſelf to the cruſhing of him to pieces: Yet he feeleth his heart ſo hard, that he can find, as he thinks, no kind falling under any of his miſcarriages. Now he is a lump of confuſion in his own eyes, whoſe ſpirit and actions are without order.

Temptations ſerve the Chriſtians, as the ſhepherd's dog ſerveth the ſilly ſheep, that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievouſly bedabbleth it with dirt and wet, in the loweſt places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being caſt away. Now I ſee I am loſt ſays the ſinner: This is not coming to Jeſus Chriſt, ſays the ſinner; ſuch a deſperate hard and wretched heart as mine is, cannot be a gracious one, ſaith the ſinner: And bid ſuch an one be better, he ſays I cannot, no, I cannot.

Queſt. But what will you ſay to a ſoul in this condition?

Anſ. I will ſay, That temptations have attended the beſt of God's people; I will ſay, that temptations come to do us good; and I will ſay alſo, that there is a difference betwixt growing worſe and worſe, and thy ſeeing more clearly how bad thou art.

There is a man of an ill-favoured countenance,

tenance, who hath too high a conceit of his beauty; and wanting the benefit of a glaſs, he ſtill ſtands in his own conceit; at laſt a limner is ſent unto him, who draweth his ill-favoured face to the life; now looking thereon, he begins to be convinced that he is not half ſo handſome as he thought he was. Coming ſinner, thy temptations are theſe painters, they have drawn out thy ill-favoured heart to the life; and have ſet it before thine eyes, and now thou ſeeſt how ill-favoured thou art.

Hezekiah was a good man, yet when he lay ſick (for aught I know) he had ſomewhat too good an opinion of his heart; and for aught I know alſo, the Lord might upon his recovery leave him to a temptation, that he might better know all that was in his heart. Compare *Iſa.* 38. 1, 2, 3. with 2 *Chron.* 32. 31.

Alas! we are ſinful out of meaſure, but ſee it not to the full, until an hour of temptation comes: But when it comes, it doth as the painter doth, draweth out our heart to the life: yet the ſight of what we are, ſhould not keep us from coming to Jeſus Chriſt.

There are two ways by which God lets a man into a ſight of the naughtineſs of his heart: one is, by the light of the word and ſpirit of God; and the other is, by the temptations of the devil. But by the firſt, we ſee our naughtineſs one way, and by the ſecond another. By the light of the word and ſpirit of God, thou haſt a ſight of thy naughtineſs, and by the light of the ſun thou haſt a ſight of the ſpots and defilements that are in thy houſe or raiment. Which light gives thee to ſee a neceſſity of cleanſing, but maketh not the blemiſhes to ſpread more abominably. But when ſatan comes, when he tempts, he puts life and rage into our ſins, and turns them, as it were, into ſo many devils within us. Now like priſoners they attempt to break through the priſon of our body; they will attempt to get out at our eyes, mouth, ears, any ways: To the ſcandal of the goſpel, and reproach of religion, to the darkening of our evidences, and damning of our ſouls.

But I ſhall ſay, as I ſaid before, this hath oft times been the lot of God's people. And, *No temptation hath overtaken thee, but ſuch as is common to man; and God is faithful, who will not ſuffer thee to be tempted above what thou art able*, 1 Cor. 10. 13. See the book of Job, the book of Pſalms, and that of the Lamentations. And remember farther, that Chriſt himſelf was tempted to blaſpheme, to worſhip the devil, and to murder himſelf, *Matth.* 4. *Luke* 4. (Temptations worſe than which thou canſt hardly be overtaken with.) But he was ſinleſs, that is true. And he is thy Saviour, and that is as true. Yea, it is as true alſo, that by his being tempted, he became the conqueror of the tempter, and a ſuccourer of thoſe that are tempted, *Col.* 2. 14, 15. *Heb.* 2. 15. *chap.* 4. 15, 16.

Queſt. But what ſhould be the reaſon that ſome that are coming to Chriſt, ſhould be ſo lamentably caſt down, and buffetted with temptations?

Anſw. It may be for ſeveral cauſes.

Firſt, Some that are coming to Chriſt, cannot be perſuaded, until the temptation comes, that they are ſo vile as the ſcripture ſaith they are. True, they ſee ſo much of their wretchedneſs, as to drive them to Chriſt: But there is an over and above of wickedneſs, which they ſee not. Peter little thought that he had had curſing and ſwearing, and lying, and an inclination in his heart to deny his maſter, before the temptation came; but when that indeed came upon him, then he found it there to his ſorrow, *John* 13. 36, 37, 38. *Mark* 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.

Secondly, Some that are coming to Jeſus Chriſt, are too much affected with their own graces, and too little taken with Chriſt's perſon; wherefore God, to take them off from doting on their own jewels, and that they might look more to the perſon, undertaking and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of *Job: If I waſh me* (ſaid he) *with ſnow-water, and make myſelf never ſo clean, yet wilt thou plunge me in the ditch, and mine own cloaths ſhall abhor me*, Job 9. 30. *Job* had been a little too much tampering with his own graces, and ſetting his excellencies a little too high; (as theſe texts make manifeſt, *Job* 33. 8, to 13. *chap.* 34. 5 to 10. *chap.* 35. 2, 3. *chap.* 38. 1, 2. *chap.* 40. 1 to 5. *chap.* 42. 3 to 7.) But by that the temptations were ended, you find him better taught.

Yea, God doth oft-times, even for this thing, as it were, take our graces from us, and ſo leave us almoſt quite to ourſelves, and to the tempter, that we may learn not to love the picture more than the perſon of his Son. See how he dealt with them in the 16th of *Ezekiel*, and the 2d of *Hoſea.*

Thirdly, Perhaps thou haſt been given too much, to judge thy brother, to condemn thy brother, becauſe a poor tempted man: And God, to bring down the pride of thy heart letteth the tempter looſe upon thee, that thou alſo mayeſt feel thyſelf weak. *For pride goeth before deſtruction, and an haughty ſpirit before a fall*, Prov. 16. 18.

Fourthly, It may be thou haſt dealt a little too roughly with thoſe that God hath this way wounded; not conſidering thyſelf, leſt thou alſo be tempted: And therefore God hath ſuffered it to come unto thee, *Gal.* 6. 1.

Fifthly, It may be thou waſt given to ſlumber and ſleep, and therefore theſe temptations were ſent to awake thee. You know that *Peter*'s temptation came upon him, after his ſleeping; then, inſtead of watching and praying; then he denied, and denied, and denied his maſter, *Matt.* 26.

Sixthly, It may be thou haſt preſumed too far, and ſtood too much in thine own ſtrength, and therefore is a time of temptation come upon thee. This was alſo one cauſe, why it came upon *Peter*, *Though all men forſake thee, yet will not I.* Ah! that is the way to be tempted indeed, *John* 13. 36, 37, 38.

Seventhly, It may be, God intends to make thee wiſe, to ſpeak a word in ſeaſon to others that are afflicted; and therefore he ſuffereth thee to be tempted. Chriſt was tempted, that he might be able to ſuccour them that are tempted, *Heb.* 2. 18.

Eighthly, It may be ſatan hath dared God to ſuffer him to tempt thee; promiſing himſelf, that if he will but let him do it, thou wilt curſe him to his face. Thus he obtained leave againſt *Job*; wherefore take heed, tempted ſoul, leſt thou proveſt the devil's ſayings true, *Job* 1. *chap.* 2.

Ninthly, It may be thy graces muſt be tried in the fire, that that ruſt that cleaveth to them, may be taken away, and themſelves proved, both before angels and devils, to be far better than of gold that periſheth; it may be alſo, that thy graces are to receive ſpecial praiſes and honour and glory, at the coming of the Lord Jeſus (to judgment) for all the exploits that thou haſt acted by them againſt hell, and its infernal crew, in the day of thy temptation, 1 *Pet.* 1. 6, 7.

Tenthly, It may be God would have others learn by thy ſighs, groans and complaints under temptations, to beware of thoſe ſins; for the ſake of which, thou art at preſent delivered to the tormentors.

But to conclude this, put the worſt to the worſt, (and then things will be bad enough) ſuppoſe that thou art to this day without the grace of God, yet thou art but a miſerable creature, a ſinner, that has need of a bleſſed ſaviour; and the text preſents thee with one as good and kind, as heart can wiſh; who alſo for thy encouragement ſaith, *and him that cometh to me, I will in no wiſe caſt out.*

To come therefore to a Word *of* Application.

IS it ſo, That they that are coming to Jeſus Chriſt are oft-times heartily afraid, that Jeſus Chriſt will not receive them? Then this teacheth us theſe things:

Firſt, That faith and doubting, may at the ſame time have their reſidence in the ſame ſoul. *O thou of little faith, wherefore didſt thou doubt?* Matt. 14. 31. He ſaith not, O! thou of no faith; but O! thou of little faith Becauſe he had a little faith in the midſt of his many doubts. The ſame is true, even of many that are coming to Jeſus Chriſt: They come, and fear they come not, and doubt they come not. When they look upon the promiſe, or a word of encouragement by faith, then they come; but when they look upon themſelves, or the difficulties that lie before them, then they doubt. Bid me come, ſaid Peter: Come, ſaid Chriſt. So he went down out of the ſhip to go to Jeſus, but his hap was to go to him upon the water; there was the trial. So it is with the poor deſiring ſoul: Bid me come, ſays the ſinner; come, ſays Chriſt, and I will in no wiſe caſt thee out: So he comes, but his hap is to come upon the water, upon drowning difficulties; if therefore the wind of temptations blow, the waves of doubts and fears will preſently ariſe, and this coming ſinner will begin to ſink, if he has but little faith.

But you ſhall find here in Peter's little faith, a two-fold act; to wit, coming and crying: Little faith cannot come all the way without crying: ſo long as its holy boldneſs laſts, ſo long it can come with peace; but when it is ſo, it can come no farther, it will go the reſt of the way with crying. Peter went as far as his little faith would carry him: He alſo cried as far as his little faith would help, *Lord, ſave me, I periſh:* And ſo with coming and crying he was kept from ſinking, though he had but a little faith. *Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O! thou of little faith, wherefore didſt thou doubt.*

Secondly, Is it ſo, that they that are coming to Jeſus Chriſt, are oft-times heartily afraid that Jeſus Chriſt will not receive them? Then this ſhews us a reaſon of that dejection, and thoſe caſtings down, that very often we perceive to be in them that are coming to Jeſus Chriſt. Why, it is becauſe they are afraid that Jeſus Chriſt will not receive them. The poor world they mock us, becauſe we are a dejected people; I mean, becauſe we are ſometimes ſo; but they do not know the cauſe of our dejection. Could we be perſwaded, even then, when we are dejected, that Jeſus Chriſt would indeed receive us, it would make us fly over their heads, and would put more gladneſs into our hearts, than in the time in which their corn, wine, and oil increaſes, *Pſal.* 4. 6, 7.

Thirdly, Is it ſo, that they that are coming to Jeſus Chriſt, are oft-times, heartily afraid that he will not receive them? Then this ſhews, that they that are coming to Jeſus Chriſt, are an awakened, ſenſible conſidering people: For fear cometh from ſenſe and conſideration of things. They are ſenſible of ſin, ſenſible of the curſe due thereto; they are alſo ſenſible of the glorious majeſty of God, and of what a bleſſed, bleſſed thing it is to be received of Jeſus Chriſt: The glory of heaven, and the evil of ſin, theſe things they conſider, and are ſenſible of. *When I remember, I am afraid: When I conſider, I am afraid*, Job 21. 6. Chap. 23. 15.

Theſe things daſh their ſpirits, being awake and ſenſible. Were they dead, like other men, they would not be afflicted with fear, as they are: For dead men fear not, feel not, care not, but the living and ſenſible man, he it is that is oft-times heartily afraid that Jeſus Chriſt will not receive him. I ſay, the dead and ſenſeleſs are not diſtreſſed: They preſume, they are groundleſly confident. Who ſo bold as blind Bayard? Theſe indeed ſhould fear, and be afraid, becauſe they are not coming to Jeſus Chriſt. O! the hell, the fire, the pit, the wrath of God, and torment of hell, that are prepared for poor neglecting ſinners! *How ſhall we eſcape, if we neglect ſo great ſalvation!* Heb. 2. 3. But they want ſenſe of things, and ſo cannot fear.

Fourthly, Is it ſo, That they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them! Then this ſhould teach old chriſtians to pity and pray for young comers: You know the heart of a ſtranger, for you your ſelves were ſtrangers in the land of Egypt. You know the fears, and doubts, and terrors, that take hold of them; for that they ſometimes took hold of you. Wherefore, pity them, pray for them, encourage them; they need all this: Guilt hath overtaken them, fear of the wrath of God hath overtaken them: Perhaps they are within the ſight of hell-fire; and the fear of going thither, is burning hot within their hearts. You may know, how ſtrangely ſatan is ſuggeſting his deviliſh doubts unto them, if poſſible he may ſink and drown them, with the multitude and weight of them. Old chriſtians mend up the path for them, take the ſtumbling-blocks out of the way: Leſt that which is feeble and weak be turned aſide, but let it rather be healed, Heb. 12.

I come now to the next Obſervation, *and ſhall ſpeak a little to that; to wit,*

THAT Jeſus Chriſt would not have them, that in truth are coming to him, once think, that he will caſt them out.

The text is full of this: For he ſaith, *And him that cometh to me, I will in no wiſe caſt out*. Now, if he ſaith, I will not, he would not have us think, He will.

This is yet farther manifeſt by theſe conſiderations;

Firſt, Chriſt Jeſus did forbid even them that as yet were not coming to him, once to think him ſuch an one. *Do not think* (ſaid he) *that I will accuſe you to the Father*, John 5. 45.

Theſe (as I ſaid) were ſuch, that as yet were not coming to him: For he ſaith of them a little before: And ye will not come to me: For the reſpect they had to the honour of men kept them back. Yet, I ſay, Jeſus Chriſt gives them to underſtand, that though he might juſtly reject them, yet he would not, but bids them not once to think that he would accuſe them to the Father. Now not to accuſe (with Chriſt) is to plead for: For Chriſt in theſe things ſtands not neuter between the Father and ſinners. So then, if Jeſus Chriſt would not have them think, that yet will not come to him, that he will accuſe them; then he would not that they ſhould think ſo, that in truth are coming to him: *And him that cometh to me, I will in no wiſe caſt out.*

Secondly, When the woman taken in adultery (even in the very act) was brought before Jeſus Chriſt, he ſo carried it both by words and actions, that he evidently enough made it manifeſt, that condemning and caſting out, were ſuch things, for the doing of which he came not into the world.

Wherefore, when they had ſet her before him, and had laid to her charge her heinous fact, he ſtooped down, and with his finger wrote upon the ground, as though he heard them not. Now what did he do by this his carriage, but teſtify plainly that he was not for receiving accuſations againſt poor ſinners, whoever accuſed by? And obſerve, Though they continue aſking, thinking at laſt to force him to condemn her; yet then he ſo anſwered, as that he drove all condemning perſons from her. And then he adds for her encouragement to come to him; *Neither do I condemn thee; go, and ſin no more*, John 8. 1, to 12.

Not but that he indeed abhorred the fact, but he would not condemn the woman for the ſin, becauſe that was not his office: *He was not ſent into the world, to condemn the world, but that the world thro' him might be ſaved*, John 3. 17. Now, if Chriſt, though urged to it, would not condemn the guilty woman, though ſhe was far at preſent from coming to him, he would not that they ſhould once think, that he will caſt them out, that in truth are coming to him: *And him that cometh to me, I will in no wiſe caſt out.*

Thirdly, Chriſt plainly bids the turning ſinner, come; and forbids him to entertain any ſuch thought, as that he will *caſt him out*. *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him*

him turn unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon, Iſa. 55. 7.

The Lord, by bidding the unrighteous forſake his thoughts; doth in ſpecial forbid, as I have ſaid, viz. Thoſe thoughts that hinder the coming man in his progreſs to Jeſus Chriſt, His unbelieving thoughts.

Therefore, he bids him not only forſake his ways, but his thoughts; Let the wicked forſake his ways, and the unrighteous man his thoughts. It is not enough to forſake one, if thou wilt come to Jeſus Chriſt; becauſe the other will keep thee from him. Suppoſe a man forſakes his wicked ways, his debauched and filthy life; yet if theſe thoughts, That Jeſus Chriſt will not receive him, be entertained and nouriſhed in his heart; theſe thoughts will keep him from coming to Jeſus Chriſt.

Sinner, coming ſinner; Art thou for coming to Jeſus Chriſt? Yes, ſays the ſinner. Forſake thy wicked ways then. So I do, ſays the ſinner. Why comeſt thou then ſo ſlowly? Becauſe I am hindred. What hinders? Has God forbidden thee? No. Art thou not willing to come faſter? Yes, yet I cannot. Well, prithee be plain with me, and tell me the reaſon and ground of thy diſcouragement. Why (ſays the ſinner) though God forbids me not, and though I am willing to come faſter, yet there naturally ariſeth this, and that, and the other thought in my heart, that hinders my ſpeed to Jeſus Chriſt. Sometimes I think I am not choſen; ſometimes I think I am not called; ſometimes I think I am come too late; and ſometimes I think I know not what it is to come. Alſo one while I think I have no grace; and then again, that I cannot pray; and then again, I think that I am a very hypocrite. And theſe things keep me from coming to Jeſus Chriſt.

Look ye now! Did not I tell ye ſo? There are thoughts yet remaining in the heart, even of thoſe who have forſaken their wicked ways; and with thoſe thoughts they are more plagued, than with any thing elſe; becauſe they hinder their coming to Jeſus Chriſt, for the ſin of unbelief, (which is the original of all theſe thoughts) is that which beſets a coming ſinner more eaſily than doth his ways, *Heb.* 12. 1, to 4.

But now, ſince Jeſus Chriſt commands thee to forſake theſe thoughts, forſake them, coming ſinner: And if thou forſake them not, thou tranſgreſſeſt the commands of Chriſt, and abideſt thine own tormentor, and keepeſt thyſelf from eſtabliſhment in grace: *If ye will not believe, ye ſhall not be eſtabliſhed*, Iſa. 7. 9.

Thus you ſee how Jeſus Chriſt ſetteth himſelf againſt ſuch thoughts, that any way diſcourage the coming ſinner; and thereby truly vindicates the doctrine we have in hand, to wit, That Jeſus Chriſt would not have them, that in truth are coming to him, once think, that he will caſt them out. *And him that cometh to me, I will in no wiſe caſt out.*

I come now to the Reaſons *of the* Obſervation.

I. If Jeſus Chriſt ſhould allow thee once to think, that he will caſt thee out; he muſt allow thee to think, that he will falſify his word: For he hath ſaid, *I will in no wiſe caſt out.* But Chriſt would not that thou ſhould'ſt count him as one that will falſify his word: For he ſaith of himſelf, I am the truth: Therefore he would not, that any that in truth are coming to him, ſhould once think, that he will caſt them out.

Secondly, If Jeſus Chriſt ſhould allow the ſinner, that in truth is coming to him, once to think, that he will caſt him out; then he muſt allow, and ſo countenance the firſt appearance of unbelief; the which he counteth his greateſt enemy; and againſt which he has bent even his holy goſpel. Therefore Jeſus Chriſt would not, that they that in truth are coming to him, ſhould once think, that he will caſt them out: See Mat. 14. 31. Chap. 21. 21. Mark 11. 23. Luke 24. 25.

Thirdly, If Jeſus Chriſt ſhould allow the coming ſinner once to think that he will caſt him out: Then he muſt allow him to make a queſtion, Whether he is willing to receive his Father's gift; for the coming ſinner is his Father's gift; as alſo ſays the text; but he teſtifieth, *All that the Father giveth him ſhall come to him: And him that cometh, he will in no wiſe caſt out.* Therefore, Jeſus Chriſt would not have him, that in truth is coming to him, once to think, that he will caſt him out.

Fourthly, If Jeſus Chriſt ſhould allow them once to think (that indeed are coming to him) that he will caſt them out, he muſt allow them to think, that he will deſpiſe and reject the drawing of his father: For no man can come to him, but whom the Father draweth. But it would be high blaſphemy, and damnable wickedneſs once to imagine thus. Therefore, Jeſus Chriſt would not have him that cometh, once think that he will caſt him out.

Fifthly, If Jeſus Chriſt ſhould allow thoſe that indeed are coming to him, once to think that he will caſt them out; he muſt allow them to think, that he will be unfaithful to the truſt and charge, that his Father hath committed to him; which is to ſave, and not to loſe any thing of that which he hath given unto him to ſave, John 6. 36. But the Father hath given him a charge, to ſave the coming ſinner;

therefore it cannot be, that he ſhould allow, that ſuch an one ſhould once think, that he will caſt him out.

Sixthly, If Jeſus Chriſt ſhould allow, that they ſhould once think, that are coming to him, that he will caſt them out; then he muſt allow them to think, that he will be unfaithful to his office of prieſthood: For, as by the firſt part of it, he paid price for, and ranſomed ſouls; ſo by the ſecond part thereof, he continually maketh interceſſion to God for them that come, *Heb.* 7. 25. But he cannot allow us to queſtion his faithful execution of his prieſthood; Therefore he cannot allow us once to think, that the coming ſinner ſhall be caſt out.

Seventhly, If Jeſus Chriſt ſhould allow us once to think, that the coming ſinner ſhall be caſt out: Then he muſt allow us to queſtion his will, or power, or merit to ſave. But he cannot allow us once to queſtion any of theſe: Therefore not once to think, that the coming ſinner ſhall be caſt out.

1. He cannot allow us to queſtion his will: For he ſaith in the text; *I will in no wiſe caſt out.*

2. He cannot allow us to queſtion his power: For the Holy Ghoſt ſaith, he is able to ſave to the utmoſt them that come.

3. He cannot allow us to queſtion the efficacy of his merit: For the blood of Chriſt cleanſeth the comer from all ſin, 1 *John* 1. Therefore he cannot allow, That he that is coming to him, ſhould once think, that he will caſt them out.

Eighthly, If Jeſus Chriſt ſhould allow the coming ſinner once to think that he will caſt him out; he muſt allow him to give the lie to the manifeſt teſtimony of the Father, Son, and Spirit; yea, to the whole goſpel contained in Moſes, the prophets, the book of Pſalms, and that commonly called the New Teſtament. But he cannot allow of this; therefore, not that the coming ſinner ſhould once think, that he will caſt him out.

Ninthly, Laſtly, If Jeſus Chriſt ſhould allow him that is coming to him, once to think that he will caſt him out. He muſt allow him to queſtion his Father's oath; which he in truth and righteouſneſs hath taken; that they might have a ſtrong conſolation, who have fled for refuge to Jeſus Chriſt: But he cannot allow this; therefore he cannot allow that the coming ſinner ſhould once think, that he will caſt him out, *Heb.* 6.

I come now to make ſome general uſe and application of the whole, and ſo to draw towards a concluſion.

THE firſt uſe, A Uſe of Information: And it informeth us, That men by nature are far off from Chriſt.

Let me a little improve this Uſe, by ſpeaking to theſe three queſtions.

1. Where is he that is coming to Jeſus Chriſt?

2. What is he that is coming to Jeſus Chriſt?

3. Whither is he to go that cometh not to Jeſus Chriſt?

First, Where is he?

Anſ. He is far from God, he is without him, even alienate from him, both in his underſtanding, will, affections, judgment, and conſcience, *Epheſ.* 2. 12. *chap.* 4. 8.

2. He is far from Jeſus Chriſt, who is the only deliverer of men from hell-fire, *Pſal.* 73. 27.

3. He is far from the work of the Holy Ghoſt, the work of regeneration and a ſecond creation, without which no man ſhall ſee the kingdom of heaven, *John* 3. 3.

4. He is far from being righteous, that righteouſneſs that ſhould make him acceptable in God's ſight, *Iſa.* 46. 14.

5. He is under the power and dominion of ſin: Sin reigneth in and over him; it dwelleth in every faculty of his ſoul, and member of his body: So that from head to foot there is no place clean, *Iſa.* 1. 6. *Rom.* 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

6. He is in the peſt-houſe with Uzziah; and excluded the camp of Iſrael, with the lepers, 2 *Chron.* 26. 21. *Num.* 5. 2.

7. His life is among the unclean: *He is in the gall of bitterneſs, and in the bond of iniquity,* Job 26. 14. Acts 8. 23.

8. He is in ſin, in the fleſh, in death, in the ſnare of the devil, and is taken captive by him at his will, 1 *Cor.* 15. 17. *Rom.* 8. 8. 1 *John* 3. 14. 2 *Tim.* 2. 26.

9. He is under the curſe of the law, and the devils dwell in him, and hath the maſtery of him, *Gal.* 3. 13. *Eph.* 2. 2, 3. *Acts* 26. 18.

10. He is in darkneſs, and walketh in darkneſs, and knows not whither he goes; for darkneſs has blinded his eyes.

11. He is in the broad way that leadeth to deſtruction; and holding on, he will aſſuredly go in at the broad gate, and ſo down the ſtairs to hell.

Secondly, What is he that cometh not to Jeſus Chriſt?

1. He is counted one of God's enemies, *Luke* 19. 14. *Rom.* 8. 7.

2. He is a child of the devil, and of hell; for the devil begat him, as to his ſinful nature; and hell muſt ſwallow him at laſt, becauſe he cometh not to Jeſus Chriſt, *John* 8. 44. 1 *John* 3. 8. *Matt.* 23. 15. *Pſal.* 9. 17.

3. He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face, *Epheſ.* 2. 1, 2, 3. *John* 21. 29, 30, 31.

4. He is a ſelf-murtherer; he wrongeth

his own ſoul, and is one that loveth death, *Prov.* 1. 18. *chap.* 8. 35, 36.

5. He is a companion for devils, and damned men, *Prov.* 21. 16. *Mat.* 25. 41.

Thirdly, Where is he like to go that cometh not to Jeſus Chriſt?

1. He that cometh not to him, is like to go farther from him; for every ſin is a ſtep farther from Jeſus Chriſt, *Hoſ.* 11.

2. As he is in darkneſs, ſo he is like to go on in it: For Chriſt is the light of the world, and he that comes not to him, walketh in darkneſs, *John* 8. 12.

3. He is like to be removed at laſt, as far from God, and Chriſt, and heaven, and all felicity, as an infinite God can remove him, *Mat.* 12. 41.

But Secondly, This doctrine of coming to Chriſt, informeth us, Where poor deſtitute ſinners may find life for their ſouls, and that is in Chriſt: This life is in his Son; he that hath the Son, hath life: And again, *Whoſo findeth me, findeth life, and ſhall obtain favour of the Lord*, Prov. 8.

Now for farther enlargement, I will alſo here propound three more queſtions.

1. What life is in Chriſt?

2. Who may have it?

3. Upon what terms?

Firſt, What life is in Jeſus Chriſt?

1. There is juſtifying life in Chriſt? Man by ſin, is dead in law: And Chriſt only can deliver him by his righteouſneſs and blood, from this death into a ſtate of life: *For God ſent his Son into the world, that we might live through him*, 1 John 4. 9. That is, through the righteouſneſs which he ſhould accompliſh, and the death that he ſhould die.

2. There is eternal life in Chriſt: Life that's endleſs; Life for ever and ever. *He hath given us eternal life, and this life is in his Son*, 1 John 5.

Now juſtification and eternal ſalvation being both in Chriſt, and no where elſe to be had for men, who would not come to Jeſus Chriſt?

Secondly, Who may have this life?

I anſwer, poor, helpleſs, miſerable ſinners. Particularly,

1. Such as are willing to have it; *Whoſoever will, let him take of the water of life*, Rev. 22. 17.

2. He that thirſteth for it, *I will give to him that is a thirſt of the fountain of the water of life*, Rev. 21. 6.

3. He that is weary of his ſins, *This is the reſt, whereby you may cauſe the weary to reſt; and this is the refreſhing*, Iſa. 28. 12.

4. He that is poor and needy, *He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.*

5. He that followeth after him, crieth for life. *He that follows me ſhall not walk in darkneſs, but ſhall have the light of life*, John 8. 12.

Thirdly, Upon what terms may he have this life?

Anſw. Freely. Sinner doſt thou hear? Thou may'ſt have it freely. Let him take the water of life freely: I will give him of the fountain of the water of life freely; *And when they had nothing to pay, he freely forgave them both*, Luke 7.

Freely, without money, or without price. *Ho! Every one that thirſteth, come ye to the waters; And he that hath no money, come buy and eat: Yea, come, Buy wine and milk, without money and without price*, Iſa. 55. 1.

Sinner, Art thou thirſty? Art thou weary? Art thou willing? Come then, and regard not your ſtuff; for all the good that is in Chriſt, is offered to the coming ſinner, without money and without price. He has life to give away, to ſuch as want it, and that have not a penny to purchaſe it; and he will give it freely. Oh, what a bleſſed condition is the coming ſinner in!

But Thirdly, This doctrine of coming to Jeſus Chriſt for life, informeth us, That it is to be had no where elſe: Might it be had any where elſe, the text, and him that ſpoke it, would be but little ſet by: For what great matter is there in, *I will in no wiſe caſt out*, if another ſtood by that would receive them. But here appears the glory of Chriſt, that none but he can ſave. And here appears his love, that though none can ſave but he, yet he is not coy in ſaving. *But him that comes to me* (ſaith he) *I will in no wiſe caſt out.*

That none can ſave but Jeſus Chriſt, is evident from *Acts* 4. 12. *Neither is there ſalvation in any other; and he hath given us eternal life, and this life is in his Son.* If life could have been had any where elſe, it ſhould have been in the law: But it is not in the law; for by the deeds of the law, no man living ſhall be juſtified; and if not juſtified, then no life.

Therefore life is no where to be had, but in Jeſus Chriſt, *Gal.* 3.

Queſt. But why would God ſo order it, that life ſhould be had no where elſe, but in Jeſus Chriſt?

Anſ. There is reaſon for it, and that both with reſpect to God and us.

Firſt, With reſpect to God?

Firſt, That it might be in a way of juſtice, as well as mercy: And in a way of juſtice it could not have been, if it had not been by Chriſt; becauſe he, and he only, was able to anſwer the demand of the law; and give for ſin what the juſtice thereof required. All angels had been cruſhed down to hell for ever, had that curſe been laid upon them for our ſins, which was laid upon Jeſus Chriſt; but it was laid upon him, and he bare it: and anſwered the penalty, and redeemed his people from under it, with that ſatiſfaction to divine juſtice, that God himſelf doth now proclaim, that he is faithful and juſt to forgive us, if by faith we ſhall venture to Jeſus, and truſt to what he has done for life, Rom. 3. 24, 25, 26. John 1. 9.

Secondly, Life muſt be by Jeſus Chriſt, that God might be adored and magnified, for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jeſus Chriſt our Lord.

Thirdly, It muſt be by Jeſus Chriſt, that life might be at God's diſpoſe, who hath great pity for the poor, the lowly, the meek, the broken in heart; and for them that others care not for, Pſal. 34. 6. Pſal. 138. 6. Pſal. 25. Pſal. 51. 17. Pſal. 147. 3.

Fourthly, Life muſt be in Chriſt, to cut off boaſting from the lips of men. This alſo is the apoſtle's reaſon, in Rom. 3. 20, 27. and Epheſ. 2. 8, 9, 10.

Secondly, Life muſt be in Jeſus Chriſt, with reſpect to us.

Firſt, That we might have it upon the eaſieſt terms, to wit, freely; as a gift, not as wages: Was it in Moſes's hand, we ſhould come hardly at it? Was it in the people's hand, we ſhould pay ſoundly for it? But thanks be to God it is in Chriſt, laid up in him, and by him to be communicated to ſinners upon eaſy terms, even for receiving, accepting and embracing with thankſgiving: As the ſcriptures plainly declare, 1 John 1. 11, 12. 2 Cor. 11. 4. Heb. 11. 13. Col. 3. 13, 14, 15.

Secondly, Life is in Chriſt for us, that it might not be upon ſo brittle a foundation, as indeed it would, had it been any where elſe. The law itſelf is weak becauſe of us, as to this: But Chriſt is a tried ſtone, a ſure foundation, one that will not fail to bear thy burthen, and to receive thy ſoul, coming-ſinner.

Thirdly, Life is in Chriſt, that it might be ſure to all the ſeed. Alas! the beſt of us, was life left in our hands, to be ſure we ſhould forfeit it, over, and over, and over: Or, was it in any other hand, we ſhould by our often back-ſlidings ſo offend him, that at laſt he would ſhut up his bowels in everlaſting diſpleaſure againſt us. But now it is in Chriſt, it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compaſſion upon us, when we are out of the way; with one that hath an heart to fetch us again, when we are gone aſtray; with one that can pardon without upbraiding. Bleſſed be God, that life is in Chriſt! For now it is ſure to all the ſeed.

But Fourthly, This doctrine of coming to Jeſus Chriſt for life, informs us of the evil of unbelief; that wicked thing that is the only, or chief hindrance to the coming ſinner. Doth the text ſay, *Come?* Doth it ſay, *And him that cometh to me, I will in no wiſe caſt out?* Then what an evil is that, that keepeth ſinners from coming to Jeſus Chriſt? And that evil is unbelief: For by faith we come; by unbelief we keep away. Therefore it is ſaid to be that, by which a ſoul is ſaid to depart from God; becauſe it was that which at firſt cauſed the world to go off from him, and that alſo that keeps them from him to this day. And it doth it the more eaſily, becauſe it doth it with a wile.

This ſin may be called *The white devil*, for it oftentimes in its miſchievous doing in the ſoul, ſhews as if it was an angel of light: Yea, it acteth like a counſellor of heaven. Therefore, a little to diſcourſe of this evil diſeaſe.

Firſt, It is that ſin, above all others, that hath ſome ſhew of reaſon in its attempts. For it keeps the ſoul from Chriſt, by pretending its preſent unfitneſs, and unpreparedneſs; as want of more ſenſe of ſin, want of more repentance, want of more humility, want of a more broken heart.

Secondly, It is the ſin that moſt ſuiteth with the conſcience: the conſcience of the coming ſinner tells him, that he hath nothing good, that he ſtands inditeable for ten thouſand talents; that he is a very ignorant, blind, and hard-hearted ſinner, unworthy to be once taken notice of by Jeſus Chriſt: And will you (ſays Unbelief) in ſuch a caſe as you now are, preſume to come to Jeſus Chriſt.

Thirdly, It is the ſin that moſt ſuiteth with our ſenſe of feeling. The coming ſinner feels the workings of ſin, of all manner of ſin and wretchedneſs in his fleſh; he alſo feels the wrath and judgment of God due to ſin, and oft-times ſtaggers under it. Now, ſays Unbelief, you may ſee you have no grace, for that which works in you is corruption! You may alſo perceive that God doth not love you, becauſe the ſenſe of his wrath abides upon you. Therefore, how can you bear the face to come to Jeſus Chriſt?

Fourthly, It is that ſin above all others, that moſt ſuiteth the wiſdom of our fleſh. The wiſdom of our fleſh thinks it prudent to queſtion a-while, to ſtand back a-while, to hearken to both ſides a-while; and not to be raſh, ſudden, or unadviſed in too bold a preſuming upon Jeſus Chriſt. And this wiſdom, Unbelief falls in with.

Fifthly, It is the ſin above all other, that continually is whiſpering the ſoul in the ear with miſtruſts of the faithfulneſs of God, in keeping promiſe to them that come to Jeſus Chriſt for life. It alſo ſuggeſts miſtruſts, about Chriſt's willingneſs to receive it, and ſave it. And no ſin can do this ſo artificially, as Unbelief.

Sixthly, It is alſo that ſin which is always at hand to enter an objection againſt this, or that promiſe, that by the Spirit of God is brought to our heart to comfort us; and if the poor coming ſinner is not aware of it, it will by ſome exaction, ſlight, trick, or cavil, quickly wreſt from him the promiſe again, and he ſhall have but little benefit of it.

Seventhly, It is that above all other ſins, that weakens our prayers, our faith, our love, our diligence, our hope and expectations: It even taketh the heart away from God in duty.

Eighthly, Laſtly, This ſin, as I have ſaid even now, it appears in the ſoul with ſo many ſweet pretences to ſafety and ſecurity; that it is, as it were, counſel ſent from heaven: Bidding the ſoul be wiſe, wary, conſiderate, well adviſed, and to take heed of too raſh a venture upon believing. Be ſure firſt, that God loves you; take hold of no promiſe until you are forced by God unto it; neither be you ſure of your ſalvation, doubt it ſtill, tho' the teſtimony of the Lord has been often confirmed in you: Live not by faith, but by ſenſe; and when you can neither ſee nor feel, then fear and miſtruſt, then doubt and queſtion all. This is the deviliſh counſel of Unbelief, which is ſo covered over with ſpecious pretences, that the wiſeſt chriſtian can hardly ſhake off theſe reaſonings.

But to be brief: Let me here give the chriſtian reader, a more particular deſcription of the qualities of unbelief, by oppoſing faith unto it, in theſe twenty-five particulars.

Firſt, Faith believeth the word of God, but Unbelief queſtioneth the certainty of the ſame, Pſal. 106. 24.

Secondly, Faith believeth the word, *becauſe it is true*, but Unbelief doubteth, thereof, *becauſe it is true*, 1 Tim. 4. 3. John 8. 45.

Thirdly, Faith ſees more in a promiſe of God to help, than in all other things to hinder. But Unbelief, notwithſtanding God's promiſe, ſaith, How can theſe things be? Rom. 4. 19, 20, 21. 2 Kings 7. 2. John 3. 11, 12.

Fourthly, Faith will make thee ſee love in the heart of Chriſt, when with his mouth he giveth reproofs. But Unbelief will imagine wrath in his heart, when with his mouth and word, he ſaith he loves us, Matt. 15. 22 to 29. Numb. 13. 2. 2 Chron. 14. 3.

Fifthly, Faith will help the ſoul to wait, though God defers to give. But Unbelief will take ſnuff and throw up all, if God makes any tarrying, Pſal. 25. 5. Iſa. 8. 17. 2 Kings 6. 33. Pſal. 100. 13, 14.

Sixthly, Faith will give comfort in the midſt of fears; but Unbelief cauſeth fears in the midſt of comforts, 2 Chron. 20. 20, 21. Matt. 8. 26. Luke 24. 26, 27.

Seventhly, Faith will ſuck ſweetneſs out of God's rod; but Unbelief can find no comfort in his greateſt mercies, Pſal. 23. 4. Numb. 12.

Eighthly, Faith maketh great burthens light; but Unbelief maketh light ones intolerable heavy, 2 Cor. 41. 14 to 19. Mal. 1. 12, 13.

Ninthly, Faith helpeth us when we are down; but Unbelief throws us down when we are up, Micah 7. 8, 9, 10. Heb. 4. 11.

Tenthly, Faith bringeth us near to God, when we are far from him, but Unbelief puts us far from God when we are near to him, Heb. 10. 22. chap. 3. 12, 13.

Eleventhly, Where faith reigns, it declareth men to be the friends of God, but where Unbelief reigns, it declareth them to be his enemies, James 5. 23. Heb. 3. 18. Rev. 21. 8.

Twelfthly, Faith putteth a man under grace; but Unbelief holdeth him under wrath, Rom. 2. 24, 25, 26. chap. 14. 16. Epheſ. 2. 8. John 3. 36. 1 John 5. 10. Heb. 3. 17. Mark 16. 16.

Thirteenthly, Faith purifieth the heart; but Unbelief keepeth it polluted and impure, Acts 15. 9. Tit. 1. 15, 16.

Fourteenthly, By faith the righteouſneſs of Chriſt is imputed to us; but by Unbelief, we are ſhut up under the law to periſh, Rom. 4. 23, 24. chap. 11. 32. Gal. 3. 23.

Fifteenthly, Faith maketh our work acceptable to God through Chriſt, but whatſoever is of Unbelief is ſin: For without faith it is impoſſible to pleaſe him, Heb. 11. 4. Rom. 14. 23. Heb. 11. 6.

Sixteenthly, Faith giveth us peace and comfort in our ſouls; but Unbelief worketh trouble and toſſings, like the reſtleſs waves of the ſea, Rom. 5. 1. James 6. 1.

Seventeenthly, Faith maketh us ſee preciouſneſs in Chriſt; but Unbelief ſees no form, beauty or comelineſs in him, 1 Pet. 2. Iſa. 53. 1, 2, 3.

Eighteenthly, by faith we have our life in Chriſt's fullneſs; but by Unbelief we ſtarve and pine away, Gal. 2. 20.

Nineteenthly, Faith gives us the victory over the law, ſin, death, the devil, and all evils; but Unbelief layeth us obnoxious to them all, 1 John 5. 4, 5. Luke 12. 46.

Twentieth, Faith will ſhew us more excellency in things not ſeen, than in them that are; but Unbelief ſees more in things that are, than in things that will be hereafter, 2 Cor. 4. 18. Heb. 11. 24, 25, 26, 27. 1 Cor. 15. 32.

Twenty-firſt, Faith makes the ways of God pleaſant and admirable; but Unbelief maketh them heavy and hard, Gal. 5. 6. 1 Cor. 12. 10, 11. John 6. 60. Pſal. 2. 3.

Twenty-ſecond, By faith, Abraham, Iſaac and Jacob, poſſeſſed the land of promiſe;

but becauſe of unbelief, neither Aaron, nor Moſes, nor Miriam, could get thither, *Heb.* 11. 9. *chap.* 3. 19.

Twenty-third, By faith the children of Iſrael paſſed through the red ſea; but by unbelief the generality of them periſhed in the wilderneſs, *Heb.* 11. 29. *Jude* 5.

Twenty-fourth, By faith, Gideon did more with three hundred men, and a few empty pitchers, than all the twelve tribes could do; becauſe they believed not God, *Judges* 7. 16, 17, 18, 19, 20, 21, 22. *Numb.* 14. 11, 14.

Twenty-fifth, By faith, Peter walked on the water; but by unbelief he began to ſink, *Matt.* 14. 21, 22, 23, 24.

Thus might many more be added, which, for brevity ſake, I omit; beſeeching every one that thinketh he hath a ſoul to ſave, or be damned, to take heed of unbelief. Leſt ſeeing there is a promiſe left us of entering into his reſt, any of us by unbelief ſhould indeed come ſhort of it.

The Second Uſe; *a* Uſe *of* Examination.

WE come to a uſe of examination. Sinner, thou haſt heard of the neceſſity of coming to Chriſt; alſo, of the willingneſs of Chriſt to receive the coming ſoul: Together with the benefit that they by him ſhall have, that indeed come to him. Put thyſelf now upon this ſerious enquiry, Am I indeed come to Jeſus Chriſt?

Motives plenty I might here urge, to prevail with thee to a conſcientious performance of this duty: As,

1. Thou art in ſin, in the fleſh, in death, in the ſnare of the devil, and under the curſe of the law; if you are not coming to Jeſus Chriſt.
2. There is no way to be delivered from theſe, but by coming to Jeſus Chriſt.
3. If thou comeſt, Jeſus Chriſt will receive thee, and will in no wiſe caſt thee out.
4. Thou wilt not repent it in the day of judgment if now thou comeſt to Jeſus Chriſt.
5. But thou wilt ſurely mourn at laſt, if now thou ſhalt refuſe to come: And,
6. Laſtly, Now thou haſt been invited to come; now will thy judgment be greater, and thy damnation more fearful, if thou ſhalt yet refuſe, than if thou hadſt never heard of coming to Chriſt.

Object. But we hope we are come to Jeſus Chriſt.

Anſw. It is well if it proves ſo. But leſt thou ſhouldeſt ſpeak without ground, and ſo fall unawares into hell fire; let us examine a little.

Firſt, Art thou indeed coming to Jeſus Chriſt? What haſt thou left behind thee? What didſt thou come away from, in thy coming to Jeſus Chriſt?

When Lot came out of Sodom, he left the Sodomites behind him, *Gen.* 19.

When Abraham came out of Chaldea, he left his country and kindred behind him, *Gen.* 12. *Acts* 7.

When Ruth came to put her truſt under the wings of the Lord God of Iſrael; ſhe left her father and mother, her gods, and the land of her nativity behind her, *Ruth* 1. 15, 16, 17. *chap.* 2. 11, 12.

When Peter came to Chriſt, he left his nets behind him, *Matt.* 4. 18.

When Zaccheus came to Chriſt, he left the receipt of cuſtom behind him, *Luke* 18.

When Paul came to Chriſt, he left his own righteouſneſs behind him, *Phil.* 3. 7, 8.

When thoſe that uſed curious arts came to Jeſus Chriſt, they took their curious books and burned them; though, in another man's eye, they were counted worth fifty thouſand pieces of ſilver, *Acts* 19. 18, 19, 20.

What ſayeſt thou, man? Haſt thou left thy darling ſins, thy Sodomitiſh pleaſures, thy acquaintance and vain companions; thy unlawful gain, thy idol gods, thy righteouſneſs, and thy unlawful curious arts behind thee? If any of theſe be with thee, and thou with them, in thy heart and life, thou art not yet come to Jeſus Chriſt.

Secondly, Art thou come to Jeſus Chriſt? Prithee tell me, what moved thee to come to Jeſus Chriſt? Men do not uſually come or go, to this or that place before they have a moving cauſe: Or rather, a cauſe moving them thereto: No more do they come to Jeſus Chriſt, (I do not ſay) before they have a cauſe, but before that cauſe moveth them to come: What ſayeſt thou? Haſt thou a cauſe moving thee to come? To be at preſent in a ſtate of condemnation, is cauſe ſufficient for men to come to Jeſus Chriſt for life: But that will not do, except the cauſe move them; the which it will never do until their eyes be opened, to ſee themſelves in that condition. For it is not a man's being under wrath, but his ſeeing it, that moveth him to come to Jeſus Chriſt: Alas! all men by ſin, are under wrath; yet but few of that all come to Jeſus Chriſt: And the reaſon is, becauſe they do not ſee their condition: *Who hath warned you to flee from the wrath to come?* Matt. 3. 7. Until men are warned, and alſo receive the warning, they will not come to Jeſus Chriſt.

Take three or four inſtances for this.

1. Adam and Eve came not to Jeſus Chriſt until they received the alarum; the conviction of their undone ſtate by ſin, *Gen.* 3.

2. The children of Iſrael cried not out for a mediator, before they ſaw themſelves in danger of death by the law, *Exod.* 20. 18, 19.

3. Before the publican came, he ſaw himſelf loſt and undone, *Luke* 18. 13.

4. The prodigal came not, until he ſaw death at the door ready to devour him, *Luke* 15. 17, 18.

5. The three thouſand came not, until they knew not what to do to be ſaved, *Acts* 2. 37, 38, 39.

6. Paul came not, until he ſaw himſelf loſt and undone, *Acts* 9. 3, 4, 5, 6, 7, 8, 11.

7. Laſtly, Before the jailor came, he ſaw himſelf undone, Acts 6. 29, 30, 31. And I tell thee it is an eaſier thing to perſuade a well man to go to the phyſician for cure, or a man without hurt, to ſeek a plaiſter to cure him, than it is to perſuade a man, that ſees not his ſoul-diſeaſe, to come to Jeſus Chriſt. The whole have no need of a phyſician: Then, why ſhould they go to him? The full pitcher can hold no more; then why ſhould it go to the fountain? And if thou comeſt full, thou comeſt not aright; and be ſure Chriſt will ſend thee empty away: *But he healeth the broken in heart, and bindeth up their wounds*, Mark 2. 17. Pſal. 47. 3. Luke 1. 2, 3.

Thirdly, Art thou coming to Jeſus Chriſt? Prithee tell me, What ſeeſt thou in him to allure thee to forſake all the world, to come to him? I ſay, What haſt thou ſeen in him? Men muſt ſee ſomewhat in Jeſus Chriſt, elſe they will not come to him.

1. What comelineſs haſt thou ſeen in his perſon? thou comeſt not, if thou ſeeſt no form, nor comelineſs in him, *Iſa.* 53. 1, 2, 3.

2. Until thoſe mentioned in the Song, were convinced that there was more beauty, comelineſs and deſirableneſs in Chriſt, than in ten thouſand; they did not ſo much as aſk, where he was, not incline to turn aſide after him, *Song* 5. *chap.* 6.

There be many things on this ſide heaven, that can and do carry away the heart; and ſo will do, ſo long as thou liveſt, if thou ſhalt be kept blind, and not be admitted to ſee the beauty of the Lord Jeſus.

Fourthly, Art thou come to the Lord Jeſus; what haſt thou found in him, ſince thou cameſt to him.

Peter found with him the word of eternal life, *John* 6. 68.

They that Peter makes mention of, found him a living ſtone, even ſuch a living ſtone, as communicated life to them, 1 *Pet.* 2

He ſaith himſelf, they that come to him, *&c.* ſhall find reſt unto their ſouls; haſt thou found reſt in him, for thy ſoul? *Matt.* 11.

Let us go back to the times of the old teſtament.

Firſt, Abraham found that in him, that made him leave his country for him, and become for his ſake a pilgrim and ſtranger in the earth, *Gen.* 12. *Heb.* 11.

Secondly, Moſes found that in him, that made him forſake a crown, a kingdom for him too.

Thirdly, David found ſo much in him, that he counted, to be in his houſe one day, was better than a thouſand; yea, to be a door-keeper therein, was better in his eſteem, than to dwell in the tents of wickedneſs, *Pſal.* 84. 10.

Fourthly, What did Daniel and the three children find in him, to make them run the hazards of the fiery furnace, and the den of lions, for his ſake, *Dan.* 23. *chap.* 6.

Let us come down to martyrs.

Firſt, Stephen found that in him, that made him joyful, and quietly yield up his life for his name, *Acts* 17.

Secondly, Ignatius found that in him, that made him chooſe to go through the torments of the devil and hell itſelf; rather than not to have him. *Acts and Monuments*, vol. 4. pag. 25.

Thirdly, What ſaw Romanus in Chriſt, when he ſaid to the raging emperor, who threatened him with fearful torments: Thy ſentence, O emperor, I joyfully embrace, and refuſe not to be ſacrificed---by as cruel torments as thou canſt invent. Page 116.

Fourthly, What ſaw Menas the Egyptian in Chriſt, when he ſaid under moſt cruel torments; There is nothing, in my mind that can be compared to the kingdom of heaven; neither is all the world, if it was weighed in a balance, to be preferred with the price of one ſoul. Who is able to ſeparate us from the love of Jeſus Chriſt our Lord? And I have learned of my lord and king not to fear them that kill the body, *&c.* Page 117.

Fifthly, What did Eulaliah ſee in Chriſt, when ſhe ſaid, as they were pulling her one joint from another; Behold, O Lord, I will not forget thee: What a pleaſure is it for them, O Chriſt! that remembereth thy triumphant victory. Pag. 121.

Sixthly, What think you did Agnus ſee in Chriſt, when rejoicingly ſhe went to meet the ſoldier, that was appointed to be her executioner: I will willingly (ſaid ſhe) receive into my paps the length of this ſword, and into my breaſt will draw the force thereof, even to the hilts; that thus I, being married to Chriſt my ſpouſe, may ſurmount and eſcape all the darkneſs of this world, p. 122.

Seventhly, What do you think did Julitta ſee in Chriſt, when at the emperor's telling of her; That except ſhe would worſhip the gods, ſhe ſhould never have protection,

tection, laws, judgments, nor life: She replied, Farewel life, welcome death; Farewel riches, welcome poverty. All that I have, if it were a thouſand times more, would I give, rather than to ſpeak one wicked and blaſphemous word againſt my Creator, *page* 123.

Eighthly, What did Marcus Arethuſius ſee in Chriſt, when after his enemies did cut his fleſh, anointed it with honey, and hanged him up in a baſket, for flies and bees to feed on, he would not give (to uphold idolatry) one half-penny to ſave his life, *page* 119.

Ninthly, What did Conſtantine ſee in Chriſt, when he uſed to kiſs the wounds of them that ſuffered for him? *page* 135.

Tenthly, But what need I give thus particular inſtances of words and ſmaller actions, when by their lives, their blood, their enduring hunger, ſword, fire, pulling aſunder, and all torments that the devil and hell could deviſe, they ſhewed their love to Chriſt, after they were come to him.

What haſt thou found in him ſinner?

What! come to Chriſt and find nothing in him, (when all things that are worth looking for, are in him) or if any thing, yet not enough to wean thee from thy ſinful delights, and fleſhly luſts! Away; thou art not coming to Jeſus Chriſt.

He that is come to Jeſus Chriſt, hath found in him, that, as I ſaid, That is not to be found any where elſe. As,

Firſt, He that is come to Chriſt, hath found God in him reconciling the world unto himſelf; not imputing their treſpaſſes to them: And ſo God is not to be found in heaven and earth beſides, 2 *Cor.* 5. 19, 20.

Secondly, He that is come to Jeſus Chriſt, hath found in him a fountain of grace, ſufficient, not only to pardon ſin, but to ſanctify the ſoul, and to preſerve it from falling in this evil world.

Thirdly, He that is come to Jeſus Chriſt, hath found virtue in him: That virtue, that if he does but touch thee with his words; or thou him by faith; life is forthwith conveyed into thy ſoul: It makes thee wake as one that is waked out of his ſleep: It awakes all the powers of the ſoul, *Pſal.* 30. 11, 12. *Song* 6. 12.

Fourthly, Art thou come to Jeſus Chriſt? Thou haſt found glory in him, glory that ſurmounts and goes beyond. *Thou art more glorious than the mountains of prey*, Pſal. 76. 4.

Fifthly, What ſhall I ſay? Thou haſt found righteouſneſs in him; Thou haſt found reſt, peace, delight; heaven, glory, and eternal life.

Sinner, be adviſed; aſk thy heart again: Saying, Am I come to Jeſus Chriſt? For upon this one queſtion, Am I come, or, Am I not, hangs heaven and hell, as to thee. If thou canſt ſay, I am come, and God ſhall approve that ſaying; happy, happy, happy man art thou! But if thou art not come, what can make thee happy? Yea, what can make that man happy, that for his not coming to Jeſus Chriſt for life, muſt be damned in hell?

The Third Uſe; A Uſe of Encouragement.

COming ſinner I have now a word for thee; be of good comfort, *He will in no wiſe caſt out*. Of all men, thou art the bleſſed of the Lord; the Father hath prepared his Son to be a ſacrifice for thee, and Jeſus Chriſt, thy Lord, is gone to prepare a place for thee, *John* 1. 29. *Heb.* 10.

What ſhall I ſay to thee? Thou comeſt to a full Chriſt, thou canſt not want any thing, for ſoul, or body, for this world, or that to come, but it is to be had in or by Jeſus Chriſt.

As it is ſaid of the land that the Danites went to poſſeſs; ſo, and with much more truth it may be ſaid of Chriſt: He is ſuch an one, with whom there is no want of any good thing that is in heaven or earth.

A full Chriſt is thy Chriſt.

Firſt, He is full of grace. Grace is ſometimes taken for love; never any loved like Jeſus Chriſt. Jonathan's love went beyond the love of women; but the love of Chriſt paſſes knowledge. It is beyond the love of all the earth, of all creatures, even of men and angels. His love prevailed with him to lay aſide his glory, to leave the heavenly place, to cloath himſelf with fleſh, to be born in a ſtable, to be laid in a manger, to live a poor life in the world, to take upon him our ſickneſſes, infirmities, ſins, curſe, death, and the wrath that was due to man. And all this he did, for a baſe, undeſerving, unthankful people; yea, for a people that was at enmity with him. *For when we were yet without ſtrength, in due time Chriſt died for the ungodly. For ſcarcely for a righteous man will one die, yet peradventure for a good man, ſome would even dare to die. But God commended his love towards us in that while we were yet ſinners, Chriſt died for us. Much more then being now juſtified by his blood, we ſhall be ſaved by his life. For if when we were enemies, we were reconciled to God, by the death of his Son; much more being reconciled, we ſhall be ſaved by his life*, Rom. 5. 6, 7, 8, 9, 10.

Secondly, He is full of truth. Full of grace and truth. Truth, that is, faithfulneſs in keeping promiſe, even this of the text, (with all other) *I will in no wiſe caſt out*. Hence it is ſaid, that his words be true, and that he is the faithful God, that keepeth covenants. And hence it is alſo that his promiſe is called truth, *Thou wilt fulfill thy truth unto Jacob, and thy mercy unto Abraham, which thou haſt ſworn unto* *our fathers from the days of old.* Therefore it is ſaid again, that both himſelf and words are truth, *I am the truth, the ſcriptures of truth, thy word is truth, thy law is truth, and my mouth,* ſaith he, *ſhall ſpeak truth,* John 14. 6. Dan. 10. 21. John 17. 17. 2 Sam. 7. 28. Prov. 8. 7. Pſal. 119. 142. Eccleſ. 12. 10. Iſa. 25. 1. Mal. 2. 6. Acts 26. 25. 2 Tim. 2. 12, 13.

Now I ſay, his word is truth, and he is full of truth, to fulfil his truth, even to a thouſand generations. Coming ſinner he will not deceive thee, come boldly to Jeſus Chriſt.

Thirdly, He is full of wiſdom; He is made unto us of God wiſdom: Wiſdom to manage the affairs of his church in general, and the affairs of every coming ſinner in particular. And upon this account he is ſaid to be *head over all things,* 1 Cor. 1. Epheſ. 1. Becauſe he manages all things that are in the world by his wiſdom, for the good of his church; all men's actions, all ſatan's temptations, all God's providences, and croſſes, and diſappointments; all things whatever are under the hand of Chriſt, (who is the wiſdom of God) and he ordereth them all for good to his church: And can Chriſt help it (and be ſure he can) nothing ſhall happen or fall out in the world, but it ſhall, in deſpite of all oppoſition, have a good tendency to his church and people.

Fourthly, He is full of the Spirit, to communicate it to the coming ſinner; he hath therefore received it without meaſure, that he may communicate it to every member of his body, according as every man's meaſure thereof is allotted him by the Father. Wherefore he ſaith, that he that comes to him, *Out of his belly ſhall flow rivers of living water,* John 3. 34. Tit. 3. 5, 6. Acts 1. John 7. 31, 32, 33, 34, 35, 36, 37, 38.

Fifthly, He is indeed a ſtore-houſe full of all the graces of the Spirit. Of his fulneſs have all we received, and grace for grace. Here is more faith, more love, more ſincerity, more humility, more of every grace; and of this, even more of this he giveth to every lowly, humble, penitent, coming ſinner: Wherefore, coming ſoul, thou comeſt not to a barren wilderneſs, when thou comeſt to Jeſus Chriſt, *John* 1. 16.

Sixthly, He is full of bowels and compaſſion: And they ſhall feel and find it ſo that come to him for life. He can bear with thy weakneſs, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy tranſgreſſions, he can heel thy back-ſlidings, and love thee freely. His compaſſions fail not: *And he will not break a bruiſed reed, nor quench the ſmoaking flax: He can pity them that no eye pities, and be afflicted in all thy afflictions,* Matt. 26. 41. Heb. 5. 2. chap. 2. 18, 19. Mat. 9. 2. Hoſ. 14. 4. Ezek. 16. 5, 6. Iſa. 63. 9. Pſal. 78. 38. Pſal. 86. 15. Pſal. 141. 4. Pſal. 112. 4. Lam. 3. 22.

Seventhly, Coming ſoul the Jeſus that thou art coming to, is full of might and terribleneſs for thy advantage: He can ſuppreſs all thine enemies. He is the prince of the kings of the earth; he can bow all men's deſigns for thy help: He can break all ſnares laid for thee in the way: He can lift thee out of all difficulties, wherewith thou may'ſt be ſurrounded: He is wiſe in heart, and mighty in power. Every life under heaven is in his hand: Yea, the fallen angels trembled before him: And he will ſave thy life, coming ſinner, 1 *Cor.* 1. 24. *Rom.* 8. 28. *Mat.* 28. 18. *Rev.* 15. *Pſal.* 19. 3. *Pſal.* 27. 5, 6. *John* 9. 4. *John* 17. 2. *Mat.* 8. 29. *Luke* 8. 24. *James* 2. 19.

Eighthly, Coming ſinner, the Jeſus to whom thou art coming, is lowly in heart; He deſpiſeth not any. It is not thy outward meanneſs, nor thy inward weakneſs; it is not becauſe thou art poor, or baſe, or deformed, or a fool, that he will deſpiſe thee. He hath choſen the fooliſh, the baſe, and deſpiſed things of this world, to confound the wiſe and mighty. He will bow his ear to thy ſtammering prayers; he will pick out the meaning of thy inexpreſſible groans; He will reſpect thy weakeſt offering, if there be in it but thy heart, *Matt.* 11. 20. *Luke* 14. 21. *Prov.* 9. 4, 5, 6. *Iſa.* 38. 14, 15. *Song* 5. 15. *John* 4. 27. *Mark* 12. 33, 34. *James* 5. 1.

Now is not this a bleſſed Chriſt, coming ſinner? Art thou not like to fare well, when thou haſt embraced him, coming ſinner! But,

Secondly, Thou haſt yet another advantage by Jeſus Chriſt, thou art coming to him: For he is not only full but free. He is not ſparing of what he has; he is openhearted, and open-handed. Let me in a few particulars ſhew thee this:

Firſt, This is evident, becauſe he calls thee: He calls upon thee to come unto him; the which he would not do, was he not free to give: Yea, he bids thee, when come; aſk, ſeek, knock; And for thy encouragement adds to every command a promiſe; *Seek, and ye ſhall find; Aſk, and ye ſhall have; Knock and it ſhall be opened unto you.* If the rich man ſhould ſay thus to the poor would not he be reckoned a free-hearted man? I ſay, ſhould he ſay to the poor, Come to my door, aſk at my door, knock at my door, and you ſhall find and have: Would he not be counted liberal? Why thus doth Jeſus Chriſt. Mind it coming ſinner, *Iſa.* 55. 3. *Pſal.* 50. 15. *Matt.* 7. 7, 8, 9.

2dly, He doth not only bid thee come, but tells thee, he will heartily do thee good: Yea, he will do it with rejoicing: *I will rejoice over them to do them good with my* *whole heart, and with my whole ſoul,* Jer. 32. 41.

Thirdly, It appears that he is free, becauſe he giveth without twitting. He gives to all men liberally, and upbraideth not, *James* 1. 5. There are ſome that will not deny to do the poor a pleaſure, but they will mix their mercies with ſo many twitts, that the perſons on whom they beſtow their charity ſhall find but little ſweetneſs in it. But Chriſt doth not do ſo, coming-ſinner: He caſteth all thine iniquities behind his back; thy ſins and iniquities he will remember no more: *Iſa.* 38. 17. *Heb.* 8. 12.

Fourthly, That Chriſt is free, is manifeſt by the complaints that he makes againſt them that will not come to him for mercy, I ſay, he complains; ſaying, *O Jeruſalem, Jeruſalem! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not,* Mat. 23. 37. I ſay, he ſpeaks it by way of complaint. He ſaith alſo in another place, *But thou haſt not called upon me, O Jacob,* Iſa. 43. 22. Coming-ſinner, ſee here the willingneſs of Chriſt to ſave; ſee here how free he is to communicate life, and all good things, to ſuch as thou art: He complains, if thou comeſt not; he is diſpleaſed, if thou calleſt not upon him.

Hark, coming-ſinner, once again; when Jeruſalem would not come to him for ſafeguard. He beheld the city, and wept over it, ſaying, *If thou hadſt known, even thou, at leaſt in thy day, the things that belong to thy peace, but now they are hid from thine eyes,* Luke 19. 41.

Fifthly, laſtly, He is open and free-hearted to do thee good, as is ſeen by the joy and rejoicing, that he manifeſteth at the coming home of poor prodigals: He receives the loſt ſheep with rejoicing; the loſt goat with rejoicing: Yea, when the prodigal came home, what joy and mirth, what muſick and dancing was in his father's houſe! *Luke* 15.

Thirdly, Coming-ſinner, I will add another encouragement for thy help.

Firſt, God hath prepared a mercy-ſeat, a throne of grace to ſit on; that thou may'ſt come thither to him, and that he may from thence hear thee, and receive thee: *I will commune with thee* (ſaith he) *from above the mercy-ſeat,* Exod. 25. 22.

As who ſhall ſay, ſinner, When thou comeſt to me, thou ſhalt find me upon the mercy-ſeat, where alſo I am always found of the undone, coming-ſinner: Thither I bring my pardon; there I hear and receive their petitions, and accept them to my favour.

Secondly, God hath alſo prepared a golden altar for thee to offer thy prayers and tears upon: A golden altar! It is called a golden altar, to ſhew what worth it is of in God's account: For this golden altar is Jeſus Chriſt; this altar ſanctifies thy gift, and makes thy ſacrifice acceptable. This altar then makes thy groans, golden groans; thy tears, golden tears, and thy prayers, golden prayers, in the eye of that God thou comeſt to, coming-ſinner, *Rev.* 8. *Matt.* 23. 19. *Heb.* 10. 10. 1 *Pet.* 2. 5.

Thirdly, God hath ſtrewed all the way (from the gate of hell, where thou waſt, to the gate of heaven, whither thou art going) with flowers out of his own garden. Behold! how the promiſes, invitations, calls, and encouragements, like lillies, lie round about thee; (take heed that thou doſt not tread them under foot, ſinner!) with promiſes did I ſay? Yea, he hath mixed all thoſe with his own name, his Son's name; alſo, with the name of mercy, goodneſs, compaſſion, love, pity, grace, forgiveneſs, pardon, and what not, that may encourage the coming-ſinner.

Fourthly, He hath alſo for thy encouragement, laid up the names, and ſet forth the ſins of thoſe that have been ſaved: In his book they are fairly written, that thou through patience and comfort of the ſcriptures mighteſt have hope.

1. In this book is recorded Noah's maim and ſin; and how God had mercy upon him.

2. In this record is fairly written the name of Lot, and the nature of his ſin; and how the Lord had mercy upon him.

3. In this record thou haſt alſo fairly written the names of Moſes, Aaron, Gideon, Sampſon, David, Solomon, Peter, Paul; with the nature of their ſins, and how God had mercy upon them, and all to encourage thee, coming-ſinner.

Fourthly, I will add yet another encouragement for the man that is coming to Jeſus Chriſt. Art thou coming? Art thou coming indeed? Why,

1. This thy coming is, by virtue of God's call, thou art called: Calling goes before coming: Coming is not of works, but of him that calleth. He went up into a mountain, and called to him whom he would, and they came to him, *Mark* 3. 13.

Secondly, Art thou coming? This is alſo by the virtue of illumination. God has made thee ſee, and therefore thou art coming. So long as thou waſt darkneſs, thou lovedſt darkneſs; and couldeſt not abide to come, becauſe thy deeds were evil: But being now illuminated and made to ſee, what and where thou art: and alſo, what and where thy Saviour is: Now thou art coming to Jeſus Chriſt, *Bleſſed art thou, Simon Barjona; for fleſh and blood hath not revealed it unto thee,* (ſaith Chriſt) *but my father which is in heaven,* Matt. 16. 15, 16.

Thirdly, Art thou coming? *This is becauſe God has inclined thine heart to come*; God hath called thee, illuminated thee and inclined thy heart to come: And therefore thou comeſt to Jeſus Chriſt. It is God that worketh in thee to *will*, and to come to Jeſus Chriſt. Coming-ſinner bleſs God for that he hath given thee a *will* to come to Jeſus Chriſt. It is a ſign that thou belongeſt to Jeſus Chriſt, becauſe God has made thee willing to come to him, *Pſal.* 110. 3. Bleſs God for *ſlaying* the enemy of thy mind, had he not done it, thou wouldſt *as yet have* hated thine own ſalvation.

Fourthly, Art thou coming to Jeſus Chriſt? *It is God that giveth thee power*; *power* to purſe thy *will* in matters of thy ſalvation, is the gift of God. It is God that worketh in you both to *will* and to *do*, Phil. 2. 13. Not that God worketh *will* to come, where he gives no power; but that thou ſhouldeſt take notice, that power is an additional mercy. The church ſaw that *will* and *power* were two things, when ſhe cried, *Draw me, and we will run after thee*, (Song 1. 4.) and ſo did David too, when he ſaid, *I will run the ways of thy commandments, when thou ſhalt enlarge my heart*. Will to come, and power to purſue thy will, is double mercy, coming ſinner.

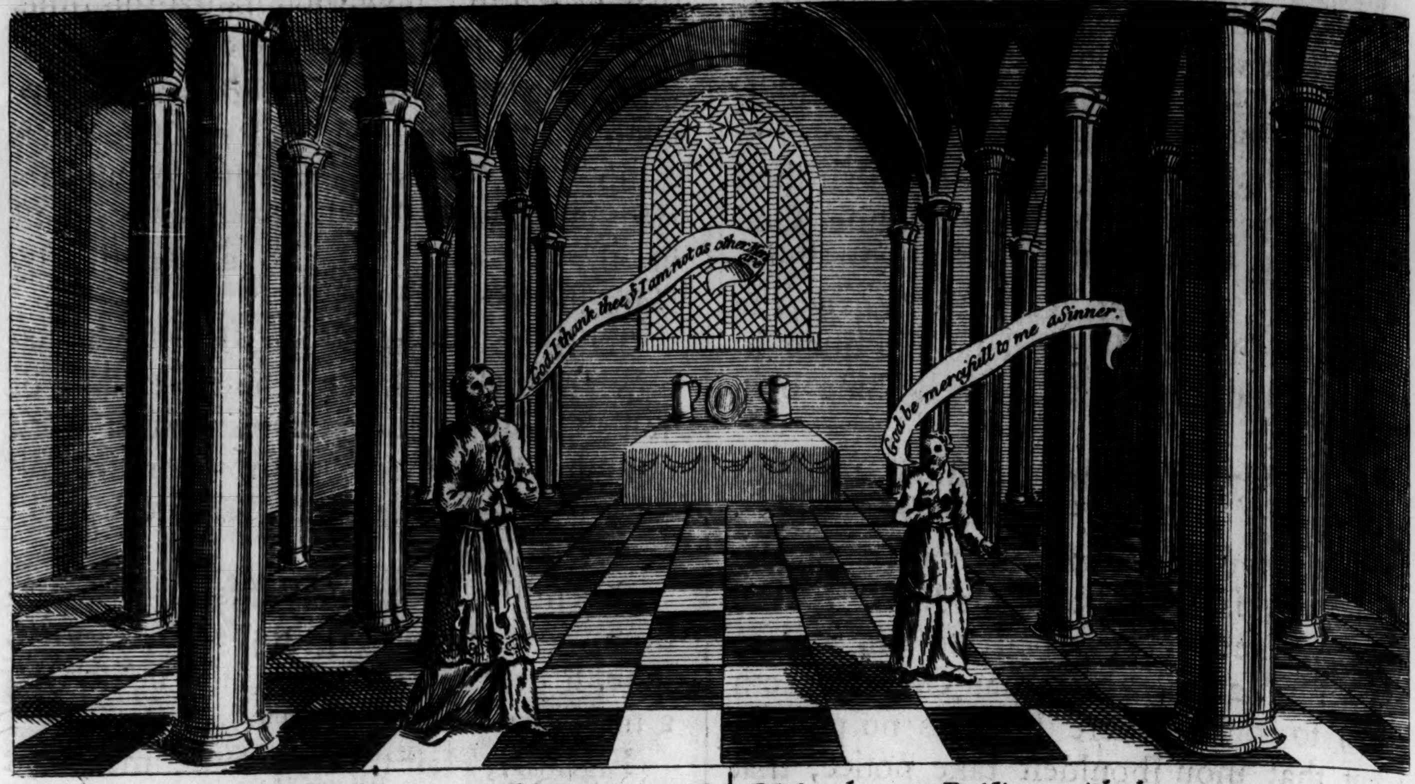
Fifthly, All thy ſtrange, paſſionate, ſudden ruſhings forward after Jeſus Chriſt, (coming ſinners know what I mean) they alſo are thy helps from God. Perhaps thou feeleſt at ſometimes more than at others, ſtrong ſtirrings up of heart to fly to Jeſus Chriſt; now thou haſt at this time a ſweet and ſtiff gale of the Spirit of God, filling thy ſails with the freſh gales of his good Spirit; and thou rideſt at thoſe times as upon the wings of the wind, being carried out beyond thyſelf, beyond the moſt of thy prayers, and alſo above all thy fears and temptations.

Sixthly, Coming ſinner, haſt thou not now and then a kiſs of the ſweet lips of Jeſus Chriſt? I mean, ſome bleſſed word dropping like a honey-comb upon thy ſoul to revive thee, when thou art in the midſt of thy dumps.

Seventhly, Does not Jeſus Chriſt ſometimes give thee a glimpſe of himſelf, though perhaps, thou ſeeſt him not ſo long a time as while one may tell twenty?

Eighthly, Haſt thou not ſometimes, as it were the very warmth of his wings overſhadowing the face of thy ſoul, that gives thee as it were a gload upon thy ſpirit, as the bright beams of the ſun do upon thy body, when it ſuddenly breaks out of a cloud, though preſently all is gone away?

Well, all theſe things are the good hand of thy God upon thee, and they are upon thee to conſtrain, to provoke, and to make thee willing, and able to come (coming ſinner,) that thou mighteſt in the end be ſaved.


God I thank thee yͭ I am not as other Men are
God be mercifull to me a Sinner.

See how the Pharisee in the Temple stands,
And Justifies himself with lifted hands.

Whilst the poor Publican with downcast eyes,
Conscious of Guilt to God for mercy cryes.

A
DISCOURSE
UPON THE
PHARISEE and PUBLICAN.

WHEREIN

Several Weighty Things are handled: As the Nature of Prayer, and of Obedience to the Law: Together with the Way and Method of God's Free Grace in pardoning Penitent Sinners, by imputing Chriſt's Righteouſneſs to them.

To the READER.

Courteous Reader,

I Have made bold once again to preſent thee with ſome of my meditations; and they are now about the Phariſee and the Publican: Two men in whoſe condition the whole is comprehended, both as to their ſtate now, and condition at the judgment.

Wherefore in reading this little book thou muſt needs read thyſelf. I do not ſay thou muſt underſtand thy condition; for it is the gift of God muſt make thee do that. Howbeit, if God will bleſs it to thee, it may be a means to bring thee to ſee whoſe ſteps thou art treading, and ſo at whoſe end thou art like to arrive.

And let me beg this at thy hand, now thou art about to read; reſerve thy judgment or ſentence as to me, until thou haſt paſſed through the diſcourſe.

Juſtification is treated of here, and the way for men to be ſaved.

I have alſo O Publican here, as my ſkill hath ſerved me, for thy encouragement, ſet before thee the Phariſee and the Publican in their colours, and ſhewed thee, that though the Publican ſeemed to be far behind, yet in running he got the prize from the lofty Phariſee. I ſay, Art thou a Phariſee? Here is a Phariſee for thee! Art thou a Publican? Here is a Publican for thee!

God give thee the Publican's heart, if thou art in the Publican's ſins, that thou may'ſt partake with the Publican, mercy.

So wiſheth thy friend,

John Bunyan.

A
DISCOURSE
UPON THE
PHARISEE and PUBLICAN.

LUKE xviii. 10, 11, 12, 13.

Two Men went up into the Temple to pray, the one a Phariſee, and the other a Publican: The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in a week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

IN the beginning of this chapter you read of the reaſon of the parable of the unjuſt judge and the poor widow; namely, to encourage men to pray. He ſpake a parable to this end, that men ought always to pray and not to faint. And a moſt ſweet parable for that purpoſe it is: For if thro' importunity, a poor widow-woman may prevail with an unjuſt judge; and ſo conſequently with an unmerciful and hard-hearted tyrant, how much more ſhall the poor, afflicted, diſtreſſed, and tempted people of God, prevail with, and obtain mercy at the hands of a loving, juſt and merciful God? The unjuſt judge would not hearken to, nor regard the cry of the poor widow for a while: "But afterwards he ſaid within himſelf, Though I fear not God, nor regard man; yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me. Hark, ſaith Chriſt, what the unjuſt judge ſaith. And ſhall not God avenge his own elect, which cry unto him day and night? I tell you, he will avenge them ſpeedily."

This is therefore a very comfortable parable to ſuch of the ſaints that are under hard uſages by reaſon of evil men, their might, and tyranny. For by it we are taught to believe and expect, that God, though for a-while he ſeemeth not to regard, yet will, in due time, and ſeaſon, *ariſe and ſet ſuch in ſafety from them that puff at them*, Pſal. 12. 5.

Let the good chriſtian pray always; let him pray and not faint at ſeeming delays; for if the widow by importunity prevailed with the unjuſt judge, how much more ſhall he with his heavenly Father. *I tell you*, ſays Chriſt, *he will avenge them ſpeedily*.

But now, foraſmuch as this parable reacheth not (ſo directly) the poor publican in the text, therefore our Lord begins again, and adds to that other parable, this parable, which I have choſen for my text; By which he deſigneth two things: Firſt, The conviction of the proud and ſelf-conceited Phariſee: Secondly, The raiſing up and healing of the caſt-down and dejected Publican. And obſerve it, as by the firſt parable he chiefly deſigneth the relief of thoſe that are under the hands of cruel tyrants: So by this he deſigneth the relief of thoſe that lie under the load and burden of a guilty and diſquieted conſcience.

This therefore is a parable, that is full of ſingular comfort to ſuch of the ſinners in the world, that are clogged with guilt, and ſenſe of ſin; and that lie under the apprehenſions of, and that are driven to God by, the ſenſe of the judgment, that for ſin is due unto them.

In my handling of this text, I ſhall have reſpect to theſe things.

1. To the perſons in the text.
2. To the condition of the perſons in the text.
3. To the concluſion that Chriſt makes upon them both.

Firſt, For the perſons. They were, as you ſee, far one from another in their own apprehenſion of themſelves; one good, the other bad; but yet in the judgment of the law, both alike, both the ſame, both ſinners; for they both ſtood in need of mercy. True, the firſt mentioned did not ſee it, as the other poor ſinner did; but that altereth not the caſe: He that is in the judgment of the law a ſinner, is in the judgment of the law for ſin condemned, though in his own judgment he be never ſo righteous.

Men muſt not be judged, or juſtified, according to what themſelves do think, but according to the verdict and ſentence that cometh out of the mouth of God about them. Now the ſentence of God is, *All have ſinned: There is none righteous, no, not one*, Rom. 3. It is no matter then what the Phariſee did think of himſelf, God by his word hath proclaimed him a ſinner. A ſinner, by reaſon of original ſin: A ſinner by reaſon of actual tranſgreſſion. Perſonally therefore, with reference to the true nature of their ſtate, they both were ſinners, and both by the law under condemnation. True, the Publican's leproſy was outward; but the Phariſee's leproſy was inward: his heart, his ſoul, his ſpirit, was as foul, and had as much the plague of ſin, as had the other in his life or converſation.

Secondly, As to their conditions, (I do not mean by condition, ſo much a habit of mind, as the ſtate that they had each of them put themſelves into by that mind) *The one*, ſays the text, *was a Phariſee, the other a Publican.* A Phariſee: That is, one that hath choſen to himſelf ſuch a courſe of life. A Publican: That is, one that hath choſen to himſelf ſuch a courſe of life. Theſe terms therefore ſhew the divers courſes of life that they had put themſelves into. The Phariſee as he thought, had put himſelf, into a condition for heaven and glory; but the Publican was for this world, and his luſts: Wherefore when the Phariſee ſtands in the temple, he boaſteth of himſelf and good condition; but condemneth the Publican, and bitterly inveigheth againſt him. But, as I ſaid, their perſonal ſtate by the law, was not at all changed. The Phariſee made himſelf never the better; the Publican alſo abode in his place.

Indeed the Publican is here found to recant, and repent of his condition; and of the condition that he had put himſelf into; and the Phariſee to boaſt of his: But the Publican's repentance was not of himſelf, but of God; who can alſo, yea, and ſometimes it is evident (*Acts* 9.) he doth make Phariſees alſo repent of that condition that they have choſen to be in themſelves. (*Phil.* 3. 3, 4, 5, 6, 7, 8.) The Phariſee, therefore in commending of himſelf makes himſelf never the better. The Publican alſo, in condemning of himſelf, makes himſelf never the worſe. Nay, contrariwiſe, the Phariſee by commending of himſelf makes himſelf much the worſe (*v.* 14.) And the Publican, by condemning of himſelf, makes himſelf much the better. *I tell you*, ſays Chriſt, *This man went down to his houſe juſtified rather than the other; For every one that exalteth himſelf ſhall be abaſed: And he that humbleth himſelf ſhall be exalted.*

But, I ſay, as to mens commending of themſelves, yea, though others ſhould commend them alſo, that availeth, to Godward, nothing at all. *For not he that commendeth himſelf, is approved, but whom the Lord commendeth.* So then, *men in meaſuring of themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe*, 1 Cor. 10. 12.

Now this was the way of the Phariſee, I am not, ſaith he, as other men; I am no extortioner, nor unjuſt, no adulterer nor yet as this Publican.

[*Two men went into the temple to pray.*] And they two, as I ſaid, as oppoſite one to the other, as any two men that ever went thither to pray. One of them was over righteous, and the other wicked over much. Some would have thought, had they not by the word of Chriſt been otherwiſe deſcribed, that they had been both of the ſame religion; for they both went up into the temple to pray; yea, both to pray, and that at the ſame time, as if they did it by appointment, by agreement, but there was no ſuch thing. The one was a Phariſee, the other a Publican; for ſo ſaith the after words: And therefore perſons as oppoſite as light and darkneſs, as fire and water; I mean as to their apprehenſions one of another. The Phariſee could not abide the Publican, nor could the Publican brook the Phariſee, and yet both went up into the temple to pray. It is ſtrange to ſee, and yet it is ſeen, that men croſs in their minds, croſs in their principles, croſs in their apprehenſions; yea, and croſs in their prayers too, ſhould yet meet together in the temple to pray.

[*Two men*] Men not of the middle ſort,

and them too, picked out of the beſt and worſt that was: Two men, a Phariſee and a Publican.

To be a Phariſee was in thoſe days counted honourable for religion, and for holineſs of life. A Phariſee was a man of eſteem and repute among the Jews, though it is a term of reproach with us. Elſe Paul would not at ſuch a time as he did it, have ſaid, *Men and brethren, I am a Phariſee, the ſon of a Phariſee* (Acts 33. 6. Phil. 3. 5.) For now he ſtood upon his purgation and juſtification, eſpecially it appears ſo by the place firſt named. And far be it from any to think, that Paul would make uſe of a colour of wickedneſs, to ſave thereby himſelf from the fury of the people.

A Publican was in thoſe days counted one of the vileſt of men, as is manifeſt; becauſe when they are in the word, by way of diſcrimination, made mention of, they are ranked with the moſt vile and baſe. Therefore they are joined with ſinners. *He eateth with Publicans and ſinners*; and with harlots. *Publicans and harlots enter into the kingdom of heaven.* Yea, when our Lord Chriſt would have the rebellious profeſſor ſtigmatized to purpoſe, he ſaith: *Let him be to thee as an heathen-man, and a Publican.*

We therefore can make no judgment of men upon the outward appearance of them. Who would have thought, but that the Phariſee had been a good man, for he was righteous; for he prayed. And who could have thought, that the other had been a good man? For he was a Publican: A man, by good men, and bad men, joined with the worſt of men, to wit, with ſinners, harlots, heathens.

The Phariſee was a ſectarian; the Publican was an officer. The Phariſee even becauſe he was a ſectarian, was had the more in eſteem; and the Publican becauſe he was an officer, was had the more in reproach. To ſpeak a little to both theſe.

1. The Phariſee was a ſectarian, one that deviated, that turned aſide in his worſhipping from the way of God, both in matter and manner of worſhip; for ſuch an one I count a ſectarian. That he turned aſide from the matter, which is the rule of worſhip, to wit, the written word, it is evident; for Chriſt ſaith, *That they rejected the commandments of God, and made them of no effect, that they might keep their own traditions.* That they turned aſide alſo as to their manner of worſhip, and became ſectarians, there is with no leſs authority aſſerted; *For all their works they do for to be ſeen of men,* (Acts 26. 5. Mark 7. 9, to 14. Mat. 23. 5.)

Now this being none of the order or ordinance of Chriſt, and yet being choſe by, and ſtuck to of theſe ſort of men, and alſo made a ſingular and neceſſary part of worſhip, became a ſect, or bottom for theſe hypocritical factious men to adhere unto, and to make of others diſciples to themſelves. And that they might be admired, and rendered venerable by the ſimple people to their fellows, they loved to go in long robes; they loved to pray in markets, and in the corners of the ſtreets; they ſhewed great zeal for the ſmall things of the law, but had only great words for things that were ſubſtantial. *They made broad their phylacteries, and enlarged the borders of their garments,* Mat. 23.

When I ſay the Phariſee was a ſectarian, I do not mean that every ſectarian is a Phariſee. There was the ſect of the Herodians, and of the Alexandrians, of the Sadducees, with many others; but to be a Phariſee, was to be of the ſtreighteſt ſex: After the moſt ſtreighteſt ſect of our religion I lived a Phariſee; that therefore of all the ſects, was the moſt ſtreight and ſtrict. Therefore, ſaith he in another place, *I was taught according to the perfect manner of the law of the fathers.* And again, *Touching the law a Phariſee.* (Acts 22. 3. chap. 26. 4, 5, 6. Phil. 3. 5.) The Phariſees therefore did carry the bell, and wear the garland for religion; for he out-did, he went beyond all other ſectarians in his day. He was ſtricteſt, he was the moſt zealous; therefore Chriſt in his making of this parable, waveth all other ſects then in being, and pitched upon the Phariſee as the man moſt meet, by whoſe rejection he might ſhew forth, and demonſtrate the riches of his mercy in its extention to ſinners: *Two men went up into the temple to pray, the one a Phariſee*: ſuch a brave man as you have heard.

[The Publican alſo went up thither to pray.] The Publican, I told you before, was an officer: An officer that ſerved the Romans and themſelves too; for the Romans at that time were poſſeſſors of the land of Jury, (The lot of Iſrael's inheritance) and the Emperor Tiberius Cæſar placed over that land four governors, to wit, Pilate, Herod, Philip, and Lyſanias; all theſe were gentiles, heathens, infidels; and the Publicans were a ſort of inferior men, to whom was let out to farm, and ſo men that were employed by theſe to gather up, the taxes and cuſtoms, that the heathens had laid upon the Jews to be paid to the emperor, *Luke* 2. 1. *chap.* 3. 1, 2, 12, 13.

But they were a generation of men that were very injurious in the execution of their office. They would exact and demand more than was due of the people; yea, and if their demands were denied, they would falſely accuſe thoſe that ſo denied them to the governor, and by falſe accuſation obtain the money of the people, and ſo wickedly enrich themſelves, (*Luke* 3. 13. *ch.* 19. 2, 8.) This was therefore grievous to the Jews, who always counted themſelves a free people, and could never abide to be in bondage to any. And this was ſomething of the reaſon, that they were ſo generally by all the Jews counted ſo vile and baſe, and reckoned among the worſt of men, even as our informers and bumb-bailiffs are with us at this day.

But that which heightened the ſpirit of the people againſt them, and that made them ſo odious and filthy in their eyes, was for that (at leaſt ſo I think) theſe Publicans were not, as the other officers, aliens, heathens, and Gentiles, but men of their own nation, Jews, and ſo the brethren of thoſe that they ſo abuſed. Had they been Gentiles, it had not been wondered at.

The Publican then was a Jew, a kind of a renegade Jew, that through the love that he had to unjuſt gains, fell off in his affections from his brethren, adhered to the Romans, and became a kind of ſervant to them againſt their brethren, farming the heatheniſh taxations at the hand of ſtrangers, and exacting of them upon their brethren with much cruelty, falſhood, and extortion. And hence, as I ſaid, it was, that to be a Publican, was to be ſo odious a thing, ſo vile a ſinner, and ſo grievous a man in the eyes of the Jews. Why this was the Publican, he was a Jew, and ſo ſhould have abode with them, and have been content to ſhare with his brethren in their calamities; but contrary to nature, to law, to religion, reaſon, and honeſty, he fell in with the heathen, and took the advantage of their tyranny to pole, to rob and impoveriſh his brethren.

But for proof that the Publican was a Jew.

1. They are, even then, when compared with, yet diſtinguiſhed from the heathen; *Let him be to thee as an heathen man and a Publican*, Matt. 18. which two terms, I think, muſt not here be applied to one and the ſelf-ſame man, as if the heathen was a Publican, or the Publican a heathen, but to men of two diſtinct nations; as that Publican and Harlot, is to be underſtood of ſinners of both ſexes. The Publican is not an harlot, for he is a man, &c. and ſuch a man as has been deſcribed before. So by Publicans and Sinners, is meant by Publicans, and ſuch ſinners as the Gentiles were; or ſuch as, by the text, the Publican is diſtinguiſhed from: Where the Phariſee ſaith he was not an extortioner, unjuſt, adulterer, or even as this Publican. Nor can he by [Heathen Man] intend the perſon, and by the term Publican, the office or place of the heathen man; but by Publican is meant the renegade Jew, in ſuch a place, &c. as is yet further manifeſt by that which follows. For,

Secondly, Thoſe Publicans, even every one of them that by name are made mention of in the New Teſtament, have ſuch names put upon them; yea, and other circumſtances thereunto annexed, as doth demonſtrate them to be Jews. I remember the names of no more but three, to wit, Matthew, Levi, and Zaccheus, and they were all Jews.

1. Matthew was a Jew, and the ſame Matthew was a Publican; yea, and alſo afterward an apoſtle. He was a Jew, and wrote his goſpel in Hebrew; he was an apoſtle, and is therefore found among the twelve. That he was a Publican too, is as evident by his own words: For though Mark and Luke in their mentioning of his name and apoſtleſhip, do forbear to call him a Publican, (Mark 3. 18. Luke 6. 15.) Yet when this Matthew comes to ſpeak of himſelf, he calls himſelf Matthew the Publican, (Matt. 10.3.) for I count this the ſelfſame Matthew that Mark and Luke maketh mention of, becauſe I find no other Matthew among the apoſtles but he: Matthew the Publican, Matthew the man ſo deep in apoſtacy, Matthew the man of that ill fame among his brethren. Love in Mark and Luke, when they counted him among the apoſtles, did cover with ſilence this his publican ſtate; (and it is meet for Peter to call Paul his beloved brother, when Paul himſelf ſhall call himſelf the chief of ſinners) but faithfulneſs to the world, and a deſire to be abaſed, that Chriſt thereby, and grace by him, might be advanced, made Matthew, in his evangelical writings, call himſelf by the name of Matthew the Publican. Nor has he loſt thereby; for Chriſt again to exalt him, (as he hath alſo done by the apoſtle Paul) hath ſet, by his ſpecial providence, the teſtimony that this Matthew hath given of his birth, life, death, doctrine, and miracles, in the front of all the New Teſtament.

2. The next Publican that I find by the teſtament of Chriſt, made mention of by name, is Levi, another of the apoſtles of Jeſus Chriſt. This Levi alſo, by the Holy Ghoſt in holy writ, is called by the name of James. Not James the brother of John, for Zebedee was his father; but James the ſon of Alpheus. Now I take this Levi alſo to be another than Matthew; firſt, becauſe Matthew is not called the ſon of Alpheus; and becauſe Matthew and Levi, or James the ſon of Alpheus, are diſtinctly counted where the names of the apoſtles are mentioned, Mat. 10. 3. for two diſtinct perſons: And that this Levi, or James the apoſtle was a Publican, as was the apoſtle Matthew, whom we mentioned before, is evident; for both Mark and Luke do count him ſuch. Firſt, Mark ſaith, Chriſt found him when he called him, as he alſo found Matthew, ſitting at the receipt of cuſtom; yea, Luke words it thus: *He went forth and ſaw a Publican named Levi, ſitting at the receipt of cuſtom, and he ſaid*

ſaid unto him follow me, Mark 2. 14. Luke 5. 27.

Now that this Levi, or James the ſon of Alpheus, was a Jew, his name doth well make manifeſt. Beſides, had there been among the apoſtles any more Gentiles ſave Simon the Canaanite; or if this Levi James had been here, I think the Holy Ghoſt would, to diſtinguiſh him, have included him in the ſame diſcriminating character as he did the other, when he called him Simon the Canaanite. Mat. 10. 4.

Matthew therefore, and Levi or James, were both Publicans, and as I think, called both at the ſame time; were both Publican-Jews, and made by grace the apoſtles of Jeſus Chriſt.

3. The next Publican that I find by name, made mention of in the teſtament of Chriſt, is one Zaccheus. And he was a Publican; yea, for ought I know the maſter of them all. *There was a man*, ſaith Luke, *named Zaccheus, which was the chief among the Publicans, and he was rich*, Luke 19. 2. This man, Chriſt ſaith, was a ſon of Abraham, that is, as other Jews was; for he ſpake to ſtop the mouths of their phariſaical cavillations. Beſides, the Publican ſhewed himſelf to be ſuch an one, when under a ſuppoſition of wronging any man, he has reſpect to the Jewiſh law of reſtoring four-fold, Exod. 22. 1. 2 Sam. 12. 6.

It is further manifeſt that he was a Jew, becauſe Chriſt puts him among the loſt; to wit, among the loſt ſheep of the houſe of Iſrael, v. 10. and Matt. 15. 24. for Zaccheus was one that might properly be ſaid to be loſt, and that in the Jews account: Loſt I ſay, and that not only in the moſt common ſenſe, by reaſon of tranſgreſſion againſt the law, but for that he was an apoſtate Jew, not with reference to heatheniſh religion, but as to heatheniſh, cruel, and barbarous actions; and therefore he was, as the other, by his brethren counted as bad as heathens, gentiles and harlots. But ſalvation is come to this houſe, ſaith Chriſt, and that notwithſtanding his Public practice, foraſmuch as he alſo is the ſon of Abraham.

Thirdly, Again, Chriſt by the parable of the loſt ſheep, doth plainly intimate, that the Publican was a Jew. *Then drew near all the Publicans and ſinners for to hear him, and the Phariſees and Scribes murmured, ſaying, this man receiveth ſinners, and eateth with them.*

But by what anſwer doth Chriſt repel their objections? Why he ſaith, *What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, aud go after that which is loſt until he find it?* Doth he not here, by the loſt ſheep, mean the poor Publican? Plenty of whom, while he preached this ſermon, were there, as objects of the Phariſees ſcorn; but of the pity and compaſſion of Jeſus Chriſt; he did without doubt mean them. For, pray, what was the flock, and who Chriſt's ſheep under the law, but the houſe and people of Iſrael? Ezek. 43. 30, 31. So then, who could be the loſt ſheep of the houſe of Iſrael, but ſuch as was Matthew, James, Zaccheus, and their companions in their, and ſuch-like tranſgreſſions.

Fourthly, Beſides, had not the Publicans been of the Jews, how eaſy had it been for the Phariſees to have objected, that an impertinency was couched in that moſt excellent parable of the loſt ſheep? They might have ſaid, We are offended, becauſe thou receiveſt the Publicans, and thou for vindication of thy practice propoundeſt a parable of loſt ſheep; but they are the ſinners of the houſe of Iſrael, and the Publicans are aliens and Gentiles. I ſay, How eaſily might they thus have objected? But they knew full well, that the parable was pertinent, for that the Publicans were of the Jews, and not of the aliens. Yea, had they not been Jews, it cannot, it muſt not be thought, that Chriſt (in ſum) ſhould call them ſo; and yet he did do ſo, when he called them loſt ſheep.

Now that theſe Publicans were Jews, what follows, but that for this they were a great deal the more abominated by their brethren. And (as I have alſo hinted before) it is no marvel, that they were; for a treacherous brother is worſe than an open enemy (Pſal. 55. 12, 13.) For, if to be debauched in an open and common tranſgreſſion is odious, how odious is it for a brother to be ſo; for a brother in nature and religion to be ſo? I ſay again, all this they did, as both John inſinuates, and Zaccheus confeſſes.

The Phariſee therefore was not ſo good, but the Publican was as bad: Indeed the Publican was a notorious wretch, one that had a way of tranſgreſſing by himſelf; one that could not be ſufficiently condemned by the Jews, nor coupled with a viler than himſelf. It is true, you find him here in the temple at prayer; not becauſe he retained in his apoſtacy conſcience of the true religion, but God had awakened him, ſhewn him his ſin, and beſtowed upon him the grace of repentance, by which he was not only fetched back to the temple, and prayer, but to his God, and to the ſalvation of his ſoul.

The Phariſee then was a man of another complexion, and ſtood as to his own thoughts of himſelf; yea, and in the thoughts of others alſo, upon the higheſt and better ground by far. The Publican was a notorious ſinner; the Phariſee was a reputed righteous man. The Publican was a ſinner out of the ordinary way of ſinning; and the Phariſee was a man for righteouſneſs in a ſingular way alſo. The

Publican purſued his villanies, and the Phariſee purſued his righteouſneſs; and yet they both met in the temple to pray: Yea, the Phariſee ſtuck to, and boaſted in the law of God; but the Publican did forſake it, and hardened his heart againſt his way.

Thus diverſe were they in their appearances; the Phariſee very good, the Publican very bad: But as to the law of God, which looked upon them with reference to the ſtate of their ſpirits, and the nature of their actions, by that they were both found ſinners; the Publican an open outſide one, and the Phariſee a filthy inſide one. This is evident, becauſe the beſt of them was rejected, and the worſt of them was received to mercy. Mercy ſtandeth not at the Publican's badneſs, nor is it enamour'd with the Phariſee's goodneſs: It ſuffereth not the law to take place on both, though it findeth them both in ſin, but graciouſly embraceth the moſt unworthy, and leaveth the beſt to ſhift for himſelf. And good reaſon that both ſhould be dealt with after this manner; to wit, that the word of grace ſhould be juſtified upon the ſoul of the penitent, and that the other ſhould ſtand or fall to that, which he had choſen to be his maſter.

There are three things that follow upon this diſcourſe.

1. That the righteouſneſs of man is not of any eſteem with God, as to Juſtification. It is paſſed by as a thing of naughtineſs, a thing not worth the taking notice of. There was not ſo much as notice taken of the Phariſee's perſon, or prayer, becauſe he came into the temple mantled up in his own good things.

2. That the man that has nothing to commend him to God, but his own good doings, ſhall never be in favour with him. This alſo is evident from the text: The Phariſee had his own righteouſneſs, but had nothing elſe to commend him to God; and therefore could not by that obtain favour with God, but abode ſtill a rejected one, and in a ſtate of condemnation.

3. Wherefore, though we are bound by the law of charity to judge of men, according as in appearance they preſent themſelves unto us: yet withal, to wit, though we do ſo judge, we muſt leave room for the judgment of God. Mercy may receive him, that we have doomed to hell, and juſtice may take hold on him, whom we have judged to be bound up in the bundle of life. And both theſe things are apparent by the perſons under conſideration.

We, like Joſeph, are for ſetting of Manaſſeh before Ephraim; but God, like Jacob, puts his hands acroſs, and lays his right hand upon the worſt man's head, and his left hand upon the beſt *(Gen.* 48.) to the amazement and wonderment even of the beſt of men.

Two men went up into the temple to pray; the one a Phariſee, the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs.

In theſe words many things are worth the noting. As,

1. The Phariſee's definition of righteouſneſs; the which ſtandeth in two things:

1. In negatives.
2. In poſitives.

1. In negatives; to wit, what a man that is righteous muſt not be: *I am no extortioner, no unjuſt man, no adulterer, nor yet as this Publican.*

2. In poſitives; to wit; what a man that is righteous muſt be: *I faſt twice a week, I give tythes of all that I poſſeſs,* &c.

That righteouſneſs ſtandeth in negative and poſitive holineſs is true; but that the Phariſee's definition is, notwithſtanding, falſe, will be manifeſt by and by. But I will firſt treat of righteouſneſs in the general, becauſe the text leadeth me to it.

Firſt then, A Man that is righteous, muſt have negative holineſs; that is, he muſt not live in actual tranſgreſſions: He muſt not be an extortioner, unjuſt, an adulterer, or, as the Publican was. And this the apoſtle intends, when he ſaith, *Fly fornication, fly youthful luſts, fly from idolatry; and little children keep yourſelves from idols.* (1 Cor. 6. 18. & 10. 14. 2 Tim. 2. 22. & 1 John 5. 21.) For it is a vain thing to talk of righteouſneſs, and that ourſelves are righteous, when every obſerver ſhall find us in actual tranſgreſſion. Yea, tho' a man ſhall mix his want of negative holineſs, with ſome good actions, that will not make him a righteous man. As ſuppoſe, a man that is a ſwearer, a drunkard, an adulterer, or the like, ſhould notwithſtanding this, be open-handed to the poor, be a greater executor of juſtice in his place, be exact in his buying, ſelling, keeping his promiſe with his friend, or the like: Theſe things, yea, many more ſuch, cannot make him a righteous man; for the beginning of righteouſneſs is yet wanting in him, which is this negative holineſs: For except a man leave off to do evil he cannot be a righteous man. Negative holineſs is therefore of abſolute neceſſity to make one in one's ſelf a righteous man. This therefore condemns them, that count it ſufficient if a man have ſome actions that in themſelves, and by vertue of the command are good, to make him a righteous man, though negative holineſs is wanting. This is as ſaying to the wicked, Thou art righteous, and a perverting of the right way of the Lord: Negative holineſs therefore muſt be in a man before he can be accounted righteous.

Secondly, As negative holineſs is required to declare one a righteous man; ſo alſo poſitive holineſs muſt be joined therewith, or the man is unrighteous ſtill. For it is not what a man is not, but what a man does, that declares him a righteous man. Suppoſe a man be no thief, no liar, no unjuſt man; or, as the Phariſee ſaith, no extortioner, nor adulterer, &c. this will not make a righteous man: But there muſt be joined to theſe, holy and good actions, before he can be declared a righteous man. Wherefore, as the apoſtle, when he preſſed the Chriſtians to righteouſneſs, did put them firſt upon negative holineſs, ſo he joineth thereto an exhortation to poſitive holineſs; knowing, that where poſitive holineſs is wanting, all the negative holineſs in the whole world cannot declare a man a righteous man. When therefore he had ſaid, *But thou, O man of God, flee theſe things*, (ſins and wickedneſs) he adds, *and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs*, &c. (1 Tim. 6. 11.) Here Timothy is exhorted to negative holineſs, when he is bid to flee ſin. Here alſo he is exhorted to poſitive holineſs, when he is bid to follow after righteouſneſs, &c. for righteouſneſs can neither ſtand in negative nor poſitive holineſs, as ſevered one from another. That man then and that man only, is, as to actions a righteous man, that hath left off to do evil, and hath learnt to do well, (*Iſa*. 1. 16, 17.) that hath caſt off the works of darkneſs, and put on the armour of light. *Flee youthful luſts*, (ſaid Paul) *and follow after righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart*, 2 Tim. 2. 22.

The Phariſee therefore, as to the general deſcription of righteouſneſs, made his definition right; but as to his perſon and perſonal righteouſneſs, he made his definition wrong. I do not mean, he defined his own righteouſneſs wrong; but I mean, his definition of true righteouſneſs, which ſtandeth in negative and poſitive holineſs, he made to ſtoop to juſtify his own righteouſneſs, and therein he played the hypocrite in his prayer: For although it is true righteouſneſs, that ſtandeth in negative and poſitive holineſs; yet that is not true righteouſneſs, that ſtandeth but in ſome pieces and ragged remnants of negative and poſitive righteouſneſs. If then the Phariſee would in his definition of perſonal righteouſneſs, have proved his own righteouſneſs to be good, he muſt have proved, that both his negative and poſitive holineſs had been univerſal: to wit, that he had left off to act in any wickedneſs, and that he had given up himſelf to the duty enjoined in every commandment. For ſo the righteous man is deſcribed, (*Job* 1. 8. ch. 2. 3.) As it is ſaid of *Zacharias* and *Elizabeth* his wife, *They were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs*, Luke 1. 5, 6. Here the perfection, that is, the univerſality of their negative holineſs is implied, and the univerſality of their poſitive holineſs is expreſſed: They walked in all the commandments of the Lord; but that they could not do, if they had lived in any unrighteous thing or way. They walked in all blameleſly, that is, ſincerely with upright hearts. The Phariſee's righteouſneſs therefore, even by his own implied definition of righteouſneſs, was not good, as is manifeſt theſe two ways.

1. His negative holineſs was not univerſal.

2. His poſitive holineſs was rather ceremonial than moral.

1. His negative holineſs was not univerſal. He ſaith indeed, he was not an extortioner, nor unjuſt, no adulterer, nor yet as this publican: But none of theſe expreſſions apart, nor all, if put together, do prove him to be perfect as to negative holineſs; that is, they do not prove him, ſhould it be granted, that he was as holy with this kind of holineſs, as himſelf of himſelf had teſtified. For,

1. What! Though he was no extortioner, he might yet be a covetous man, *Luke* 16. 14.

2. What though, as to dealing, he was not unjuſt to others, yet he wanted honeſty to do juſtice to his own ſoul, *Luke* 16. 15.

3. What, though he was free from the act of adultery, he might yet be made guilty by an adulterous eye, againſt which, the Phariſee did not watch, (*Matt*. 2. 28.) of which the Phariſee did not take cognizance.

4. What, though he was not like the publican, yet he was like, yea, was a downright hypocrite; he wanted in thoſe things wherein he boaſted himſelf, ſincerity; but without ſincerity no action can be good, or accounted of God as righteous. The Phariſee therefore, notwithſtanding his boaſt, was deficient in his righteouſneſs, though he would fain have ſhrouded it under the right definition thereof.

Nor doth his poſitive holineſs help him at all, foraſmuch as it is grounded moſtly, if not altogether in ceremonial holineſs: Nay, I will recollect myſelf, it was grounded partly in ceremonial, and partly in ſuperſtitious holineſs, if there be ſuch a thing as ſuperſtitious holineſs in the world, this paying of tithes was ceremonial, ſuch as came in and went out with the typical prieſthood. But what is that to poſitive holineſs, when it was but a ſmall pittance by the by. Had the Phariſee argued plainly and honeſtly; I mean, had he ſo dealt with that law, by which now he ſought to be juſtified, he ſhould have brought forth poſitive righteouſneſs in morals, and ſhould have ſaid and proved it too, that, as he was no wicked man with reference to the act of wickedneſs, he was indeed a righteous man in acts of moral virtues. He ſhould, I ſay, have proved himſelf a true lover of God, no ſuperſtitious one, but a ſincere worſhipper of him; for this is contained in the firſt table, (*Exod.* 20.) and is ſo in ſum expounded by the Lord Chriſt himſelf. (*Mark* 12. 30.) He ſhould alſo in the next place have proved himſelf truly kind, compaſſionate, liberal, and full of love and charity to his neighbour; for that is the ſum of the ſecond table, as our Lord doth expound it, ſaying, *Thou ſhalt love thy neighbour as thyſelf*, Mark 12. 31.

True, he ſays, he did them no hurt; but did he do them good? To do no hurt, is one thing; and to do good, is another; and it is poſſible for a man to do neither hurt nor good to his neighbour. What then, is he a righteous man becauſe he hath done him no hurt? No verily; unleſs, to his power, he hath alſo done him good.

It is therefore a very fallacious and deceitful arguing of the Phariſee, thus to ſpeak before God in his prayers: I am righteous, becauſe I have not hurt my neighbour, and becauſe I have acted in ceremonial duties. Nor will that help him at all to ſay, he gave tithes of all that he poſſeſſed. It had been more modeſt to ſay, that he had payed them; for they, being commanded, were a due debt; nor could they go before God for a free gift, becauſe by the commandment they were made a payment; but proud men and hypocrites, love ſo to word it both with God and man, as at leaſt to imply, that they are more forward to do, than God's command is to require them to do.

The ſecond part of his poſitive holineſs was ſuperſtitious; for God hath appointed no ſuch ſet faſts, neither more nor leſs, but juſt twice a week: I faſt twice a week. Ay, but who did command thee to do ſo; other than by thy being put upon it by a ſuperſtitious and erroneous conſcience, doth not, nor canſt thou make to appear. This part therefore of this poſitive righteouſneſs, was poſitive ſuperſtition, an abuſe of God's law, and a gratification of thy own erroneous conſcience. Hitherto therefore, thou art defective in thy ſo ſeemingly brave and glorious righteouſneſs.

Yet this let me ſay in commendation of the Phariſee: In my conſcience he was better than many of our Engliſh Chriſtians; for many of them are ſo far off from being at all partakers of poſitive righteouſneſs, that all their miniſters, bibles and good books, good ſermons, nor yet God's judgments, can perſwade them to become ſo much as negatively holy, that is, to leave off evil.

The ſecond thing that I take notice of in this prayer of the Phariſee, is, his manner of delivery, as he ſtood praying in the temple. *God, I thank thee*, ſaid he, *that I am not as other men are.* He ſeemed to be at this time, in more than an ordinary frame, while now he ſtood in the preſence of the divine majeſty: For a prayer made up of praiſe, is a prayer made up of the higheſt order, and is moſt like the way of them that are now in a ſtate beyond prayer. Praiſe is the work of heaven; but we ſee here, that an hypocrite may get into that vein, even while an hypocrite, and while on earth below. Nor do I think that this prayer of his was a premeditated ſtinted form, but a prayer *Ex tempore*, made on a ſudden, according to what he felt, thought, or underſtood of himſelf.

Here therefore, we may ſee, that even prayer, as well as other acts of religious worſhip, may be performed in great hypocriſy; although, I think, that to perform prayer in hypocriſy, is one of the moſt daring ſins that are committed by the ſons of men. For by prayer, above all duties, is our moſt direct, and immediate perſonal approach into the preſence of God: and as there is an uttering of things before him, eſpecially a giving of him thanks for things received, or a begging, that ſuch and ſuch things might be beſtowed upon me. But now to do theſe things in hypocriſy, (and it is eaſy to do them ſo, when we go up into the temple to pray) muſt needs be intolerable wickedneſs, and it argueth infinite patience in God, that he ſhould let ſuch as do ſo, ariſe alive from their knees, or that he ſhould ſuffer them to go away from the place where they ſtand, without ſome token or mark of his wrath upon them.

I alſo obſerve, That this *Ex tempore* prayer of the Phariſee, was performed by himſelf, or in the ſtrength of his own natural parts; for ſo the text implieth, *The Phariſee*, ſaith the text, *ſtood and prayed thus with himſelf*, or by himſelf, and may ſignify, either that he ſpoke ſoftly, or that he made this prayer by reaſon of his natural parts. *I will pray with the Spirit*, ſaid Paul, 1 *Cor.* 14. 15. *The Phariſee prayed with himſelf*, ſaid Chriſt. It is at this day wonderful common, for men to pray *Ex tempore* alſo: To pray by a book, by a premeditated ſet form, is now out of faſhion. He is counted no body now, that cannot at any time, at a minutes warning, make a prayer of half an hour long. I am not againſt *Ex tempore* prayer, for I believe it to be the beſt kind of praying; but yet I am jealous, that there are a great many ſuch prayers made, eſpecially in pulpits and publick meetings, without the breathing of the Holy Ghoſt in them: For if a Phariſee of old could do ſo, Why may not a Phariſee do the ſame now? Wit, and reaſon, and notion is not ſcrewed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of religion this day, and little the power thereof. Now where there is a great form and little power (and ſuch there was alſo among the Jews, in the time of our Lord and Saviour Jeſus Chriſt) there men are moſt ſtrangely under the temptation to be hypocrites; for nothing doth ſo properly and directly oppoſe hypocriſy, as the power and glory of the things we profeſs. And ſo on the contrary, nothing is a greater temptation to hypocriſy, than a form of knowledge of things without the ſavour thereof. Nor can much of the power and ſavour of the things of the goſpel be ſeen at this day upon profeſſors, (I ſpeak not now of all) if their notions and converſations be compared together. How proud, how covetous, how like the world in garb and guiſe, in words and actions, are moſt of the great profeſſors of this our day! But when they come to divine worſhip, eſpecially to pray, by their words and carriage there, one would almoſt judge them to be angels in heaven. But ſuch things muſt be done in hypocriſy, as alſo the Phariſee's was.

The Phariſee ſtood and prayed [thus with himſelf.]

And, in that it is ſaid, he prayed with himſelf; it may ſignify, that he went in his prayer no further than his ſenſe and reaſon, feeling and carnal apprehenſions went. True, chriſtian prayer, oft-times leaves ſenſe and reaſon, feeling, and carnal apprehenſions behind it, and it goeth forth with faith, hope, and deſires to know what at preſent we are ignorant of, and that unto which our ſenſe, feeling, reaſon, &c. are ſtrangers. The apoſtle indeed doth ſay, *I will pray with the underſtanding*, 1 Cor. 14. 15. but then it muſt be taken for an underſtanding ſpiritually enlightened. I ſay, it muſt be ſo underſtood, becauſe the natural underſtanding, as ſuch, receiveth not the things of God, therefore cannot pray for them; for they to ſuch are fooliſh things, 1 *Cor.* 2. 24.

Now a ſpiritually enlightned underſtanding may be officious in prayer theſe ways.

1. As it has received conviction of the truth of the being of the Spirit of God; For to receive conviction of the truth and being of ſuch things, comes from the Spirit of God, not from the law, ſenſe or reaſon (1 *Cor.* 2. 10, 11, 12.) Now the underſtanding having, by the Holy Ghoſt, received conviction of the truth of things, draweth out the heart to cry in prayer to God for them. Therefore he ſaith, he would pray with the underſtanding.

2. Spiritually enlightned underſtanding, hath alſo received by the Holy Ghoſt, conviction of the excellency and glory of the things that are of the Spirit of God, and ſo enflameth the heart with more fervent deſires in this duty of prayer; for there is a ſupernatural excellency in the things that are of the ſpirit; *For if the miniſtration of death* (to which the Phariſee adhered) *written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away. How ſhall not the miniſtration of the Spirit be rather glorious. For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory: For even that which was made glorious, hath no glory in this reſpect, by reaſon of the glory that excelleth*, 2 Cor. 3. 7, 8, 9, 10. And the Spirit of God ſheweth, at leaſt, ſome things of that excellent glory of them to the underſtanding that it enlighteneth, (*Eph.* 1. 17, 18, 19.)

3. The ſpiritually enlightned underſtanding hath alſo thereby received knowledge, that theſe excellent ſupernatural things of the Spirit, are given by covenant in Chriſt to thoſe that love God, and are beloved of him. *Now we have received*, ſays Paul, *not the Spirit of the world*, (that the Phariſee had) *but the Spirit which is of God, that we may know the things that are freely given to us of God*, 1 Cor. 2. 12. And this knowledge, that the things of the Spirit of God are freely given to us of God, puts yet a great edge, more vigour, and yet further confidence into the heart to aſk for what is mine by gift, by a free gift of God in his Son. But all theſe things the poor Phariſee was an utter ſtranger to; he knew not the Spirit, nor the things of the Spirit, and therefore muſt neglect faith, judgment, and the love of God, *Matt.* 23. 23. *Luke* 11. 42. and follow himſelf only, as to his ſenſe, feeling, reaſon, and carnal imagination in prayer.

He ſtood and prayed thus [with himſelf.] He prayed thus, talking to himſelf; for ſo alſo it may (I think) be underſtood. It is ſaid of the unjuſt judge, he ſaid *within himſelf, Though I fear not God, nor regard man*, &c. *Luke* 18. 4. That is, he ſaid it to himſelf. So the Phariſee is ſaid to pray with himſelf: God and the Phariſee were not together, there was only the Phariſee and himſelf. Paul knew not what to pray for without the Holy Ghoſt joined himſelf with him and helped him with groans unutterable; but the Phariſee had no need of that, it was enough that He and himſelf were together at this work; for he thought without doubting that He and himſelf together could do. How many times have I heard ancient men, and ancient women, at it, with themſelves, when all alone in ſome private room, or in ſome ſolitary path; and in their chat, they have been ſometimes reaſoning, ſometimes chiding, ſometimes pleading, ſometimes praying, and ſometimes ſinging; but yet all has been done by themſelves when all alone: But yet ſo done, as one that has not ſeen them, muſt needs have concluded, that they were talking, ſinging, and praying with company, when all that they had ſaid, they did it with themſelves, and had neither auditor nor regarder.

So the Phariſee was at it with himſelf, he and himſelf performed, at this time, the duty of prayer. Now I obſerve, that uſually when men do ſpeak to or with themſelves, they greatly ſtrive to pleaſe themſelves: Therefore it is ſaid, there is a man, *That flattereth himſelf in his own eyes, until his iniquity be found to be hateful,* (Pſal. 36. 2.) He flattereth himſelf in his own way, according as his ſenſe and carnal reaſon dictates to him; and he might do it as well in prayer as in any other way. Some men will ſo hear ſermons, and apply them that they may pleaſe themſelves: And ſome men will pray, but will refuſe ſuch words and thoughts in prayer as will not pleaſe themſelves.

Oh, how many men ſpeak all that they ſpeak in prayer, rather to themſelves, or to their auditory, than to God that dwelleth in heaven! And this I take to be the manner, I mean ſomething of the manner of the Phariſee's praying. Indeed, he made mention of God, as alſo others do; but he prayed with himſelf to himſelf, in his own ſpirit, and to his own pleaſing, as the matter of his prayer doth manifeſt. For was it not pleaſant to this hypocrite, think you, to ſpeak thus well of himſelf at this time? doubtleſs it was. Alſo children and fools are of the ſame temper with hypocrites, as to this; they alſo love without ground, as the Phariſee, to flatter themſelves in their own eyes: But not he that commendeth himſelf is approved.

God, I thank thee, I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican, &c.

Thus he begins his prayer; and it is, as was hinted before, a prayer of the higheſt ſtrain. For to make a prayer all of thankſgiving, and to urge in that prayer the cauſe of that thankſgiving, is the higheſt manner of praying, and ſeems to be done in the ſtrongeſt faith, *&c.* in the greateſt ſenſe of things. And ſuch was the Phariſee's prayer, only he wanted ſubſtantial ground for his thankſgiving; to wit, he wanted proof of that he ſaid, *he was not as other men were,* except he had meant, as he did not, that he was even of the worſt ſort of men: For even the beſt of men by nature, and the worſt, are all alike. *What, are we better than they?* ſaid Paul, *No, in no wiſe,* (Rom. 3. 9.) So then, he failed in the ground of his thankfulneſs, and therefore his thankfulneſs was grounded on untruth, and ſo became feigned, and ſelf-flattering, and could not be acceptable with the God of heaven.

Beſides, in this high prayer of the Phariſee, he father'd that upon God which he could by no means own; to wit, that he being ſo good as he thought himſelf to be, was, through diſtinguiſhing love and favour of God, *God, I thank thee, I am not as other men are.* I thank thee, that thou haſt made me better than others. I thank thee that my condition is ſo good, and that I am ſo far advanced above my neighbour.

There are ſeveral things flow from this prayer of the Phariſee, that are worth our obſervation. As,

Firſt, That the Phariſees and hypocrites, do not love to count themſelves ſinners, when they ſtand before God. They chuſe rather to commend themſelves before him for virtuous and holy perſons, ſometimes ſaying, and oftner thinking that they are more righteous than others. Yea, it ſeems by the word, to be natural, hereditary, and ſo common for hypocrites to truſt to themſelves that they are righteous, and then to condemn others; this is the foundation upon which this very parable is built: *He ſpake this parable,* ſaith Luke, *unto certain that truſted in themſelves as being righteous;* or that they were ſo, *and deſpiſed others,* ver. 9.

I ſay, hypocrites love not to think of their ſins, when they ſtand in the preſence of God; but rather to muſter up, and to preſent him with their ſeveral good deeds, and to venture a ſtanding or falling by them.

Secondly, This carriage of the Phariſee before God informs us, that moral virtues, and the ground of them, which is the law, if truſted to, blinds the mind of man, that he cannot for them perceive the way to happineſs. While Moſes is read, (and his law and the righteouſneſs thereof truſted to) the vail is upon their heart. *And even unto this day,* ſaid Paul, *the ſame vail remaineth untaken away in the reading of the Old Teſtament, which vail is done away in Chriſt. But even unto this day, when Moſes is read, the vail is over their heart,* 2 Cor. 3. 14, 15. And this is the reaſon ſo many moral men, that are adorned with civil and moral righteouſneſs, are yet ſo ignorant of themſelves, and the way of life by Chriſt.

The law of works, and the righteouſneſs of the fleſh, which is the righteouſneſs of the law, blinds their minds, ſhuts up their eyes, and cauſeth them to miſs of the righteouſneſs that they are ſo hotly in the purſuit of. Their minds were blinded, ſaith the text: Whoſe minds? Why thoſe that adhered to, that ſtood by, and that ſought righteouſneſs of the law. Now, The Phariſee was ſuch an one, he reſted in the law, he made his boaſts of God, and truſted to himſelf that he was righteous; All this proceeded of that blindneſs and ignorance that the law had poſſeſſed his mind withal; for it is not granted to the law to be the miniſtration of life and light, but to be the miniſtration of death, when it ſpeaks; and of darkneſs, when truſted unto, that the Son of God might have the pre-eminence in all things: Therefore 'tis ſaid, *when the heart ſhall turn to him, the vail ſhall be taken away*, 2 Cor. 3. 16.

Thirdly, We may ſee by this prayer, the ſtrength of vain confidence; it will embolden a man to ſtand in a lye before God; it will embolden a man to truſt to himſelf, and to what he hath done; yea, to plead his own goodneſs inſtead of God's mercy before him. For the Phariſee was not only a man that juſtified himſelf before men, but that juſtified himſelf before God: And what was the cauſe of his ſo juſtifying of himſelf before God; but that vain confidence that he had in himſelf and his works, which were both a cheat and a lye to himſelf. But I ſay, the boldneſs of the man was wonderful, for he ſtood to the lye that was in his right hand, and pleaded the goodneſs of it before him. But, beſides theſe things, there are four things more that are couched in this prayer of the Phariſee.

Firſt, By this prayer the Phariſee doth appropriate to himſelf converſion, he challengeth it to himſelf and to his fellows. *I am not*, ſaith he, *as other men*; that is, in unconverſion, in a ſtate of ſin, wrath and death: And this muſt be his meaning; for the religion of the Phariſee was not grounded upon any particular, natural privilege: I mean not ſingly, not only upon that, but upon a falling in with thoſe principles, notions, opinions, decrees, traditions, and doctrines that they taught diſtinct from the true and holy doctrines of the prophets. And they made to themſelves diſciples by ſuch doctrine, men, that they could captivate by thoſe principles, laws, doctrines, and traditions: And therefore ſuch are ſaid to be of the ſect of the Phariſees; that is, the ſcholars, and diſciples of them, converted to them and to their doctrine. Oh! it is eaſy for ſouls to appropriate converſion to themſelves, that know not what converſion is. It is eaſy, I ſay, for men to lay converſion to God, on a legal, or ceremonial, or deluſive bottom, on ſuch a bottom that will ſink under the burden that is laid upon it; on ſuch a bottom that will not ſtand when it is brought under the touchſtone of God, nor againſt the rain, wind, and floods that are ordained to put it to the trial, whether it is true or falſe. The Phariſee here ſtands upon a ſuppoſed converſion to God; *I am not as other men*; but both he, and his converſion are rejected by the ſequel of the parable: *That which is highly eſteemed among men* (Luke 16. 15.) *is abomination in the ſight of God.* That is, that converſion, that men, as men, flatter themſelves that they have, is ſuch. But the Phariſee will be a converted man, he will have more to ſhew for heaven than his neighbour, *I am not as other men are*; to wit, in a ſtate of ſin and condemnation, but in a ſtate of converſion and ſalvation. But ſee how grievouſly this ſect, this religion beguiled men. It made them two-fold worſe the children of hell than they were before: And than their teachers were, *Mat.* 23. 15. that is, their doctrine begat ſuch blindneſs, ſuch vain confidence, and groundleſs boldneſs in their diſciples, as to involve them in that conceit of converſion that was falſe, and ſo if truſted to, damnable.

Secondly, By theſe words, we find the Phariſee, not only appropriating converſion to himſelf, but rejoicing in that converſion: *God, I thank thee*, ſaith he, *that I am not as other men*; which ſaying of his, gives us to ſee that he gloried in his converſion; he made no doubt at all of his ſtate, but lived in the joy of the ſafety that he ſuppoſed his ſoul by his converſion to be in. Oh! thanks to God, ſays he, I am not in the ſtate of ſin, death, and damnation, as the unjuſt, and this Publican is. But a ſtrong deluſion! to truſt to the ſpider's web, and to think, that a few or the moſt fine of the works of the fleſh, would be ſufficient to bear up the ſoul in, at, and under the judgment of God. *There is a generation that are pure in their own eyes, and yet are not waſhed from their filthineſs.* This text can be ſo fitly applied to none, as the Phariſee, and to thoſe that tread in the Phariſee's ſteps, and that are ſwallowed up with his own conceits, and with the glory of his own righteouſneſs.

So again, *There is a way* (a way to heaven) *which ſeemeth right to a man, but the end thereof are the ways of death*, Prov. 30. 12. chap. 14. 12. This alſo is fulfilled in theſe kind of men; at the end of their way is death and hell, notwithſtanding their confidence in the goodneſs of their ſtate.

Again, *There is that maketh himſelf rich, yet hath nothing*, Prov. 13. 7. What can be more plain from all theſe texts, than that ſome men, that are out of the way think themſelves in it; and that ſome men think themſelves clean that are yet in their filthineſs, and that think themſelves rich for the next world, and yet are poor, and miſerable, and wretched, and blind, and naked. Thus the poor, blind, naked, hypocritical Phariſee thought of himſelf, when God threatened to abaſe him: Yea, he thought himſelf thus, and joyed therein, when indeed he was going down to the chambers of death.

Thirdly, By theſe words, the Phariſee ſeems to put the goodneſs of his condition upon the goodneſs of God. *I am not as other men are*, and I thank God for it. *God*, ſaith he, *I thank thee*, *that I am not as other men are*. He thanked God, when God had done nothing for him. He thanked God, when the way that he was in was not of God's preſcribing, but of his own inventing. So the perſecutor thanks God that he was put into that way of roguery that the devil had put him into, when he fell to rending and tearing of the church of God; *Their poſſeſſors ſlay them*, ſaith the prophet, *and hold themſelves not guilty: and they that ſell them, ſay, bleſſed be the Lord, for I am rich*, Zech. 11. 5. I remember that Luther uſed to ſay, *In the name of God begins all miſchief*. All muſt be fathered upon God: the Phariſee's converſion muſt be father'd upon God; the right or rather the villainy of the outragious perſecution againſt God's people, muſt be father'd upon God. God, *I thank thee*, and bleſſed be God muſt be the burthen of the heretick's ſong. So again, the free-willer, he will aſcribe all to God; the quaker, the ranter, the ſocinian, &c. will aſcribe all to God. *God, I thank thee*, is in every man's mouth, and muſt be intailed to every error, deluſion, and damnable doctrine that is in the world: But the name of God, and their doctrine, worſhip, and way, hangeth together, and the Phariſee's doctrine; that is to ſay, nothing at all; for God hath not propoſed their principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the leaſt grace or mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the deſtroyers of the world.

Fourthly, We come in the next place to the ground of all this; and that is, to what the Phariſee had attained. To wit, that he was no extortioner, no unjuſt man, no adulterer, nor even as this Publican, and for that he faſted twice a week, and paid tythes of all that he poſſeſſed. So that you ſee he pretended to a double foundation for his ſalvation, a moral and a ceremonial one; but both very lean, weak, and feeble: For the firſt of his foundations, what is it more, if all be true that he ſaith, but a being removed a few inches from the vileſt men in their vileſt actions, a very ſlender matter to build my confidence for heaven upon.

And for the ſecond part of his ground for life, What is it but a couple of ceremonies, if ſo good? The firſt is queſtioned as a thing not founded in God's law; and the ſecond is ſuch, as is of the remoteſt ſort of ceremonies, that teach and preach the Lord Jeſus. But ſuppoſe them to be the beſt, and his conformity to them the thorougheſt, they never were ordained to get to heaven by, and ſo are become but a ſandy foundation. But any thing will ſerve ſome men for a foundation and ſupport for their ſouls, and to build their hopes of heaven upon. I am not a drunkard, ſays one, nor a liar, nor a ſwearer, nor a thief, and therefore, I thank God, I have hopes of heaven and glory. I am not an extortioner, nor an adulterer, not unjuſt, nor yet as this Publican; and therefore do hope I ſhall go to heaven. Alas! poor men! will your being furniſhed with theſe things, ſave you from the thundering claps and vehement batteries, that the wrath of God will make upon ſin and ſinners in the day that ſhall burn like an oven? No, no, nothing at that day can ſhroud a man from the hot rebukes of that vengeance, but the very righteouſneſs of God, which is not the righteouſneſs of the law, however chriſtened, named, or garniſhed with all the righteouſneſs of man.

But, O thou blind Phariſee, ſince thou art ſo confident that thy ſtate is good, and thy righteouſneſs is that that will ſtand, when it ſhall be tried with fire, (1 *Cor.* 3. 13.) let me now reaſon with thee of righteouſneſs. My terror ſhall not make thee afraid; I am not God, but a man as thou art, we both are formed out of the clay.

Firſt, Prithee when didſt thou begin to be righteous? Was it before or after thou hadſt been a ſinner? Not afore, I dare ſay; but if after, then the ſins that thou pollutedſt thyſelf withal before, have made thee uncapable of acting legal righteouſneſs: For ſin, where it is, pollutes, defiles, and makes vile the whole man; therefore thou canſt not by after-acts of obedience make thyſelf juſt in the ſight of that God thou pretended now to ſtand praying unto. Indeed, thou mayeſt cover thy dirt, and paint thy ſepulchre; for that acts of after-obedience will do, though ſin has gone before. But Phariſee, God can ſee through the white of this wall, even to the dirt that is within: God can alſo ſee through the paint and garniſh of thy beauteous ſepulchre, to the dead mens bones that are within; nor can any of thy moſt holy duties, nor all, when put together, blind the eye of the all-ſeeing majeſty from beholding all the uncleanneſs of thy ſoul. (*Mat.* 23. 27.) Stand not therefore ſo ſtoutly to it, now thou art before God; ſin is with thee, and judgment and juſtice is before him. It becomes thee, therefore, rather to deſpiſe and abhor this life, and to count all thy doings but droſs and dung, and to be content to be juſtified with anothers righteouſneſs inſtead of thy own. This is the way to be ſecured. I ſay, blind Phariſee, this is the way to be ſecured from the wrath which is to come.

There is nothing more certain than this, that as to juſtification from the curſe of the law, God has rejected man's righteouſneſs,

ouſneſs, for the weakneſs and unprofitableneſs thereof; and hath accepted in the room of that the glorious righteouſneſs of his Son; becauſe indeed, that, and that only, is univerſal, perfect, and equal with his juſtice and holineſs. This is in a manner the contents of the whole bible, and thereſore muſt needs be moſt certainly true. Now then, Mr. Phariſee, methinks, what if thou didſt this, and that while thou art at thy prayers; to wit, caſt in thy mind what doth God love moſt, and the reſolve will be at hand. The beſt righteouſneſs, ſurely the beſt righteouſneſs; for that thy reaſon will tell thee: This done, even while thou art at thy devotion, aſk thyſelf again, But who has the beſt righteouſneſs? And that reſolve will be at hand alſo; to wit, He that in perſon is equal with God; and that is his Son Jeſus Chriſt. He that is ſeparate from ſinners, and made higher than the heavens; and that is his Son Jeſus Chriſt. He that did no ſin, nor had any guile found in his mouth; and there never was any ſuch he in all the world, but the Son of God, Jeſus Chriſt.

Now Phariſee, when thou haſt done this, then as thou art at thy devotion, aſk again, But what is this beſt righteouſneſs, the righteouſneſs of Chriſt, to do? And the anſwer will be ready. It is to be made by an act of the ſovereign grace of God over to the ſinner, that ſhall dare to truſt thereto for juſtification from the curſe of the law. *He is made unto us of God, righteouſneſs. He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him. For Chriſt is the end of the law for righteouſneſs to every one that believeth,* 1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 10. 4.

This done, and concluded on, then turn again Phariſee, and ſay thus with thyſelf; Is it moſt ſafe for me to truſt in this righteouſneſs of God? This righteouſneſs of God-man, this righteouſneſs of Chriſt? Certainly it is. Since, by the text, it is counted the beſt, and that which is beſt pleaſeth God; ſince it is that which God hath appointed, that ſinners ſhall be juſtified withal. *For in the Lord have we righteouſneſs if we believe:* And, *in the Lord we are juſtified, and do glory*, Iſa. 45. 24, 25.

Nay Phariſee, ſuppoſe thine own righteouſneſs ſhould be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the righteouſneſs of Chriſt. Yet ſince God has choſe by Chriſt, to reconcile us to himſelf, canſt thou attempt to ſeek by thy own righteouſneſs to reconcile thyſelf to God, and not attempt (at leaſt) to confront this righteouſneſs of Chriſt before God: Yea, to challenge by it, acceptance of thy perſon contrary to God's deſign.

Suppoſe, that when the king has choſen one to be judge in the land, and has determined that he ſhall be judge in all caſes, and that by his verdict every man's judgment ſhall ſtand. I ſay, ſuppoſe, after this another ſhould ariſe, and of his own head reſolve to do his own buſineſs himſelf. Now, though he ſhould be every whit as able, yea, and ſuppoſe he ſhould do it as juſtly and righteouſly too, yet his making of himſelf a judge, would be an affront to the king, and an act of rebellion, and ſo a tranſgreſſion worthy of puniſhment.

Why Phariſee, God hath appointed, that by the righteouſneſs of his Son, and by that righteouſneſs only, men ſhall be juſtified in his ſight from the curſe of the law. Wherefore, take heed, and at thy peril, whatever thy righteouſneſs is, confront not the righteouſneſs of Chriſt therewith. I ſay, bring it not in, let it not plead for thee at the bar of God, nor do thou plead for that in his court of juſtice; for thou canſt not do this and be innocent. If he truſts to his righteouſneſs, he hath ſinned, ſays Ezekiel. Mark the text, *When I ſhall ſay to the righteous, he ſhall ſurely live; if he truſts to his own righteouſneſs, and commits iniquity, all his righteouſneſs ſhall not be remembered: but for the iniquity that he hath committed, he ſhall die for it,* Ezek. 33. 13.

Obſerve a few things from this text, and they are theſe that follow.

Firſt, Here is a righteous man; a man, with whom [we do not hear] that the God of heaven finds fault.

Secondly, Here is a promiſe made to this man, that he ſhall ſurely live; but on this condition, that he truſts not to his own righteouſneſs. Whence it is manifeſt, that the promiſe of life to this righteous man, is not for the ſake of his righteouſneſs, but for the ſake of ſomething elſe, to wit, the righteouſneſs of Chriſt.

1. Not for the ſake of his own righteouſneſs. This is evident, becauſe we are admitted, yea, commanded, to truſt in the righteouſneſs that ſaveth us. The righteouſneſs of God is unto us all, and upon all that believe; that is, truſt in it, and truſt to it for juſtification. Now therefore, if thy righteouſneſs, when moſt perfect, could ſave thee, thou mighteſt, yea oughteſt moſt boldly to truſt therein. But ſince thou art forbidden to truſt to it, it is evident it cannot ſave, nor is it for the ſake of that, that the righteous man is ſaved, *Rom.* 3. 21, 22.

2. But for the ſake of ſomething elſe; to wit, for the ſake of the righteouſneſs of Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. To declare (I ſay) at this time his righteouſneſs, that he

might be juſt, and the juſtifier of him that believeth in Jeſus, *Rom.* 3. 24, 25. See *Phil.* 3. 6, 7, 8.

If he truſts to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered; but for his iniquity that he hath committed [in truſting to his own righteouſneſs] *he ſhall die for it.*

Note hence further.

1. That there is more virtue in one ſin to deſtroy, than in all thy righteouſneſs to ſave thee alive. If he truſt, if he truſt never ſo little, if he do at all truſt to his own righteouſneſs, all his righteouſneſs ſhall be forgotten; and by, and for, and in, the ſin that he hath committed in truſting to it, he ſhall die.

2. Take notice alſo, that there are more damnable ſins than thoſe, that are againſt the moral law. By which of the ten commandments is truſting to our own righteouſneſs forbidden? Yet it is a ſin. It is a ſin therefore forbidden by the goſpel, and is included, lurketh cloſe in, yea, is the, or a root of unbelief it ſelf; *He that believes not ſhall be damned.* But he that truſteth in his own righteouſneſs doth not believe, neither in the truth, or ſufficiency of the righteouſneſs of Chriſt to ſave him, therefore he ſhall be damned.

But how is it manifeſt, that he that truſteth to his own righteouſneſs, doth it thro' a doubt, or unbelief of the truth or ſufficiency of the righteouſneſs of Chriſt?

I anſwer, Becauſe he truſteth to his own. A man will never willingly chuſe to truſt to the worſt of helps, when he believes there is a better as near, and to be had as ſoon, and that too, upon as eaſy, if not more eaſy terms. If he that truſteth to his own righteouſneſs for life, did believe, that there is indeed ſuch a thing as the righteouſneſs of Chriſt to juſtify; and that this righteouſneſs of Chriſt has in it all ſufficiency to do that bleſſed work, be ſure he would chuſe that, thereon to lay, lean, and venture his ſoul, that he ſaw was the beſt, and moſt ſufficient to ſave; eſpecially when he ſaw alſo, (and ſee that he muſt when he ſees the righteouſneſs of Chriſt) to wit, that that is to be obtained as ſoon, becauſe as near, and to be had on as eaſy terms; nay, upon eaſier than man's own righteouſneſs. I ſay, he would ſooner chuſe it, becauſe of the weight of ſalvation, of the worth of ſalvation, and of the fearful ſorrow, that to eternity will overtake him, that in this thing ſhall miſcarry. It is for heaven, it is to eſcape hell, wrath, and damnation, ſaith the ſoul; and therefore I will, I muſt, I dare not but chuſe that, and that only, that I believe to be the beſt and moſt ſufficient help in ſo great a concern, as ſoul-concern is. So then he that truſteth to his own righteouſneſs, does it of unbelief of the ſufficiency of the righteouſneſs of Chriſt to ſave him.

Wherefore this ſin of truſting to his own righteouſneſs is a moſt high tranſgreſſion: becauſe it contemneth the righteouſneſs of Chriſt, which is the only righteouſneſs that is ſufficient to ſave from the curſe of the law. It alſo diſalloweth the deſign of heaven, and the excellency of the myſtery of the wiſdom of God, in deſigning this way of ſalvation for man. What ſhall I ſay, It alſo ſeeketh to rob God of the honour of the ſalvation of man. It ſeeketh to take the crown from the head of Chriſt, and to ſet it upon the hypocrite's head; therefore, no marvel, that this one ſin be of that weight, virtue and power, as to ſink that man and his righteouſneſs into hell, that leaneth thereon, or truſteth unto it.

But Phariſee, I need not talk thus unto thee, for thou art not the man that hath that righteouſneſs, that God findeth not fault withal; nor is it to be found, but with him that is ordained to be the ſaviour of mankind; nor is there any ſuch one beſides Jeſus, who is called Chriſt. What madneſs then has brought thee into the temple, there in an audacious manner to ſtand and vaunt before God; ſaying, *God, I thank thee, I am not as other men are,* &c.

Doſt thou not know, that he that breaks one, breaks all the commandments of God; and conſequently, that he that keeps not all, keeps none at all of the commandments of God. Saith not the ſcripture the ſame? *For whoſoever ſhall keep the whole law, and yet offend in one point, is guilty of all,* Jam. 2. 10. Be confounded then, be confounded.

Doſt thou know, the God with whom now thou haſt to do? He is a God that cannot, (as he is juſt) accept of an half righteouſneſs for an whole; of a lame righteouſneſs for a ſound; of a ſick righteouſneſs for a well and healthy one, *Mal.* 1. 7, 8. And if ſo, how ſhould he then accept of that which is no righteouſneſs? I ſay, how ſhould he accept of that which is none at all, (for thine is only ſuch.) And if Chriſt ſaid, when you have done all, ſay, *We are unprofitable,* How cameſt thou to ſay before, thou hadſt done one thing well, I am better, more righteous than other men?

Didſt thou believe, when thou ſaidſt it, That God knew thy heart? Hadſt thou ſaid this to the Publican, it had been a high and rampant expreſſion; but to ſay this before God, to the face of God, when he knew that thou waſt vile, and a ſinner from the womb, and from the conception, ſpoils all. It was ſpoken to put a check to thy arrogancy, when Chriſt ſaid, *Ye are they, that juſtify yourſelves before men, but God knows your hearts,* Luke 16. 15.

Haſt thou taken notice of this, that God judgeth the fruit by the heart from whence it comes? *A good man, out of the good treaſure of his heart, bringeth forth that which is good, and an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil,* Luke 6. 45. Nor can it be otherwiſe concluded, but that thou art an evil man, and ſo that all thy ſuppoſed good is nought but badneſs. For that thou haſt made it to ſtand in the room of Jeſus, and haſt dared to commend thyſelf to the living God thereby: For thou haſt truſted in thy ſhadow of righteouſneſs, and committed iniquity. Thy ſin hath melted away thy righteouſneſs, and turned it to nothing but droſs; or, if you will, to the early dew, like to which it goeth away, and ſo can by no means do thee good, when thou ſhalt ſtand in need of ſalvation and eternal life of God.

But further, thou ſayſt thou art righteous, but they are but vain words. Knoweſt thou not that thy zeal, which is the life of thy righteouſneſs, is prepoſterous in many things. What elſe means thy madneſs, and the rage thereof, againſt men as good as thyſelf. True, thy being ignorant that they are good, may ſave thee from the commiſſion of the ſin that is unpardonable, but it will never keep thee from ſpot in God's ſight, but will make both thee and thy righteouſneſs culpable.

Paul, who was once as brave a Phariſee as thou canſt be, calleth much of that zeal, which he in that eſtate was poſſeſſed with, and lived in the exerciſe of, madneſs; yea, exceeding madneſs, *Acts* 20. 9, 10, 11. *Phil.* 3. 5, 6. and of the ſame ſort is much of thine, and it muſt be ſo; for a lawyer, a man for the law, and that reſteth in it, muſt be a perſecutor; yea, a perſecutor of righteous men, and that of zeal to God; becauſe by the law is begotten, through the weakneſs that it meeteth with in thee, ſowerneſs, bitterneſs of ſpirit, and anger againſt him that rightfully condemneth thee of folly, for chuſing to truſt to thy own righteouſneſs, when a better is provided of God to ſave us, *Gal.* 4. 28, 29, 30, 31. Thy righteouſneſs therefore is deficient, yea, thy zeal for the law, and the men of the law, has joined madneſs with thy moral virtues, and made thy righteouſneſs unrighteouſneſs; how then canſt thou be upright before the Lord?

Further, Has not the pride of thy ſpirit in this hot-headed zeal for thy phariſaical notions run thee upon thinking, that thou art able to do more than God hath enjoined thee, and ſo able to make thyſelf more righteous, than God requireth thou ſhouldeſt be. What elſe is the cauſe of thy adding laws to God's laws, precepts to God's precepts, and traditions to God's appointment? *Mark* 7. Nay, haſt thou not by thus doing condemned the law of want of perfection, and ſo the God that give it of want of wiſdom, and faithfulneſs to himſelf and thee?

Nay, I ſay again, hath not thy thus doing charged God with being ignorant of knowing, what rules there needed to be impoſed on his creatures to make their obedience compleat? And doth not this madneſs of thine intimate, moreover, that if thou hadſt not ſtept in with the bundle of thy traditions, righteouſneſs had been imperfect, not through man's weakneſs, but through impediment in God, or in his miniſtring rules of righteouſneſs unto us.

Now, when thou haſt thought on theſe things fairly, anſwer thyſelf theſe few queſtions: Is not this arrogancy? Is not this blaſphemy? Is not this to condemn God, that thou mighteſt be righteous? And doſt thou think, this is, indeed, the way to be righteous?

But again, what means thy preferring of thine own rules, laws, ſtatutes, ordinances and appointments, before the rules, laws, ſtatutes and appointments of God? Thinkeſt thou this to be right? Whither will thy zeal, thy pride, and thy folly carry thee? Is there more reaſon, more equity, more holineſs in thy traditions, than in the holy, and juſt, and good commandments of God? *Rom.* 7. 12. Why then, I ſay, doſt thou reject the commandment of God, to keep thine own tradition? Yea, Why doſt thou rage, and rail, and cry out when men keep not thy law, or the rule of thine order, and tradition of thine elders; and yet ſhut thine eyes, or wink with them, when thou thyſelf ſhalt live in the breach of the law of God? Yea, why wilt thou condemn men, when they keep not thy law, but ſtudy for an excuſe, yea, plead for them that live in the breach of God's (*Mark* 7. 10, 11, 12, 13.) Will this go for righteouſneſs in the day of God Almighty? Nay rather, will not this, like a mill-ſtone about thy neck, drown thee in the deeps of hell? Oh, the blindneſs, the madneſs, the pride, that dwells in the hearts of theſe pretended righteous men.

Again, What kind of righteouſneſs of thine, is this, that ſtandeth in a miſeſteeming of God's commands? Some thou ſetteſt too high, and ſome too low; as in the text, thou haſt ſet a ceremony above faith, above love, and above hope in the mercy of God: When, as it is evident, the things laſt mentioned, are the things of the firſt rate, the weightier matters, *Mat.* 23. 23.

Again, Thou haſt preferred the gold above the temple that ſanctifieth the gold, and the gift upon the altar, above the altar that ſanctifies the gift, *Matth.* 23. 17.

I ſay again, What kind of righteouſneſs

ſhall this be called? What back will ſuch a ſuit of apparel fit, that is ſet together to what it ſhould be? Nor can other righteouſneſs proceed where a wrong judgment precedeth it.

This miſplacing of God's laws cannot, I ſay, but produce miſplaced obedience. It indeed produceth a monſter, an ill-ſhaped thing, unclean, and an abomination to the Lord. For ſee, ſaith he, (if thou wilt be making) that thou make all things according to the pattern ſhewed thee in the mount. Set faith, where faith ſhould ſtand, a moral, where a moral ſhould ſtand; and a ceremony, where a ceremony ſhould ſtand; for this turning of things upſide down ſhall be eſteemed as the potter's clay: And wilt thou call this thy righteouſneſs; yea, wilt thou ſtand in this, wilt thou plead for this, and venture an eternal concern in ſuch a piece of linſey-woolſey as this? O fools, and blind!

But further, let us come a little cloſer to the point. O blind Phariſee. Thou ſtandeſt to thy righteouſneſs, what doſt thou mean? Wouldeſt thou have mercy for thy righteouſneſs, or juſtice for thy righteouſneſs?

If mercy, what mercy? Temporal things God giveth to the unthankful and unholy; nor doth he uſe to Sell the world to man for righteouſneſs. The earth hath he Given to the children of men. But this is not the thing; thou wouldeſt have eternal mercy for thy righteouſneſs; thou wouldeſt have God think upon what an holy, what a good, what a righteous man thou art, and haſt been. But Chriſt died not for the good and righteous, nor did he come to call ſuch to the banquet, that grace hath prepared for the world. *I came not, I am not come,* (ſaith Chriſt) *to call the righteous, but ſinners to repentance,* Mark 2. Rom. 5. Yet this is thy plea; Lord God, I am a righteous man, therefore grant me mercy, and a ſhare in thy heavenly kingdom. What elſe doſt thou mean, when thou ſayeſt, *God I thank thee, that I am not as other men are?* Why doſt thou rejoice, why art thou glad that thou art more righteous (if indeed thou art) than thy neighbour, if it is not becauſe thou thinkeſt, that thou haſt got the ſtart of thy neighbour, with reference to mercy; and that by thy righteouſneſs thou haſt inſinuated thyſelf into God's affections, and procured an intereſt in his eternal favour? But,

What, What haſt thou done by thy righteouſneſs? I ſay, What haſt thou given to God thereby? And what hath he received of thy hand? Perhaps thou wilt ſay, righteouſneſs pleaſeth God: But I anſwer no, not thine, with reſpect to juſtification from the curſe of the law, unleſs it be as perfect, as the juſtice it is yielded to, and as the law that doth command it. But thine is not ſuch a righteouſneſs: no, thine is ſpeckled, thine is ſpotted, thine makes thee to look like a ſpeckled bird in his eye-ſight.

Thy righteouſneſs has added iniquity, becauſe it has kept thee from a belief of thy need of repentance, and becauſe it has emboldened thee to thruſt thyſelf audaciouſly into the preſence of God, and made thee, even before his holy eyes, which are ſo pure, that they cannot look on iniquity, *Heb.* 1. 13. to vaunt, boaſt and brag of thyſelf, and of thy tottering, ragged, ſtinking uncleanneſs; for all our righteouſneſſes are as menſtruous rags, becauſe they flow from a thing, a heart, a man that is unclean. But,

Again, Wouldeſt thou have mercy for thy righteouſneſs? For who wouldeſt thou have it; for another, or for thyſelf? If for another (and it is moſt proper, that a righteous man ſhould interceed for another by his righteouſneſs, rather than for himſelf) then thou thruſteth Chriſt out of his place and office, and makeſt thyſelf to be a ſaviour in his ſtead; for a mediator there is already, even a mediator between God and man, and he is the man Chriſt Jeſus.

But doſt thou plead by thy righteouſneſs, for mercy for thyſelf? Why, in doing ſo thou impliest,

Firſt, That thy righteouſneſs can prevail with God, more than can thy ſins. I ſay, that thy righteouſneſs can prevail with God to preſerve thee from death, more than thy ſins can prevail with him to condemn thee to it. And if ſo, what follows? but that thy righteouſneſs is more, and has been done in a fuller ſpirit than ever was thy ſins: But thus to inſinuate is to inſinuate a lie; for there is no man, but while he is a ſinner, ſinneth with a more full ſpirit, than a ~~good~~ man can act righteouſneſs withal.

A ſinner when he ſinneth, he doth it with all his heart, and with all his mind, and with all his ſoul, and with all his ſtrength; nor hath he in his ordinary courſe any thing that bindeth. But with a good man it is not ſo; all, and every whit of himſelf, neither is, nor can be, in every good duty that he doth. For when he would do good evil is preſent with him. And again, *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary one to the other, ſo that ye cannot do the things that ye would,* Gal. 5. 17.

Now if a good man cannot do good things with that oneneſs and univerſalneſs of mind, as a wicked man doth ſin with, then is his ſin heavier to weigh him down to hell, than is his righteouſneſs to buoy him up to the heavens.

And again, I ſay, if the righteouſneſs of a good man comes ſhort of his ſin, both in number, weight and meaſure, as it doth, (for a good man ſhrinks and quakes at the thoughts of God's entering into judgment with him, *Pſal.* 143. 2.) then is his iniquity more than his righteouſneſs. And I ſay again, if the ſin of one that is truly gracious, and ſo of one that hath the beſt of principles, is heavier and mightier to deſtroy him, than is his righteouſneſs to ſave him, how can it be, that the Phariſee, that is no gracious, but a mere carnal man, (ſomewhat reformed and painted over with a few, lean, and low formalities,) ſhould with his empty, partial, hypocritical righteouſneſs counterpoiſe his great, mighty, and weighty ſins, that have cleaved to him in every ſtate and condition of his, to make him odious in the ſight of God?

Secondly, Doſt thou plead by thy righteouſneſs for mercy for thyſelf? Why in ſo doing thou implieſt, that mercy thou deſervedſt; and that is next door to, or almoſt as much as to ſay, God oweth me what I aſk for. The beſt that can be put upon it, is, thou ſeekeſt ſecurity from the direful curſe of God, as it were by the works of the law, *Rom.* 9. three laſt verſes; and to be ſure betwixt Chriſt and the law, thou wilt drop into hell. For he that ſeeks for mercy, as it were, and but as it were, by the works of the law, doth not altogether truſt thereto. Nor doth he that ſeeks for that righteouſneſs, that ſhould ſave him, as it were, by the works of the law, ſeek it only, wholly and ſolely at the hands of mercy.

So then, to ſeek for that that ſhould ſave thee, neither at the hands of the law, nor at the hands of mercy, is, to be ſure, to ſeek it where it is not to be found; for there is no medium betwixt the righteouſneſs of the law, and the mercy of God. Thou muſt have it either at the door of the law, or at the door of grace. But ſayeſt thou, I am for having of it at the hands of both. I will truſt ſolely to neither. I love to have two ſtrings to my bow. If one of them, as you think, can help me by itſelf, my reaſon tells me, that both can help me better. Therefore will I be righteous, and good, and will ſeek by my goodneſs to be commended to the mercy of God: for ſurely, he that hath ſomething of his own to ingratiate himſelf into the favour of his prince withal, ſhall ſooner obtain his mercy and favour, than one that comes to him ſtript of all good.

I anſwer, But there are not two ways to heaven, there is but one new and living way, which Chriſt hath conſecrated for us through the vail, that is to ſay, his fleſh; and beſides that one, there is no more, *Heb.* 10. 19, to 24. Why then doſt thou talk of two ſtrings to thy bow? What became of him that had, and would have, two ſtools to ſit on? Yea, the text ſays plainly, that therefore they obtained not righteouſneſs, becauſe they ſought it not by faith, but, as it were, by the works of the law. See here, they are diſowned by the goſpel, becauſe they ſought it not by faith; that is, by faith only. Again, the law, and the righteouſneſs thereof, flies from them, (nor could they attain it, though they follow after it) becauſe they ſought it not by faith.

Mercy then is to be found alone in Jeſus Chriſt. Again, the righteouſneſs of the law is to be obtained only by faith of Jeſus Chriſt: that is, in the Son of God is the righteouſneſs of the law to be found; for he, by his obedience to his Father, is become the end of the law for righteouſneſs. And for the ſake of his legal righteouſneſs, (which is alſo called the righteouſneſs of God, becauſe it was God in the fleſh of the Lord Jeſus that did accompliſh it) is mercy and grace from God extended, to whoever dependeth by faith upon God by this Jeſus his righteouſneſs for it. And hence it is, that we ſo often read, that this Jeſus is the way to the Father: That God, for Chriſt's ſake, forgiveth us: That by the obedience of one, many are made righteous, or juſtified: And that through this man, is preached to us the forgiveneſs of ſins; and that by him all that believe are juſtified from all things from which they could not be juſtified by the law of *Moſes*.

Now, though I here do make mention of righteouſneſs and mercy, yet I hold there is but one way, to wit, to eternal life; which way, as I ſaid, is Jeſus Chriſt; for he is the new, the only new, and living way to the Father of mercies, for mercy to make me capable of abiding with him in the heavens for ever and ever.

But ſayeſt thou, I will be righteous in myſelf that I may have wherewith to commend me to God, when I go to him for mercy?

I anſwer, But thou blind Phariſee; I tell thee thou haſt no underſtanding of God's deſign by the goſpel; which is, not to advance man's righteouſneſs, as thou dreameſt; but to advance the righteouſneſs of his Son, and his grace by him. Indeed, if God's deſign by the goſpel was to exalt and advance man's righteouſneſs, then that, which thou haſt ſaid, would be to the purpoſe. For what greater dignity can be put upon man's righteouſneſs, than to admit it?

I ſay then, for God to admit it, to be an advocate, an interceſſor, a mediator; for all theſe are they which prevail with God to ſhew me mercy. But this God never thought of, much leſs could he thus deſign by the goſpel: For the text runs flat againſt it. Not of works, not of works of righteouſneſs, which we have done; not of works, leſt any one ſhould boaſt, ſaying, Well I may thank my own good life for mercy. It was partly for the ſake of my own good deeds that I obtained mercy to be in heaven and glory. Shall this be the burden of the ſong of heaven? Or is this that which is compoſed by that glittering heavenly hoſt, and which we have read of in the holy book of God! No, no, that ſong runs upon other feet, ſtandeth in far better ſtrains, being compoſed of far higher, and truly heavenly matter: For God *has predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace,* Eph. 1. And it is requiſite, that the ſong be framed accordingly; wherefore he ſaith, that the heavenly ſong runs thus: *Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and haſt made us kings and prieſts unto our God; and we ſhall reign on the earth,* Rev. 5. 9, 10.

He ſaith not that they have redeemed, or helped to redeem and deliver themſelves; but that the Lamb, the Lamb that was ſlain; the Lamb only was he that redeemed them. Nor ſaith he, that they had made themſelves kings and prieſts unto God to offer any oblation, ſacrifice, or offering whatſoever; but that the ſame Lamb had made them ſuch. For they, as is inſinuated by the text, were in, among, one with, and no better, than the kindreds, tongues, nations, and people of the earth. Better! *No, in no wiſe,* ſaith Paul, *Rom.* 3. 9. therefore their ſeparation from them was of meer mercy, free-grace, good will, and diſtinguiſhing love: not for, or becauſe of, works of righteouſneſs which any of them have done; no, they were all alike. But theſe, becauſe beloved, when in their blood, (according to *Ezek.* 16.) were ſeparated by free grace. And as another ſcripture hath it, *redeemed from the earth,* and from among men by blood, *Rev.* 14. 3, 4. Wherefore deliverance from the ireful wrath of God, muſt not, neither in whole, nor in part, be aſcribed to the whole law, or to all the righteouſneſs that comes by it; but to this Lamb of God, Jeſus, the Saviour of the world; for it is *He that delivereth us from the wrath to come:* and that according to God's appointment; *For God hath not appointed us to wrath, but to obtain ſalvation by* (or through) *our Lord Jeſus Chriſt,* 1 Theſſ. 1. 10. chap. 5. 9. Let every man, therefore, take heed what he doth, and whereon he layeth the ſtreſs of his ſalvation, *For other foundation can no man lay, than that is laid, which is Jeſus Chriſt,* 1 Cor. 3. 11.

But doſt thou plead ſtill as thou didſt before, and wilt thou ſtand thereto? Why then, thy deſign muſt overcome God, or God's deſign muſt overcome thee. Thy deſign is to give thy good life, thy good deeds, a part of the glory of thy juſtification from the curſe. And God's deſign is to throw all thy righteouſneſs out into the ſtreet, into the dirt, and dunghill, as to that thou art for glory, and for glorying here before God; yea, thou art ſharing in the glory of juſtification, when that alone belongeth to God. And he hath ſaid, *My glory will I not give to another.* Thou wilt not truſt wholly to God's grace in Chriſt for juſtification; and God will not take thy ſtinking righteouſneſs in, as a partner in thy acquitment from ſin, death, wrath, and hell. Now the queſtion is, Who ſhall prevail? God, or the Phariſee? And whoſe word ſhall ſtand? His, or the Phariſee's?

Alas! The Phariſee here muſt needs come down, for God is greater than all. Alſo, he hath ſaid, that no fleſh ſhall glory in his preſence; and that he will have mercy, and not ſacrifice. And again, *that it is not* (nor ſhall be) *in him that wills, nor in him that runs, but in God that ſheweth mercy.* What hope, help, ſtay, or relief then is there left for the merit-monger? What twig, or ſtraw, or twined thread is left to be a ſtay for his ſoul? This beſom will ſweep away his cobweb: The houſe that this ſpider doth ſo lean upon, will now be overturned, and he in it to hell-fire; for nothing leſs than everlaſting damnation is deſigned by God, and that for this fearful and unbelieving Phariſee: God will prevail againſt him for ever.

Thirdly, But wilt thou yet plead thy righteouſneſs for mercy? Why, in ſo doing, thou takeſt away from God the power of giving mercy. For if it be thine as wages, it is no longer his to diſpoſe of at pleaſure; for that which another man oweth me, is in equity not at his, but at my diſpoſal. Did I ſay, that by this thy plea, thou takeſt away from God the power of giving mercy; I will add, yea, and alſo of diſpoſing of heaven and life eternal. And then, I pray you, what is left unto God, and what can he call his own? Not mercy; for that by thy good deeds thou haſt purchaſed. Not heaven; for that by thy good deeds thou haſt purchaſed. Not eternal life; for that by thy good deeds thou haſt purchaſed. Thus, Phariſee, (O thou ſelf-righteous man) haſt thou ſet up thyſelf above grace, mercy, heaven, glory; yea, above even God himſelf, for the purchaſer ſhould in reaſon be eſteemed above the purchaſe.

Awake man! What haſt thou done? Thou haſt blaſphemed God, thou haſt undervalued the glory of his grace; thou haſt, what in thee lieth, oppoſed the glorious deſign of heaven! Thou haſt ſought to make thy filthy rags to ſhare in thy juſtification.

Now, all theſe are mighty ſins; theſe have made thine iniquity infinite. What wilt thou do? Thou haſt created to thyſelf a world of needleſs miſeries. I call them needleſs, becauſe thou hadſt more than enough before. Thou haſt ſet thyſelf againſt God in a way of contending; thou ſtandeſt upon thy points and pantables: Thou wilt not bate God an ace, of what thy righteouſneſs is worth, and wilt alſo make it worth what thyſelf ſhalt liſt. Thou wilt be thine own judge, as to the worth of thy righteouſneſs; thou wilt neither hear what verdict the word has paſſed about it, nor wilt thou endure, that God ſhould throw it out in the matter of thy juſtification, but quarrelleſt with the doctrine of free grace, or elſe doſt wreſt it out of its place to ſerve thy Phariſaical deſigns; ſaying, *God, I thank thee, I am not as other men*; fathering upon thyſelf, yea, upon God and thyſelf, a ſtark lie; for thou art as other men are, though not in this, yet in that; yea, in a far worſe condition than the moſt of men are. Nor will it help thee any thing to attribute this thy goodneſs to the God of heaven: for that is but a meer toying; the truth is, the God that thou intendeſt, is nothing but thy righteouſneſs; and the grace that thou ſuppoſeſt, is nothing but thine own good and honeſt intentions. So that,

Fourthly, In all that thou ſayeſt, thou doſt but play the downright hypocrite. Thou pretendeſt indeed to mercy, but thou intendeſt nothing but merit. Thou ſeemeſt to give the glory to God; but at the ſame time takeſt it all to thyſelf. Thou deſpiſeſt others, and crieſt up thyſelf, and in concluſion fathereſt all upon God by word, and upon thyſelf in truth. Nor is there any thing more common among this ſort of men, than to make God, his grace, and kindneſs, the ſtalking-horſe to their own praiſe, ſaying, God, I thank thee, when they truſt to themſelves that they are righteous, and have not need of any repentance; when the truth is, they are the worſt ſort of men in the world, becauſe they put themſelves into ſuch a ſtate as God hath not put them into, and then impute it to God, ſaying, God, I thank thee, that thou haſt done it; for what greater ſin than to make God a liar, or than to father that upon God which he never meant, intended, or did. And all this under a colour to glorify God; when there is nothing elſe deſigned, but to take all glory from him, and to wear it on thine own head as a crown, and a diadem in the face of the whole world.

A ſelf-righteous man therefore can come to God for mercy no otherwiſe than fawningly: For what need of mercy hath a righteous man? Let him then talk of mercy, of grace, and goodneſs, and come in an hundred times with his, God, I thank thee, in his mouth, all is but words, there is no ſenſe, nor ſavour, nor reliſh of mercy, and favour; nor doth he in truth, from his very heart, underſtand the nature of mercy, nor what is an object thereof; but when he thanks God, he praiſes himſelf; when he pleads for mercy, he means his own merit; and all this is manifeſt from what doth follow; for, ſaith he, I am not as this Publican: Thence clearly inſinuating, that not the good, but the bad, ſhould be rejected of the God of heaven: That not the bad but the good; not the ſinner, but the ſelf-righteous, are the moſt proper objects of God's favour. The ſame thing is done by others in this our day: Favour, mercy, grace, and God I thank thee, is in their mouths, but their own ſtrength, ſufficiency, free-will, and the like, they are the things they mean, by all ſuch high and glorious expreſſions.

But, ſecondly, If thy plea be not for mercy, but for juſtice, then to ſpeak a little to that. 1. Juſtice has meaſures and rules to go by; unto which meaſures and rules, if thou comeſt not up, juſtice can do thee no good. Come then, O thou blind Phariſee, let us paſs away a few minutes in ſome diſcourſe about this. Thou demandeſt juſtice, becauſe God hath ſaid, that the man that doth theſe things ſhall live in and by them: And again, the doers of the law ſhall be juſtified; not in a way of mercy, but in a way of juſtice. He ſhall live by them. But what haſt thou done, O blind Phariſee! What haſt thou done, that thou art emboldened to venture, to ſtand and fall to the moſt perfect juſtice of God? Haſt thou fulfilled the whole law, and not offended in one point? Haſt thou purged thyſelf from the pollutions and motions of ſin that dwell in thy fleſh, and work in thy own members? Is the very being of ſin rooted out of thy tabernacle? And art thou now as perfectly innocent as ever was Jeſus Chriſt? Haſt thou, by ſuffering the uttermoſt puniſhment that juſtice could juſtly lay upon thee for thy ſins, made fair and full ſatisfaction to God, according to the tenor of his law for thy tranſgreſſions? If thou haſt done all theſe things, then thou mayeſt plead ſomething, and yet but ſomething for thyſelf in a way of juſtice. Nay, in this I will aſſert nothing, but rather enquire:—What haſt thou gained by all this thy righteouſneſs? (we will now ſuppoſe what muſt not be granted) Was not this thy ſtate when thou waſt in thy firſt parents? Waſt thou not innocent, perfectly innocent, and righteous? And if thou ſhouldeſt be ſo now, what haſt thou gained thereby? Suppoſe that the man, that had forty years ago forty pounds of his own, and had ſpent it all ſince, ſhould yet be able now to ſhew his forty pounds again? What has he got thereby, or how much richer is he at laſt, than he was, when he firſt ſet up for himſelf. Nay, doth not the blot of his ill living betwixt his firſt and his laſt, lie as a blemiſh upon him, unleſs he ſhould redeem himſelf alſo by works of ſuperrogation, from the ſcandal that juſtice may lay at his door for that?

But, I ſay, ſuppoſe, O Phariſee, this ſhould be thy caſe, yet God is not bound to give thee in juſtice that eternal life, which by his grace he beſtoweth upon thoſe, that have redemption from ſin, by the blood of his Son. In juſtice therefore, when all comes to all, thou canſt require no more than an endleſs life in an earthly paradiſe; for there thou waſt ſet up at firſt; nor doth it appear from what hath been ſaid, touching all that thou haſt done or canſt do, that thou deſervedſt a better place.

Did I ſay, that thou may'ſt require juſtly an endleſs life in an earthly paradiſe. Why? I muſt add to that ſaying, this proviſo: If thou continueſt in the law, and in the righteouſneſs thereof, elſe not.

But how doſt thou know that thou ſhalt continue therein? Thou haſt no promiſe from God's mouth for that, nor is grace or ſtrength miniſtered to mankind by the covenant that thou art under. So that ſtill thou ſtandeſt bound to thy good behaviour, and in the day that thou doſt give the firſt, though never ſo little a trip, or ſtumble in thy obedience, thou forfeiteſt thine intereſt in paradiſe (and in juſtice) as to any benefit there.

But alas, what need is there that we ſhould thus talk of things, when it is manifeſt, that thou haſt ſinned, not only before thou waſt a Phariſee, but when after the moſt ſtricteſt ſect of thy religion thou liveſt alſo a Phariſee; yea, and now in the temple, in thy prayer there, thou ſheweſt thyſelf to be full of ignorance, pride, ſelf-conceit, and horrible arrogancy, and deſire of vain glory, &c. which are none of them the ſeat or fruit of righteouſneſs, but the ſeat of the devil, and the fruit of his dwelling, even at this time in thy heart.

Could it ever have been imagined, that ſuch audacious impudence could have put itſelf forth in any mortal man, in his approach unto God by prayer, as has ſhewed itſelf in thee? *I am not as other men!* ſay'ſt thou; but is this the way to go to God in prayer? *The prayer of the upright is God's delight.* But the upright man glorifies God's juſtice, by confeſſing to God the vileneſs and pollution of his ſtate and condition: He glorifies God's mercy by acknowledging, that that, and that only, as communicated of God by Chriſt to ſinners, can ſave and deliver from the curſe of the law.

This, I ſay, is the ſum of the prayer of the juſt and upright man, Job 1. 8. ch. 40. 4. Acts 13. 22. Pſal. 38. Pſal. 51. 2 Sam. 6. 21, 22. and not as thou moſt vain-gloriouſly vaunteſt, with thy, *God, I thank thee, I am not as other men are.*

True, when a man is accuſed by his neighbours, by a brother, by an enemy, and the like; if he be clear, (and he may be ſo, as to what they ſhall lay to his charge) then let him vindicate, juſtify, and acquit himſelf, to the utmoſt that in juſtice and truth he can; for his name, the preſervation whereof is more to be choſen than ſilver and gold; alſo his profeſſion, yea, the name of God too, and religion, may now lie at ſtake, by reaſon of ſuch falſe accuſations, and perhaps can by no means (as to this man) be covered, and vindicated from reproach and ſcandal, but by his juſtifying of himſelf. Wherefore in ſuch a work, a man ſerveth God, and ſaves religion from hurt; yea, as he that is a profeſſor, and has his profeſſion attended with a ſcandalous life, hurteth religion thereby: So he that has his profeſſion attended with a good life, and ſhall ſuffer it notwithſtanding, to lie under blame by falſe accuſations, when it is in the power of his hand to juſtify himſelf, hurteth religion alſo. But the caſe of the Phariſee is otherwiſe. He is not here a dealing with men, but God; not ſeeking to ſtand clear in the ſight of the world, but in the ſight of heaven itſelf; and that too, not with reſpect to what men or angels, but with reſpect to what God and his law could charge him with, and juſtly lay at his door.

This therefore mainly altereth the caſe; for a man here to ſtand thus upon his point, it is death; for he affronteth God, he giveth him the lie, he reproveth the law, and in ſum, accuſeth it of bearing falſe witneſs againſt him; he doth this, I ſay, even by ſaying, *God, I thank thee, I am not as other men are*; for God hath made none of this difference. The law condemneth all men as ſinners, teſtifieth, that every imagination of the thought of the heart of the ſons of men is only evil, and that continually. Wherefore they that do as the Phariſee did, to wit, ſeek to juſtify themſelves before God from the curſe of the law, by their own good doings, though they alſo, as the Phariſee did, ſeem to give God the thanks for all, yet do moſt horribly ſin, even by their ſo doing, and ſhall receive a Phariſee's reward at laſt. Wherefore, O thou Phariſee, it is a vain thing for thee either to think of, or to aſk for, at God's hand, either mercy or juſtice. Becauſe mercy thou canſt not aſk for, from ſenſe of want of mercy, becauſe thy righteouſneſs, which is by the law, hath utterly blinded thine eyes, and complimenting with God doth nothing. And as for juſtice, that can do thee no good, but the more juſt God is, and the more by that he acteth towards thee, the more miſerable and fearful will be thy condition, becauſe of the deficiency of thy ſo much, by thee, eſteemed righteouſneſs.

What a deplorable condition then is a poor Phariſee in! For mercy he cannot pray, he cannot pray for it with all his heart; for he ſeeth, indeed, no need thereof. True, the Phariſee, though he was impudent enough, yet would not take all from God; he would ſtill count, that there was due to him a tribute of thanks: *God, I thank thee*, ſaith he, but yet not a bit of this, for mercy; but for that he had let him live (for I know not for what he did thank himſelf) till he had made himſelf better than other men; but that betterment was a betterment in none other judgment than that of his own, and that was none other but ſuch an one as was falſe. So then, the Phariſee is by this time quite out of doors; his righteouſneſs is worth nothing, his prayer is worth nothing, his thanks to God are worth nothing; for that what he had was ſcanty, and imperfect, and it was his pride that made him offer it to God for acceptance; nor could his fawning thankſgiving better his caſe, or make his matter at all good before God.

But I'll warrant you, the Phariſee was ſo far off from thinking thus of himſelf, and of his righteouſneſs, that he thought of nothing ſo much as of this, that he was a happy man; yea, happier by far than other his fellow rationals: Yea, he plainly declares it when he ſaith, *God, I thank thee, I am not as other men are.*

O what a fool's paradiſe was the heart of the Phariſee now in, while he ſtood in the temple praying to God! *God, I thank thee*, ſaid he, for I am good and holy, I am a righteous man; I have been full of good works; *I am no extortioner, unjuſt, nor adulterer; nor yet as this wretched Publican.* I have kept myſelf ſtrictly to the rule of mine order, and my order is the moſt ſtrict of all orders now in being: I faſt, I pray, I give tithes of all that I poſſeſs. Yea, ſo forward am I to be a religious man; ſo ready have I been to liſten after my duty, that I have aſked both of God and man the ordinances of judgment and juſtice; I take delight in approaching to God. What leſs now can be mine than the heavenly kingdom and glory?

Now the Phariſee, like Haman, ſaith in his heart, *To whom would the king delight to do honour, more than to myſelf?* Where is the man that ſo pleaſeth God, and conſequently, that in equity and reaſon ſhould be beloved of God like me? Thus like the prodigal's brother, he pleadeth, ſaying, *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandments*, Luke 15. 29. O brave Phariſee! But go on in thine oration: Nor yet as this Publican.

Poor wretch, quoth the Phariſee to the Publican, What comeſt thou for? Doſt think that ſuch a ſinner as thou art ſhall be heard of God? God heareth not ſinners; but if any man be a worſhipper of God (as I am, as I thank God I am) him he heareth. Thou, for thy part, haſt been a rebel all thy days: I abhor to come nigh thee, or to touch thy garments. Stand by thy ſelf, come not near me, for I am more holy than thou, Iſa. 65. 5.

Hold, ſtop there, go no further; fie Phariſee, fie; doſt thou know before whom thou ſtandeſt, to whom thou ſpeakeſt, and of what the matter of thy ſilly oration is made! Thou art now before God, thou ſpeakeſt now to God, and therefore in juſtice and honeſty thou ſhouldeſt make mention of his righteouſneſs, not of thine; of his righteouſneſs, and of his only.

I am ſure, Abraham, of whom thou ſayeſt he is thy father, never had the face to do as thou haſt done, though it is to be preſumed he had more cauſe ſo to do, than thou haſt, or canſt have. Abraham had whereof to glory, but not before God; yea, he was called God's friend, and yet would not glory before him; but humbleth himſelf, was afraid, and trembled in himſelf, when he ſtood before him, acknowledging of himſelf to be but duſt and aſhes, Gen. 18. 28, 30, 32. Rom. 4. 1, 2. but thou, as thou hadſt quite forgot, that thou waſt framed of that matter, and after the manner of other men, ſtandeſt and pleadeſt thy goodneſs before him. Be aſhamed Phariſee: Doſt thou think, that God hath eyes of fleſh, or that he ſeeth as man ſees? Is not the ſecrets of thy heart open unto him? Thinkeſt thou with thyſelf, that thou, with a few of thy defiled ways canſt cover thy rotten wall, that thou haſt daubed with untempered mortar, and ſo hide the dirt thereof from his eyes: Or that theſe fine, ſmooth, and oily words, that come out of thy mouth, will make him forget, that thy throat is an open ſepulchre, and that thou within art full of dead men's bones and all uncleanneſs? Thy thus cleanſing of the outſide of the cup and platter, and thy garniſhing of the ſepulchres of the righteous, is nothing at all in God's eyes, but things that manifeſt, that thou art an hypocrite, and blind, becauſe thou takeſt no notice of that which is within, which yet is that, which is moſt abominable to God. For the fruit, alas, what is the fruit of the tree, or what are the ſtreams of the fountain! Thy fountain is defiled; yea, a defiler, and ſo that which maketh the whole ſelf, with thy works unclean in God's ſight.

But Phariſee, how comes it to paſs, that the poor Publican is now ſo much a mote in thine eye, that thou canſt not forbear, but muſt accuſe him before the judgment of God, for in that thou ſayeſt, *that thou art not even as this Publican*, thou bringeſt in an accuſation, a charge, a bill againſt him. What has he done? Has he concealed any of thy righteouſneſs, or has he ſecretly informed againſt thee that thou art an hypocrite, and ſuperſtitious? I dare ſay, the poor wretch has neither meddled nor made with thee in theſe matters.

But what aileth the Phariſee? doth the poor Publican ſtand to vex thee? Doth he touch thee with his dirty garments; or doth he annoy thee with his ſtinking breath? Doth his poſture of ſtanding ſo like a man condemned offend thee? True, he now ſtandeth with his hand held up at God's bar, he pleads guilty to all that is laid to his charge.

He cannot ſtrut, vapour, and ſwagger as thou doſt? but why offended at this? Oh but he has been a naughty man! and I have been righteous, ſayeſt thou. Well, Phariſee, well, his naughtineſs ſhall not be laid to thy charge, if thou haſt choſe none of his ways. But ſince thou wilt yet bear me down, that thou art righteous, ſhew now, even now, while thou ſtandeſt before God with the Publican, ſome, tho' they be but ſmall, yea, though but very ſmall fruits of thy righteouſneſs. Let the Publican alone, ſince he is ſpeaking for his life before God. Or if thou canſt not let him alone, yet do not ſpeak againſt him; for thy ſo doing will but prove, that thou remembreſt the evil that the man has done unto thee; yea, and that thou beareſt him a grudge for it too, and while you ſtand before God.

But Phariſee, the righteous man is a merciful man, and while he ſtandeth praying he forgiveth; yea, and alſo crieth to God that he will forgive him too, *Mark* 11. 25, 26. *Acts* 7. 60. Hitherto then thou haſt ſhewed none of the fruits of thy righteouſneſs. Phariſee, righteouſneſs would teach thee to love this Publican, but thou ſheweſt that thou hateſt him. Love covereth the multitude of ſins; but hatred and unfaithfulneſs revealeth ſecrets.

Phariſee, thou ſhouldeſt have remembered this thy brother in this his day of adverſity, and ſhouldeſt have ſhewed, that thou hadſt compaſſion to thy brother in this his deplorable condition; but thou, like the proud, the cruel, and arrogant man, haſt taken thy neighbour at the advantage, and that when he is even between the ſtraights, and ſtanding upon the pinnacle of difficulty, betwixt the heavens and the hells, and haſt done what thou couldeſt, what on thy part lay, to thruſt him down to the deep, ſaying, *I am not even as this Publican.*

What cruelty can be greater; what rage more furious; and what ſpite and hatred more damnable and implacable, than to follow, or take a man while he is aſking of mercy at God's hands, and to put in a caveat againſt his obtaining of it, by exclaiming againſt him that he is a ſinner? The maſter of righteouſneſs doth not ſo: *Do not think*, ſaith he, *that I will accuſe you to the Father.* The ſcholars of righteouſneſs do not ſo. *But as for me*, ſaid David, *when they* (mine enemies) *were ſick*, (and the Publican here was ſick of the moſt malignant diſeaſe) *my clothing was of ſackcloth, I humbled my ſoul with faſting, and my prayer* (to wit, that I made for them) *returned into my boſom. I behaved myſelf as though he had been my friend and brother: I bowed down heavily, as one that mourneth for his mother*, John 5. 45. Pſal. 35. 13, 14.

Phariſee, Doſt thou ſee here how contrary thou art to righteous men? Now then, where ſhall we find out one to parallel thee, but by finding him out that is called the dragon; for he it is that accuſeth the poor ſinners before God, *Zech.* 3. *Rev.* 12.

I am not as this Publican: Modeſty ſhould have commanded thee to have bit thy tongue as to this. What could the angels think, but that revenge was now in thine heart, and but that thou comeſt up into the temple, rather to boaſt of thy ſelf and accuſe thy neighbour, than to pray to the God of heaven: For what one petition is there in all thy prayer, that gives the leaſt intimation, that thou haſt the knowledge of God or thyſelf? Nay, what petition of any kind is there in thy vain-glorious oration from firſt to laſt? only an accuſation drawn up, and that againſt one helpleſs and forlorn; againſt a poor man, becauſe he is a ſinner; drawn up, I ſay, againſt him by thee, who canſt not make proof of thyſelf that thou art righteous: But come to proofs of righteouſneſs, and thou art wanting alſo. What, though thy raiment is better than his, thy ſkin may be full as black: Yea, what if thy ſkin be whiter than his, thy heart may be yet far blacker. Yea, it is ſo, for the truth hath ſpoken it; for *within you are full of exceſs and all uncleanneſs*, Matt. 23.

Phariſee, there are tranſgreſſions againſt the ſecond table, and the Publican ſhall be guilty of them: But there are ſins alſo againſt the firſt table, and thou thyſelf art guilty of them.

The Publican, in that he was an extortioner, unjuſt, and an adulterer, made it thereby manifeſt that he did not love his neighbour; and thou by making a God, a Saviour, a deliverer, of thy filthy righteouſneſs, doth make it appear, that thou doſt not love thy God; for as he that taketh, or that derogateth from his neighbour in that which is his neighbour's due, ſinneth againſt his neighbour, ſo he that taketh or derogateth from God, ſinneth againſt God.

Now then, though thou haſt not, as thou doſt imagine, played at that low game as to derogate from thy neighbour; yet thou haſt play'd at that high game as to derogate from thy God; for thou haſt robbed God of the glory of ſalvation; yea, declared, that as to that there is no truſt to be put in him. *So this is the man that made not God his ſtrength; but truſted to the abundance of his riches, and ſtrengthened himſelf in his wickedneſs or ſubſtance*, Pſal. 52. 7.

What elſe means this great bundle of thy own righteouſneſs, which thou haſt brought with thee into the temple? yea, what means elſe thy commending of thyſelf becauſe of that, and ſo thy implicit prayer, that thou for that mighteſt find acceptance with God?

All this, what does it argue, I ſay, but thy diffidence of God? and that thou counteſt ſalvation ſafer in thine own righteouſneſs, than in the righteouſneſs of God; and that thy own love to, and care of thy own ſoul, is far greater, and ſo much better, than is the care and love of God. And is this to keep the firſt table; yea, the firſt branch of that table, which ſaith, *Thou ſhalt love the Lord thy God?* for thy thus doing cannot ſtand with love to God.

How can that man ſay, I love God, who from his very heart ſhrinketh to truſt in him? Or, how can that man ſay, I would glorify God, who in his very heart refuſeth to ſtand and fall by his mercy?

Suppoſe a great man ſhould bid all the poor of the pariſh to his houſe to dinner, and ſhould moreover ſend by the mouth of his ſervant, ſaying, *My lord hath killed his fatlings, hath furniſhed his table, and prepared his wine, nor is there want of any thing, come to the banquet:* Would it not be counted as an high affront to, great contempt of, and much diſtruſt in the goodneſs of the man of the houſe, if ſome of theſe gueſts ſhould take with them, out of their own poor ſtore, ſome of their mouldy cruſts, and carry them with them, lay them on their trenchers upon the table before the lord of the feaſt, and the reſt of his gueſts, out of fear that he yet would not provide ſufficiently for thoſe he had bidden to the dinner that he made?

Why Phariſee, this is the very caſe, Thou haſt been called to a banquet, even to the banquet of God's grace, and thou haſt been diſpoſed to go; but behold, thou haſt not believed, that he would of his own coſt make thee a feaſt, when thou comeſt; wherefore of thy own ſtore thou haſt brought with thee, and haſt laid upon thy trencher on his table, thy mouldy cruſts in the preſence of the angels, and of this poor Publican; yea, and have vauntingly ſaid upon the whole, *God, I thank thee, I am not as other men are.* I am no ſuch needy man, *Luke* 15. 7. *I am no extortioner, nor unjuſt, nor adulterer, nor even as this Publican.* I am come indeed to thy feaſt, for of civility I could do no leſs; but for thy dainties, I need them not, I have of ſuch things enough of mine own, *Luke* 18. 9. I thank thee therefore for thy offer of kindneſs, but I am not as thoſe that have, and ſtand in need thereof, *nor yet as this Publican.* And thus feeding upon thine own fare, or by making a compoſition of his and thine together, thou contemneſt God, thou counteſt him inſufficient or unfaithful; that is, either one that has not enough, or having it, will not beſtow it upon the poor and needy, and therefore, of mere pretence thou goeſt to his banqueſt, but yet truſteſt to thy own, and to that only.

This is to break the firſt table; and ſo to make thyſelf a ſinner of the higheſt form: For the ſins againſt the firſt table, are ſins of an higher nature than are the ſins againſt the ſecond. True, the ſins of the ſecond table are alſo ſins againſt God, becauſe they are ſins againſt the commandments of God: But the ſins that are againſt the firſt table, are ſins not only againſt the command, but againſt the very love, ſtrength, holineſs, and faithfulneſs of God: And herein ſtands thy condition; thou haſt not, thou ſayeſt thou haſt not done injury to thy neighbour; but what of that, *if thou haſt reproached thy maker?*

Phariſee, I will aſſure thee, thou art beſides the ſaddle; thy ſtate is not good, thy righteouſneſs is ſo far off from doing any good, that it maketh thee to be a greater ſinner, becauſe it ſignifieth more immediately againſt the mercy, the love, the grace, and goodneſs of God, than the ſins of other ſinners, as to degree, does.

And as they are more odious and abominable in the ſight of God, (as they needs muſt, if what is ſaid be true, as it is) ſo they are more dangerous to the life and ſoul of man: For that they always appear unto him in whom they dwell, and to him that truſteth in them, not to be ſins and tranſgreſſions, but virtues and excellent things. Not things that ſet a man further off, but the things, that bring a man nearer God, than thoſe that want them are or can be.

This therefore is the dangerous eſtate of thoſe that go about to eſtabliſh their own righteouſneſs, that neither have, nor can, while they are ſo doing, ſubmit themſelves to the righteouſneſs of God, *Rom.* 10. 3. It is far more eaſy to perſuade a poor wretch, whoſe life is debauched, and ſins are written in his forehead, to ſubmit to the righteouſneſs of God, (that is, to the righteouſneſs that is of God's providing and giving) than it is to perſuade a ſelf-righteous man to do it: For the prophane is ſooner convinced of the neceſſity of righteouſneſs to ſave him: As that he has none of his own, and accepteth of, and ſubmitteth himſelf to the help, and ſalvation, that is, in the righteouſneſs and obedience of another.

And upon this account it is, that Chriſt ſaith, *The Publicans and Harlots* enter into the kingdom of heaven before the Scribes and Phariſees, (*Mat.* 21. 31.) Poor Phariſee, what a loſs art thou at? thou art not only a ſinner, but a ſinner of the higheſt form. Not a ſinner by ſuch ſins (by ſuch ſins chiefly) as the ſecond table both make manifeſt; but a ſinner chiefly in that way, as no ſelf-righteous man did ever dream of. For when the righteous man or Phariſee ſhall hear that he is a ſinner, he replieth, *I am not as other men are.*

And becauſe the common and more ordinary deſcription of ſin, is the tranſgreſſion againſt the ſecond table, he preſently replieth again, *I am not as this Publican is*; and ſo ſhrowdeth himſelf under his own lame endeavours, and ragged, partial patches of moral or civil righteouſneſs. Wherefore when he heareth, that his righteouſneſs is condemned, ſlighted, and accounted nothing worth, then he fretteth, and fumeth, and would kill the man, that ſo ſlighteth and diſdaineth his goodly righteouſneſs; but Chriſt and the true goſpel-teacher ſtill goeth on, and condemneth all his righteouſneſs as menſtruous rags, an abomination to God, and nothing but loſs and dung.

Now menſtruous rags, things that are an abomination, and dung, are not fit matter to make a garment of to wear, when I come to God for life, much leſs to be made my friend, my advocate, my mediator and ſpokeſman, when I ſtand betwixt heaven and hell, *Iſa.* 64. 5. *Luke* 16. 15. *Philip.* 3. 6, 7, 8. to plead for me that I might be ſaved.

Perhaps ſome will blame me, and count me alſo worthy thereof, becauſe I do not diſtinguiſh betwixt the matter and the manner of the Phariſee's righteouſneſs. And let them condemn me ſtill; for, ſaving the holy law, which is neither the matter nor manner of the Phariſee's righteouſneſs, but rather the rules (if he will live thereby) up to which he ſhould compleatly come in every thing that he doth. And I ſay again, that the whole of the Phariſee's righteouſneſs is ſinful, though not with and to men, yet with and before the God of heaven. Sinful I ſay it is, and abominable, both in itſelf, and alſo in its effects.

Firſt, In itſelf; for that it is imperfect, ſcanty, and ſhort of the rule by which righteouſneſs is enjoined, and even with which every act ſhould be: For ſhortneſs here, even every ſhortneſs in theſe duties, is ſin, and ſinful weakneſs; wherefore the curſe taketh hold of the man for coming ſhort, but that it could not juſtly do; if his coming ſhort was not his ſin: *Curſed is every one that doth not, and that continueth not to do all things written in the law,* Deut. 27. 26. Gal. 3. 10.

Secondly, It is ſinful, becauſe it is wrought by ſinful fleſh; for all legal righteouſneſs is a work of the fleſh, *Rom.* 4. 1. *Philip.* 3. 3 to 8.

A work, I ſay, of the fleſh; even of that fleſh, who, or which alſo committeth the greateſt enormities. For the fleſh is but one, though its workings are divers: Sometimes in a way moſt notoriouſly ſenſual and deviliſh, cauſing the ſoul to wallow in the mire.

But theſe are not all the works of the fleſh; the fleſh ſometimes will attempt to be righteous, and ſet upon doing actions, that in their perfection would be very glorious and beautiful to behold. But becauſe the law is only commanding words, and yieldeth no help to the man that attempts to perform it; and becauſe the fleſh is weak, and cannot do of itſelf that, therefore this moſt glorious work of the fleſh faileth.

But, I ſay, as it is a work of the fleſh, it cannot be good, foraſmuch as the hand that worketh it, is defiled with ſin: For in a good man, one ſpiritually good, *that is in his fleſh there dwells no good thing*, but conſequently that which is bad; how then can the fleſh of a carnal, graceleſs man (and ſuch a one is every Phariſee and ſelf-righteous man in the world) produce, though it joineth itſelf to the law, to the righteous law of God, that which is good in his ſight?

If any ſhall think that I pinch ſo hardly, becauſe I call man's righteouſneſs which is of the law, of the righteous law of God, fleſh, let them conſider that which follows; to wit, That though man by ſin, is ſaid *to be dead in ſin and treſpaſſes* yet not ſo dead, but that he can act ſtill in his own ſphere. That is, to do, and chuſe to do, either that which by all men is counted baſe, or that which by ſome is counted good, though he is not, nor can all the world make him capable of doing any thing that may pleaſe his God.

Man by nature, as dead as he is, can, and that with the will of his fleſh, will his own ſalvation. Man by nature can, and that by the power of the fleſh, purſue and follow after his own ſalvation; but then he wills it, and purſues or follows after it, not in God's way, but his own. Not by faith in Chriſt, but by the law of Moſes, ſee, *Rom.* 9. 16. *ver.* 31. *chap.* 10. 3. 7.

Wherefore it is no error to ſay, that a man naturally has Will, and a Power to purſue his will, and that as to his own ſalvation. But it is a damnable error to ſay, that he hath will and power to purſue it, and that in God's way. For then we muſt hold that the myſteries of the goſpel are natural; for that natural men, or men by nature, may apprehend and know them; yea, and know them to be the only means by which they muſt obtain eternal life: For the underſtanding muſt act before the will; yea, a man muſt approve of the way to life by Jeſus Chriſt, before his mind will budge, or ſtir, or move that way: *But the natural man receiveth not the things of the Spirit of God,* (of the goſpel) *for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.*

He receiveth not theſe things; that is, his mind and will lie croſs unto them, for he counts them fooliſhneſs; nor can all the natural wiſdom in the world cauſe, that his will ſhould fall in with them, becauſe it cannot diſcern them.

Nature diſcerneth the law, and the righteouſneſs thereof; yea, it diſcerneth it, and approveth thereof; that is, that the righteouſneſs of it is the beſt and only way to life, and therefore the natural will and power of the fleſh, as here you ſee in the Phariſee, do ſteer their courſe by that to eternal life, 1 *Cor.* 2. 24.

The righteouſneſs of the law therefore is a work of the fleſh, a work of ſinful fleſh, and therefore muſt needs be as filth and dung, and abominable as to that for which this man hath produced it, and preſented it in the temple before God.

Nor is the Phariſee alone entangled in this miſchief; many ſouls are by theſe works of the fleſh flattered, as alſo the Phariſee was, into an opinion, that their ſtate is good, when there is nothing in it. The moſt that their converſion amounteth to, is, the Publican is become a Phariſee; the open ſinner is become a ſelf-righteous man. Of the black ſide of the fleſh he hath had enough, now therefore with the white ſide of the fleſh he will recreate himſelf. And now, moſt wicked muſt he needs be, that queſtioneth the goodneſs of the ſtate of ſuch a man. He, of a drunkard, a ſwearer, an unclean perſon, a ſabbath-breaker, a liar, and the like, is become reformed; a lover of righteouſneſs, a ſtrict obſerver, doer, and trader in the formalities of the law, and a herder with men of his complexion. And now he is become a great exclaimer againſt ſin and ſinners, defying to acquaint with thoſe that once were his companions, ſaying, *I am not even as this Publican.*

To turn therefore from ſin to man's righteouſneſs: yea, to rejoice in confidence, that thy ſtate is better than is that of the Publican: I mean, better in the eyes of divine juſtice, and in the judgment of the law; and yet to be found by the law, not in the ſpirit, but in the fleſh; not in Chriſt, but under the law; not in a ſtate of ſalvation, but of damnation, is common among men: For they, and they only, are the right men, *who worſhip God in the Spirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh.* Where by fleſh, muſt not be meant the horrible tranſgreſſions againſt the law, (though they are alſo called the works of the fleſh, *Gal.* 5. 19.) for they miniſter no occaſion unto men, to have confidence in them towards God: But that is that, which is inſinuated by Paul, where he ſaith, he had *no confidence in the fleſh,* though he might have had it, as he ſaid, *Though I alſo might have confidence in the fleſh. If any other man,* ſaith he, *thinketh that he hath whereof he might truſt in the fleſh, I more,* Philip. 3. 3, 4. And then he repeats a two-fold privilege that he had by the fleſh.

Firſt, That he was one of the ſeed of Abraham, and of the tribe of Benjamin, an Hebrew of the Hebrews, *&c.*

Secondly, That he had fallen in with the ſtricteſt men of that religion, which was ſuch after the fleſh; to wit, to be a Phariſee, and was the ſon of a Phariſee, had much fleſhly zeal for God, and *touching the righteouſneſs which is of the law blameleſs,* Phil. 3. 3, 5, 6.

But, I ſay ſtill, there is nothing but fleſh; fleſhly privileges, and fleſhly righteouſneſs, and ſo conſequently a fleſhly confidence, and truſt for heaven. This is manifeſt when the man had his eyes enlightened, he counted all loſs and dung, that he might be found in Chriſt, not having his own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

And this leads me to another thing, and that is, to tell thee, O thou blind Phariſee that thou canſt not be in a ſafe condition, becauſe thou haſt thy confidence in the fleſh, that is, in the righteouſneſs of the fleſh. *For all fleſh is graſs, and all the glory of it as the flower of the field;* and the fleſh and the glory of that being as weak as the graſs, which to day is, and to morrow is caſt into the oven, is but a weak buſineſs for a man to venture his eternal ſalvation upon. Wherefore, as I alſo hinted before, the godly-wiſe have been afraid to be found in their righteouſneſs, I mean their own perſonal righteouſneſs, though that is far better, than can be the righteouſneſs of any carnal man: For the godly man's righteouſneſs is wrought by the ſpirit and faith of Chriſt; but the ungodly man's righteouſneſs is of the fleſh, and of the law. Yet I ſay, this godly man is afraid to ſtand by his righteouſneſs before the tribunal of God, as is manifeſt in theſe following particulars.

Firſt, He ſees ſin in his righteouſneſs, for ſo the prophet intimates, when he ſaith, *All our righteouſneſſes are as filthy rags*, Iſa. 64. but there is nothing can make ones righteouſneſs filthy but ſin. It is not the poor, the low, the mean, the ſickly, the beggarly ſtate of a man, nor yet his being hated of devils, perſecuted of men, broken under neceſſities, reproaches, diſtreſſes, or any kind of trouble of this nature, that can make the godly man's righteouſneſs filthy; nothing but ſin can do it, and that can, doth, hath, and will do it. Nor can any man, be he who he will, and though he watches, prays, ſtrives, denies himſelf, and puts his body under what chaſtiſement or hardſhips he can; yea, though he alſo get his ſpirit and ſoul hoiſted up to the higheſt peg, or pin of ſanctity, and holy contemplation, and ſo his luſts to the greateſt degree of mortification; but ſin will be with him in the beſt of his performances: With him, I ſay, to pollute and defile his duties, and to make his righteouſneſs ſpeckled and ſpotted, filthy and menſtruous

I will give you two or three inſtances for this.

1. Nehemiah was a man (in his day) one that was zealous, very zealous for God, for his houſe, for his people, and for his ways; and ſo continued, and that from firſt to laſt, as they may ſee that pleaſe to read the relation of his actions; yet when he comes ſeriouſly to be concerned with God about his duties, he relinquiſheth a ſtanding by them. True, he mentioneth them to God, but confeſſeth that there is imperfections in them, and prayeth that God will not wipe them away: *Wipe not out my good deeds, O my God, that I have done for the houſe of my God, and for the offices thereof.* And again, *Remember me, O my God, concerning this alſo* (another good deed) *and ſpare me according to the greatneſs of thy mercies; and remember me, O my God, for good*, Neh. 13.

I do not think that by theſe prayers he pleadeth for an acceptation of his perſon, as touching juſtification from the curſe of the law, (as the poor blind Phariſee doth) but that God would accept of his ſervice, as he was a ſon, and not deny to give him a reward of grace for what he had done, ſince he was pleaſed to declare in his teſtament, that he would reward the labour of love of his ſaints with an exceeding weight of glory; and therefore prayeth, that God would not wipe away his good deeds, but remember him for good, according to the greatneſs of his mercy.

2. A ſecond inſtance is that of David, where he ſaith, *Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 2. David, as I alſo have hinted before, is ſaid to be a man *after God's own heart*, Acts 13. and as here by the Spirit he acknowledges him for his ſervant; yet behold how he ſhrinketh, how he draweth back, how he prayeth, and petitioneth, that God would vouchſafe ſo much as not to enter into judgment with him. Lord, ſaith he, if thou entereſt into judgment with me, I die, becauſe I ſhall be condemned; for in thy ſight I cannot be juſtified; to wit, by my own good deeds. Lord, at the beginning of thy dealing with me, by the law and my works I die, therefore do not ſo much as enter into judgment with me, O Lord. Nor is this my caſe only, but it is the condition of all the world: *For in thy ſight ſhall no man living be juſtified.*

3. A third inſtance is, that general concluſion of the apoſtle, *But that no man is juſtified by the law in the ſight of God, is evident; for the juſt ſhall live by faith.* By this ſaying of St. Paul, as he taketh up the ſentence of the prophet Habakkuk, chap. 2. 4. ſo he taketh up this ſentence, yea, and the perſonal juſtice of David alſo. No man, ſaith he, is juſtified by the law in the ſight of God; no, no juſt man, no holy man, not the ſtricteſt and moſt righteous man. But why not? why? Becauſe the juſt ſhall live by faith.

The juſt man therefore muſt die, if he has not faith in another righteouſneſs, than that which is of the law, called his own: I ſay, he muſt die, if he has none other righteouſneſs than that, which is his own by the law. Thus alſo Paul confeſſes of himſelf: *I*, ſaith he, *know nothing by myſelf*, either before converſion or after; that is, I knew not, that I did any thing before converſion, either againſt the law, or againſt my conſcience; for I was then, touching the righteouſneſs which is of the law, blameleſs. Alſo, ſince my converſion, I know nothing by myſelf; for *I have walked in all good conſcience before God unto this day.*

A great ſaying, I promiſe you. Well, but yet, *I am not hereby juſtified*, Phil. 3. 7. Acts 23. 1. 1 Cor. 4. 4. Nor will I dare to venture the eternal ſalvation of my ſoul upon mine own juſtice, *for he that judgeth me is the Lord.* That is, though I, through my dimſightedneſs, cannot ſee the imperfections of my righteouſneſs; yet the Lord, who is my judge, and before whoſe tribunal I muſt ſhortly ſtand, can and will; and if in his ſight there ſhall be found no more but one ſpot in my righteouſneſs, I muſt, if I plead my righteouſneſs, fall for that.

Secondly, That the beſt of men are afraid to ſtand before God's tribunal, there to be judged by the law as to life and death, according to the ſufficiency or non-ſufficiency of their righteouſneſs, is evident, becauſe by caſting away their own (in this matter) they make all the means they can for this; that is, that his mercy, by an act of grace, be made over to them, and that they in it may ſtand before God to be judged.

Hence David cries out ſo often, *Lead me in thy righteouſneſs. Deliver me in thy righteouſneſs. Judge me according to thy righteouſneſs. Quicken me in thy righteouſneſs.* O *Lord*, ſays he, *give ear to my ſupplications: In thy faithfulneſs anſwer me, and in thy righteouſneſs. And enter not into judgment with thy ſervant,* O *Lord: For in thy ſight ſhall no man living be juſtified.* And David, What if God doth thus? Why then, ſaith he, *My tongue ſhall ſpeak of his righteouſneſs. My tongue ſhall ſing of thy righteouſneſs. My mouth ſhall ſhew forth thy righteouſneſs. Yea, I will make mention of thy righteouſneſs*, even of *thine only*, Pſal. 58. Pſal. 31. 1. Pſal. 35. 24. Pſal. 119. 40. Pſal. 35. 28. Pſal. 51. 14. Pſal. 71. 15, 16.

Daniel alſo, when he comes to plead for himſelf and his people, he firſt caſts away his and their righteouſneſs, ſaying, *For we do not preſent our ſupplications unto thee for our righteouſneſs*: And pleads God's righteouſneſs, and that he might have a ſhare and intereſt in that, ſaying, *O Lord, righteouſneſs belongeth to thee*, to wit, that righteouſneſs, for the ſake of which, mercy and forgiveneſs, and ſo heaven and happineſs is extended to us.

Righteouſneſs belongeth to thee, and is thine, as nearly as ſin, ſhame, and confuſion, is ours, and belongeth to us. Read the 16, 17, verſes of the 9th of Daniel. *O Lord*, ſaith he, *according to all thy righteouſneſs, I beſeech thee, let thine anger, and thy fury be turned away from thy city Jeruſalem, thy holy mountain; becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem, and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplication, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake.* For the ſake of the Lord Jeſus Chriſt; for on him Daniel now had his eye, and through him to the Father he made his ſupplication; yea, and the anſwer was according to his prayer, to wit, that God would have mercy on Jeruſalem, and that he would in his time ſend the Lord, the Meſſias, to bring them in everlaſting righteouſneſs for them.

Paul alſo, as I have hinted before, diſclaims his own righteouſneſs, and layeth faſt hold on the righteouſneſs of God; ſeeking to be found in that, not having his own righteouſneſs; for he knew that when the rain deſcends, the winds blow, and the floods come down on all men, but they have that righteouſneſs they muſt fall, *Phil.* 3.

Now the earneſt deſire of the righteous to be found in God's righteouſneſs, ariſeth from ſtrong conviction of the imperfections of their own, and the knowledge that was given them of the terror that will attend men at the day of the fiery trial; to wit, the day of judgment. For although men can now flatter themſelves into a fool's paradiſe, and perſuade themſelves that all ſhall be well with them then, for the ſake of their own ſilly and vain-glorious performances; yet when the day comes that ſhall burn like an oven, and when all that have done wickedly ſhall be as ſtubble, (and ſo will all appear to be that are not found in Chriſt) then will their righteouſneſs vaniſh like ſmoak, or be like fuel for that burning flame. And hence the righteouſneſs that the godly ſeek to be found in, is called the name of the Lord, *a ſtrong tower, a rock, a ſhield, a fortreſs, a buckler, a rock of defence, unto* which they reſort, and *into* which they run and are ſafe.

The godly therefore do not, as this Phariſee, bring their own righteouſneſs into the temple, and there buoy up themſelves and ſpirits by that into a conceit, that for the ſake of that, God will be merciful and good unto them: But throwing away their own, they make to God for his, becauſe they certainly know, even by the word of God, that in the judgment none can ſtand the trial, but thoſe that are found in the righteouſneſs of God.

Thirdly, That the beſt of men are afraid to ſtand before God's tribunal by the law, there to be judged to life and death, according to the ſufficiency or non-ſufficiency of their righteouſneſs, is evident: for they know, that it is a vain thing to ſeek by acts of righteouſneſs to make themſelves righteous men, as is the way of all them that ſeek to be juſtified by the deeds of the law.

And herein lieth the great difference between the Phariſee and the true chriſtian man. The Phariſee thinks, by acts of righteouſneſs he ſhall make himſelf a righteous man, therefore he cometh into the preſence of God well furniſhed, as he thinks, with his negative and poſitive righteouſneſs.

Grace ſuffereth not a man to boaſt it before God, whatever he ſaith before men: His ſoul that is lifted up, is not upright in him: And better is the poor in ſpirit, than the proud in ſpirit. The Phariſee was a very proud man, a proud, ignorant man, proud of his own righteouſneſs, and ignorant of God's: For had he not, he could not, as he did, have ſo condemned the Publican, and juſtified himſelf.

And I ſay again, that all this pride and vain-glorious ſhew of the Phariſee, did ariſe from his not being acquainted with this; that a man muſt be good before he can do good; he muſt be righteous, before he can do righteouſneſs. This is evident from Paul, who inſinuateth this as the reaſon, *why none do good*, even becauſe *There is none that is righteous, no, not one. There is none righteous*, ſaith he; and then follows, *There is none that doth good*, Rom. 3. 10, 11, 12. For it is not poſſible for a man, that is not firſt made righteous by the God of heaven, to do any thing that in a goſpel-ſenſe may be called righteouſneſs. To make himſelf a righteous man, by his ſo meddling with them, he may deſign; but work righteouſneſs, and ſo by ſuch works of righteouſneſs, make himſelf a righteous man, he cannot.

The righteouſneſs of a carnal man, is indeed by God called righteouſneſs; but it muſt be underſtood, as ſpoken in the dialect of the world. The world indeed calls it righteouſneſs; and it will do no harm, if it bears that term with reference to worldly matters. Hence worldly civilians are called good and righteous men, and ſo, ſuch as Chriſt, under that notion, neither died for, nor giveth his grace unto, *Rom.* 5. 7, 8. But we are not now diſcourſing about any other righteouſneſs, than that which is ſo accounted either in a law, or in a goſpel-ſenſe; and therefore let us a little more touch upon that.

A man then muſt be righteous in a law-ſenſe, before he can do acts of righteouſneſs, I mean that are ſuch, in a goſpel-ſenſe. Hence firſt, you have true goſpel-righteouſneſs made the fruit of a ſecond birth. *If ye know that Chriſt is righteous, know ye, that every one that doth righteouſneſs is born of him*, 1 John 2. 29. Not born of him by virtue of his own righteous actions, but born of him by virtue of Chriſt's mighty working with his work upon the ſoul; who afterwards from a principle of life, acteth and worketh righteouſneſs.

And he ſaith again, *Little children, let no man deceive you, he that doth righteouſneſs is righteous, even as he is righteous.* Upon this ſcripture, I will a little comment, for the proof of what is urged before; namely, that a man muſt be righteous in a law-ſenſe, before he can do ſuch things that may be called acts of righteouſneſs in a goſpel-ſenſe. And for this, this ſcripture, (1 *John* 3. 7.) miniſtreth to us two things to be conſidered by us.

The firſt is, that he that doth righteouſneſs is righteous.

The ſecond is, that he that doth righteouſneſs is righteous, as Chriſt is righteous.

Firſt, He that doth righteouſneſs; that is, righteouſneſs which the goſpel calleth ſo, is righteous; that is precedent to, or before he doth that righteouſneſs. For he doth not ſay, he ſhall make his perſon righteous by acts of righteouſneſs that he ſhall do; for then an evil tree may bear good fruit: yea, and may make itſelf good by doing ſo: But he ſaith, he that doth righteouſneſs is righteous; as he ſaith, he that doth righteouſneſs is born of him.

So then, a man muſt be righteous before he can do righteouſneſs, before he can do righteouſneſs in a goſpel-ſenſe.

Our ſecond thing then is to enquire, with what righteouſneſs a man muſt be righteous, before he can do that which in a goſpel-ſenſe is called righteouſneſs?

And firſt, I anſwer, He muſt be righteous in a law-ſenſe; that is, he muſt be righteous in the judgment of the law. This is evident, becauſe he ſaith, he that doth righteouſneſs is righteous as he is righteous. That is, in a law-ſenſe; for Chriſt in no ſenſe is righteous in the judgment of charity only; but in his meaneſt acts, if it be lawful to make ſuch compariſon, he was righteous in a law-ſenſe, or in the judgment of the law. Now the apoſtle ſaith, *That he that doth righteouſneſs is righteous, as he is righteous.* They are the words of God, and therefore I cannot err in quoting of them, though I may not ſo fully, as I would, make the glory of them ſhine in ſpeaking to them.

But what righteouſneſs is that, with which a man muſt ſtand righteous in the judgment of the law, before he ſhall or can be found to do acts of righteouſneſs, that by the goſpel are ſo called?

I anſwer firſt, It is none of his own which is of the law, you may be ſure; for he hath his righteouſneſs before he doth any that can be called his own. *He that doth righteouſneſs is righteous already*, precedent to, or before he doth that righteouſneſs; yea, he *is righteous, even as he is righteous.*

Secondly, It cannot be his own which is of the goſpel; that is, that which floweth from a principle of grace in the ſoul: for he is righteous before he doth this righteouſneſs. He that doth righteouſneſs, is righteous. He doth not ſay he that hath done it, but he that doth it; reſpecting the act while it is in doing, he is righteous. He is righteous even then, when he is a doing of the very firſt act of righteouſneſs; but an act, while it is in doing, cannot, until it is done, be called an act of righteouſneſs; yet, ſaith the text, *he is righteous.*

But again, if an act, while it is in doing, cannot be called an act of righteouſneſs; to be ſure, it cannot have ſuch influences as to make the actor righteous; to make him righteous, as the Son of God is righteous, and yet the righteouſneſs with which this doer is made righteous, and that before he doth righteouſneſs, is ſuch; for ſo ſaith the text, that makes him righteous as he is righteous.

Beſides, it cannot be his own, which is goſpel-righteouſneſs, flowing from a principle of grace in the ſoul; for that in its greateſt perfection in us, while we live in this world, is accompanied with ſome imperfections; to wit, our faith, love, and whole courſe of holineſs is wanting, or hath ſomething lacking in it. They neither are apart, nor when put all together, perfect, as to the degree, the uttermoſt degree of perfection.

But the righteouſneſs under conſideration, with which the man, in that of *John*, is made righteous, is a perfect righteouſneſs; not only with reſpect to the nature of it, as a penny is as perfect ſilver as a ſhilling; nor yet with reſpect to a comparitive degree; for ſo a ſhilling arriveth more toward the perfection of the number twenty, than doth a two-penny or a three-penny piece: but it is a righteouſneſs ſo perfect, that nothing can be added to it, nor can any thing be taken from it: for ſo implieth the words of the text, *he is righteous, as Chriſt is righteous.* Yea, thus righteous before, and in order to his doing of righteouſneſs. And in this he is like unto the Son of God, who was alſo righteous before he did acts of righteouſneſs referring to a law of commandment: wherefore it is ſaid, that as he is, ſo are we in this world. As he is or was righteous, before he did acts of righteouſneſs among men by a law, ſo are his righteous, before they act righteouſneſs among men by a law. *He that doth righteouſneſs is righteous, as he is righteous.*

Chriſt was righteous, before he did righteouſneſs, with a two-fold righteouſneſs. He had a righteouſneſs as he was God; his godhead was perfectly righteous; yea, it was righteouſneſs itſelf. His human nature was perfectly righteous, it was naturally ſpotleſs and undefiled. Thus his perſon was righteous, and ſo qualified to do that righteouſneſs, that becauſe he was born of woman, and made under the law, he was bound by the law to perform.

Now, as he is, ſo are we: Not by way of natural righteouſneſs, but by way of reſemblance thereunto. Had Chriſt, in order to his working of righteouſneſs, a two-fold righteouſneſs inherent in himſelf? The chriſtian, in order to his working of righteouſneſs, hath belonging to him a two-fold righteouſneſs. Did Chriſt's two-fold righteouſneſs qualify him for that work of righteouſneſs, that was of God deſigned for him to do? Why the chriſtian's two-fold righteouſneſs doth qualify him for that work of righteouſneſs, that God hath ordained, that he ſhould do and walk in this world.

But you may aſk, what is that righteouſneſs, with which a chriſtian is made righteous before he doth righteouſneſs?

I anſwer, It is a two-fold righteouſneſs.

1. It is a righteouſneſs put upon him.
2. It is a righteouſneſs put into him.

For the firſt, It is righteouſneſs put upon him, with which alſo he is clothed as with a coat or mantle, *Rom.* 3. 22. and this is called the robe of righteouſneſs; and this is called the garment of ſalvation, *Iſa.* 61. 10. This righteouſneſs is none other but the obedience of Chriſt; the which he performed in the days of his fleſh, and can properly be called no man's righteouſneſs, but the righteouſneſs of Chriſt; becauſe no man had a hand therein, but he compleated it himſelf. And hence it is ſaid, *That by the obedience of one ſhall many be made righteous,* Rom. 5. 19. By the obedience of one, of one man Jeſus Chriſt, (as you have it in verſe 15.) for he came down into the world to this very end; that is, to make a generation righteous, not by making of them laws, and preſcribing unto them rules: (for this was the work of *Moſes*, who ſaid, *And it ſhall be our righteouſneſs, if we obſerve to do all the commandments before the Lord our God, as he hath commanded us,* Deut. 6. 25. ch. 24. 13.) Nor yet by taking away by his grace the imperfections of their righteouſneſs, and ſo making of that perfect by additions of his own; but he makes them righteous by his obedience; not in them, but for them, while he perſonally ſubjected himſelf to his Father's law on our behalf, that he might have a righteouſneſs to beſtow upon us. And hence we are ſaid to be made righteous, while we work not; and to be juſtified while ungodly, (*Rom.* 4. 5.) which can be done by no other righteouſneſs than that, which is the righteouſneſs of Chriſt by performance, the righteouſneſs of God by donation, and our righteouſneſs by imputation. For, I ſay the perſon that wrought this righteouſneſs for us, is Jeſus Chriſt; the perſon that giveth it to us, is the Father; who hath made Chriſt to be unto us righteouſneſs, and hath given him to us for this very end, that we might be made the righteouſneſs of God in him, 1 *Cor.* 1. 40. 2 *Cor.* 5. 21. And hence it is often ſaid, *One ſhall ſay, ſurely in the Lord have I righteouſneſs and ſtrength.* And again, *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me,* ſaith the Lord, *Iſa.* 45. 24, 25. *chap.* 54. 17.

This righteouſneſs is that which juſtifieth, and which ſecureth the ſoul from the curſe of the law; by hiding, through its perfection, all the ſins and imperfections of the ſoul. Hence it follows, *Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs without works, ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man to whom the Lord will not impute ſin,* Rom. 4.

And this it doth, even while the perſon, that by grace is made a partaker, is without good works, and ſo ungodly. This is the righteouſneſs of Chriſt, Chriſt's perſonal performances, which he did when he was in this world; that is that, by which the ſoul, while naked, is covered, and ſo hid, as to its nakedneſs, from the divine ſentence of the law: *I ſpread my ſkirt over thee, and covered thy nakedneſs*, Ezek. 16. 4 to 9.

Now this obediential righteouſneſs of Chriſt, conſiſteth of two parts. 1. In a doing of that which the law commanded us to do. 2. In a paying that price for the tranſgreſſion thereof, which juſtice hath ſaid, ſhall be required at the hand of man; and that is the curſed death. *In the day that thou eateſt thereof, thou ſhalt ſurely die the death*; to wit, the death that comes by the curſe of the law. So then, Chriſt having brought in that part of obedience for us, which conſiſteth in a doing of ſuch obediential acts of righteouſneſs which the law commands; he adds thereto the ſpilling of his blood, to be the price of our redemption from that curſed death, that by ſin we had brought upon our bodies and ſouls. And thus are the chriſtians perfectly righteous; they have the whole obedience of Chriſt made over to them; to wit, that obedience that ſtandeth in doing the law, and that obedience that ſtandeth in paying of a price for our tranſgreſſions. So then, Doth the law call for righteouſneſs? Here it is. Doth the law call for ſatisfaction for our ſins? Here it is. And what can the law ſay any more to the ſinner but that which is good, when he findeth in the perſonal obedience of Chriſt for him, that which anſwereth to what it can command, that which it can demand of us?

Herein then ſtandeth a chriſtian's ſafety, not in a bundle of actions of his own, but in a righteouſneſs which cometh to him by grace and gift; for this righteouſneſs is ſuch as comes by gift, by the gift of God. Hence it is called the gift of righteouſneſs, the gift by grace, the gift of righteouſneſs by grace, which is the righteouſneſs of one, to wit, the obedience of Jeſus Chriſt, Rom. 5. 15, 16, 17, 18, 19.

And this is the righteouſneſs by which, he that doth righteouſneſs, is righteous as he is righteous; becauſe it is the very ſelfſame righteouſneſs, that the Son of God hath accompliſhed by himſelf. Nor has he any other or more excellent righteouſneſs, of which the law taketh notice, or that it requireth, than this: For as for the righteouſneſs of his god-head, the law is not concerned with that; for as he is ſuch, the law is his creature, and ſervant, and may not meddle with him.

The righteouſneſs alſo of his human nature, the law hath nothing to do with that; for that is the workmanſhip of God, and is as good, as pure, as holy and undefiled, as is the law itſelf. All then, that the law hath to do with, is to exact compleat obedience of him that is made under it, and a due ſatisfaction for the breach thereof, the which, if it hath, then Moſes is content.

Now, this is the righteouſneſs, with which the chriſtian, as to juſtification, is made righteous; to wit, a righteouſneſs, that is neither eſſential to his godhead, nor to his manhood; but ſuch as ſtandeth in that glorious perſon (who was ſuch) his obedience to the law. Which righteouſneſs himſelf had, with reference to himſelf, no need of at all, for his godhead, yea, his manhood was perfectly righteous without it. This righteouſneſs therefore was there, and there only neceſſary, where Chriſt was conſidered as God's ſervant (and our ſurety) to bring to God Jacob again, and to reſtore the preſerved of Iſrael. For though Chriſt was a Son, yet he became a ſervant to do, not for himſelf, for he had no need, but for us the whole law, and ſo bring in everlaſting righteouſneſs for us.

And hence it is ſaid, that Chriſt did what he did for us: He became the end of the law for righteouſneſs for us; he ſuffered for us; he died for us; he laid down his life for us, and he gave himſelf for us. The righteouſneſs then that Chriſt did fulfil, when he was in the world, was not for himſelf ſimply conſidered, nor for himſelf perſonally conſidered, for he had no need thereof; but it was for the elect, the members of his body.

Chriſt then did not fulfil the law for himſelf, for he had no need thereof. Chriſt again did fulfil the law for himſelf, for he had need of the righteouſneſs thereof; he had need thereof for the covering of his body, and the ſeveral members thereof; for they, in a good ſenſe, are himſelf, members of his body, of his fleſh, and of his bones; and he owns them as parts of himſelf in many places of the holy ſcripture, Eph. 5. 30. Acts 9. 4, 5. Matt. 25. 45. ch. 10. 40. Mark 9. 37. Luke 10. 16. 1 Cor. 12. 12, 27. This righteouſneſs then, even the whole of what Chriſt did in anſwer to the law, it was for his, and God hath put it upon them, and they were righteous in it, even righteous as he is righteous. And this they have before they do acts of righteouſneſs.

Secondly, There is righteouſneſs put into them, before they act righteous things. A righteouſneſs, I ſay, put into them; or I had rather that you ſhould call it a principle of righteouſneſs; for it is a principle of life to righteouſneſs. Before man's converſion, there is in him a principle of death to ſin; but when he is converted to Chriſt, there is put in him a principle of righteouſneſs, that he may bring forth fruit unto God, Rom. 7. 4, 5, 6.

Hence they are ſaid to be quickened, to be made alive, to be riſen from death to life, to have the ſpirit of God dwelling in them; not only to make their ſouls alive, but to quicken their mortal bodies to that which is good, Rom. 8. 11.

Here, as I hinted before, they that do righteouſneſs are ſaid to be born of him, that is, antecedent to their doing of righteouſneſs, 1 John 2. 29. *born of him*, that is, made alive with new ſpiritual and heavenly life. Wherefore the exhortation to them is, *Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God*, Rom. 6. 13.

Now this principle muſt alſo be in men, before they can do that which is ſpiritual: For whatever ſeeming good thing any man doth, before he has beſtowed upon him this heavenly principle from God, it is accounted nothing, it is accounted ſin and abomination in the ſight of God; for an evil tree cannot bring forth good fruit: *Men do not gather grapes of thorns; neither of a bramble gather figs.* It is not the fruit that makes the tree, but the tree that makes the fruit. A man muſt be good, before he can do good; and evil before he can do evil.

This is that which is aſſerted by the Son of God himſelf; and it lieth ſo level with reaſon and the nature of things, that it cannot be contradicted, Matt. 7. 16, 17, 18. Luke 6. 43, 44, 55. *A good man out of the good treaſure of his heart, bringeth forth that which is good: And an evil man out of the evil treaſure of his heart, bringeth forth that which is evil.* But notwithſtanding all that can be ſaid, it ſeemeth very ſtrange to the carnal world; for they will not be otherwiſe perſuaded, but that they be good deeds that make good men, and evil ones that make evil men: And ſo by ſuch dotiſh apprehenſions do what in them lieth to fortify their hearts with the miſts of darkneſs againſt the clear ſhining of the word, and conviction of the truth.

And thus it was from the beginning: Abel's firſt ſervices to God were from this principle of righteouſneſs; but Cain would have been made righteous by his deed; but his deeds not flowing from the ſame root of goodneſs, as did Abel's, notwithſtanding he did it with the very beſt he had, is yet called evil: For he wanted, I ſay, the principles, to wit, of grace and faith, without which no action can be counted good in a goſpel-ſenſe.

Theſe two things then that man muſt have that will do righteouſneſs. He muſt have put upon him the perfect righteouſneſs of Chriſt: and he muſt have that dwelling in him, as a fruit of the new birth, a principle of righteouſneſs. Then indeed he is a tree of righteouſneſs, and God is like to be glorified in, and by him; but this the Phariſee was utterly ignorant of, and at the remoteſt diſtance from.

You may aſk me next, But which of theſe are firſt beſtowed upon the chriſtian, the perfect righteouſneſs of Chriſt unto juſtification, or this goſpel principle of righteouſneſs unto ſanctification?

Anſ. The perfect righteouſneſs of Chriſt unto juſtification, muſt firſt be made over to him by an act of grace. This is evident,

1. Becauſe, he is juſtified as ungodly; that is, whilſt he is ungodly: But it muſt not be ſaid of them, that have this principle of grace in them, that they are ungodly; for they are ſaints and holy. But this righteouſneſs, by it God juſtifieth the ungodly, by imputing it to them, when, and while they, as to a principle of grace, are graceleſs.

This is further manifeſted thus: The perſon muſt be accepted before his performance can; *And God had reſpect unto Abel, and to his offering*, Gen. 4. If he had reſpect to Abel's perſon firſt, yet he muſt have reſpect unto it for the ſake of ſome righteouſneſs; but Abel, as yet had no righteouſneſs; for that he acted, after God had a reſpect unto his perſon. *And God had reſpect unto Abel, and to his offering; but unto Cain, and to his offering, the Lord had no reſpect.*

The prophet Ezekiel alſo ſhews us this; where, by the ſimilitude of the wretched infant, and of the manner of God's receiving it to mercy, he ſhews, how he received the Jews to favour. Firſt, ſaith he, *I ſpread my ſkirt over thee, and covered thy nakedneſs.* There is juſtification; *I covered thy nakedneſs:* But what manner of nakedneſs was it? Yes, it was then as naked as naked could be, even as naked as in the day that it was born, chap. 16. 4 to 9. And as thus naked, it was covered, not with any thing, but with the ſkirt of Chriſt; that is, with his robe of righteouſneſs, with his obedience, that he performed of himſelf for that very purpoſe: For by the obedience of one, many are made righteous.

2. Righteouſneſs unto juſtification muſt be firſt, becauſe the firſt duty that a chriſtian performeth to God, muſt be accepted, not for the ſake of the principle from which in the heart it flows, nor yet for the ſake of the perſon that acts it; but for the ſake of Chriſt, whoſe righteouſneſs it is, by which the ſinner ſtands juſt before God. And

hence it is ſaid, *By faith Abel offered unto God a more excellent ſacrifice than Cain,* Heb. 11. By faith he did it; but faith in reſpect to the righteouſneſs that juſtifies: For we are juſtified by faith, not by faith as it is an acting grace; but the righteouſneſs of faith; that is, by that righteouſneſs that faith embraceth, layeth hold of, and helpeth the ſoul to reſt, and truſt to, for juſtification of life, which is the obedience of Chriſt. Beſides, it is ſaid, by faith he offered; faith then, in Chriſt, was precedent to his offering.

Now ſince faith was in act before his offer, and ſince before his offer, he had no perſonal goodneſs of his own, faith muſt look out from home: I ſay, to another for righteouſneſs; and finding the righteouſneſs of Chriſt to be the righteouſneſs, which by God was deſigned to be performed for the juſtification of a ſinner, it embraces it, and through it offereth to God a more excellent ſacrifice than Cain.

Hence it follows, by which he obtained witneſs that he was righteous. By which, not by his offering, but by his faith: For his offering, ſimply as an offering, could not have made him righteous, if he had not been righteous before; *for an evil tree cannot bring forth good fruit.* Beſides, if this be granted, why had not God reſpect to Can's offering, as well as to Abel's? For, did Abel offer? ſo did Cain. Did Abel offer his beſt? ſo did Cain his. And if with this, we ſhall take notice of the order of their offering, Cain ſeemed to offer firſt, and ſo with the frankeſt will, and forwardeſt mind; but yet, ſaith the text, *The Lord had reſpect to Abel and to his offering.* But why to Abel? Why, becauſe his perſon was made righteous before he offered his gift: *By which he obtained witneſs that he was righteous.* God teſtifying of his gifts, that they were good and acceptable, becauſe they declared Abel's acceptation of the righteouſneſs of Chriſt, through the riches of the grace of God.

By faith then, Abel offered to God a more excellent ſacrifice than Cain. He ſhrouded himſelf under the righteouſneſs of Chriſt, and ſo, of that righteouſneſs, he offered to God; God alſo looking and finding him there (where he could not have been, as to his own apprehenſion, no otherwiſe than by faith) accepted of his gift; by which acceptation (for ſo you may underſtand it alſo) God teſtifieth that he was righteous: For God receiveth not the gifts and offerings of thoſe that are not righteous, for their ſacrifices are an abomination unto him, *Prov.* 21. 27.

Abel then was, I ſay, made righteous firſt, as he ſtood ungodly in himſelf; God juſtifieth the ungodly, *Rom.* 4. Now being juſtified, he was righteous; and being righteous, he offered his ſacrifice of praiſe to God, or other offerings which God accepted, becauſe he believed in his Son. But this our Phariſee underſtandeth not.

Thirdly, Righteouſneſs by imputation muſt be firſt, becauſe we are made ſo, to wit, by another, *By the obedience of one ſhall many be made righteous.* Now to be made righteous, implies a paſſiveneſs in him that is ſo made, and the activity of the work to lie in ſome body elſe; except he had ſaid, they had made themſelves righteous; but that it doth not, nor doth the text leave to any the leaſt countenance ſo to inſinuate: Nay, it plainly affirms the contrary, for it ſaith, *by the obedience of one, of one man Jeſus Chriſt, many are made righteous;* by the righteouſneſs of one, *Rom.* 5. So then, if they be made righteous by the righteouſneſs of one: I ſay, if many be made righteous by the righteouſneſs of one, then are they that are ſo, as to themſelves, paſſive and not active, with reference unto the working out of this righteouſneſs. They have no hand in that; for that is the act of one, the righteouſneſs of one, the obedience of one, the workmanſhip of one, even of Chriſt Jeſus.

Again, if they are made righteous by this righteouſneſs, then alſo they are paſſive, as to their firſt privilege by it; for they are made righteous by it; they do not make themſelves righteous by it.

Imputation is alſo the act of God. *Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs.* The righteouſneſs then is a work of Chriſt, his own obedience to his father's law; the making of it ours is the act of his father, and of his infinite grace; *For of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom and righteouſneſs. For* (God) *hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* And both theſe things God ſhewed to our firſt parents, when he acted in grace towards them after the fall.

There it is ſaid, the Lord God made unto Adam, and unto his wife, coats of ſkins, and cloathed them, *Gen.* 3. 21.

Whence note,

1. That Adam and his wife were naked both in God's eye, and in their own, *v.* 10, 11.
2. That the Lord God made coats of ſkins.
3. That in his making of them, he had reſpect to Adam and to his wife, that is, he made them.
4. That when he had made them, he alſo cloathed them therewith.

They made not the coats, nor did God bid them make them; but God did make them himſelf to cover their nakedneſs with. Yes, when he had made them, he did not bid them put them on, but he himſelf did cloath them with them: For thus runs the text; *Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins,* *and cloathed them.* O! It was the Lord God that made this coat, with which a poor ſinner is made righteous! And it is alſo the Lord God that putteth it upon us. But this our Phariſee underſtandeth not.

But now, if a man is not righteous before he is made ſo, before the Lord God has by the righteouſneſs of another made him ſo; then whether this righteouſneſs comes firſt or laſt, the man is not righteous until it cometh, and if he be not righteous until it cometh, then what works ſoever are done before it comes, they are not the works of a righteous man, nor the fruits of a good tree, but of a bad. And ſo again, this righteouſneſs muſt firſt come before a man be righteous, and before a man does righteouſneſs. Make the tree good and its fruit will be good.

Now, ſince a man muſt be made righteous before he can do righteouſneſs, it is manifeſt his works of righteouſneſs does not make him righteous, no more than the fig makes its own tree a fig-tree, or than the grape doth make its own vine a vine. Hence thoſe acts of righteouſneſs, that chriſtian men do perform, are called the fruits of righteouſneſs, which are by Jeſus Chriſt to the glory and praiſe of God, *Phil.* 1. 11.

The fruits of righteouſneſs they are by Jeſus Chriſt, as the fruits of the tree are by the tree itſelf; For the truth is, that principle of righteouſneſs, of which mention has been made before, and concerning which I have ſaid, it comes in, in the ſecond place; it is alſo orginally to be found for us no where but in Chriſt.

Hence it is ſaid to be by Jeſus Chriſt, and again, *of his fulneſs have we all received, and grace for grace*, John 1. 16. A man muſt then be united to Chriſt firſt, and ſo being united, he partaketh of this benefit, to wit, a principle that is ſupernatural, ſpiritual, and heavenly. Now his being united to Chriſt, is not of, or from himſelf, but of, and from the Father, who, as to this work, is the huſbandman; even as the twig that is grafted into the tree, officiateth not, that is, grafteth not itſelf thereunto, but is grafted in by ſome other, itſelf being utterly paſſive as to that. Now being united unto Chriſt, the ſoul is firſt made partaker of juſtification, or of juſtifying righteouſneſs, and now no longer beareth the name of an ungodly man, for he is made righteous by the obedience of Chriſt, he being alſo united to Chriſt, partaketh of the root and fatneſs of Chriſt; the root, that is, his divine nature; the fatneſs, that is, the fulneſs of grace that is laid up in him to be communicated unto us, even as the branch that is grafted into the olive-tree, partaketh of the root and fatneſs of the olive-tree. Now partaking thereof, it quickeneth, it groweth, it buddeth, and yieldeth fruit to the praiſe and glory of God, *Rom.* 11. 17.

But theſe things, as I have often ſaid, the poor Phariſee was ignorant of, when ſo ſwaggeringly he, with his, God I thank thee, came into the temple to pray; and indeed, in that which hath been ſaid, is ſomething of the myſtery of God's will in his way with his elect; and ſuch a myſtery it is, that it lieth hid for ever to nature and natural men; for they think of nothing leſs than of this, nor of nothing more, when they think of their ſouls and of ſalvation, than that ſomething muſt be done by themſelves to reconcile them to God. Yea, if through ſome common convictions their underſtandings ſhould be ſwayed to a conſenting to that, that juſtification is of grace by Chriſt, and not of works by men; yet conſcience, reaſon, and the law of nature, not being as yet ſubdued by the power and glory of grace unto the obedience of Chriſt, will riſe up in rebellion againſt this doctrine, and will over-rule and bow down the ſoul again to the law and works thereof for life.

Fourthly, Righteouſneſs by imputation muſt be firſt, becauſe, elſe faith, which is a part, yea, a greater part, of that which is called a principle of grace in the ſoul, will have nothing to fix itſelf upon, nor a motive to work by. Let this therefore be conſidered by thoſe that are on the contrary ſide.

1. Faith, ſo ſoon as it has a being in the ſoul, is like the child that has a being in the mother's lap, it muſt have ſomething to feed upon, not ſomething at a diſtance, afar off, to be purchaſed, (I ſpeak now as to juſtification from the curſe) but ſomething by promiſe made over of grace to the ſoul; ſomething to feed upon to ſupport from the fears of periſhing by the curſe for ſin. Nor can it reſt content with all duties and performances, that other graces ſhall put the ſoul upon; nor with any of its own works, until it reaches and takes hold of the righteouſneſs of Chriſt. Faith is like the dove, found no reſt any where until it returned to Noah into the ark. But this our Phariſee underſtandeth not.

Perhaps ſome may object, That from this way of reaſoning it is apparent, that ſanctification is firſt, ſince the ſoul may have faith, and ſo a principle of grace in it; and yet, as yet it cannot find Chriſt to feed and refreſh the ſoul withal.

Anſw. From this way of reaſoning it is not at all apparent, that ſanctification, or a principle of grace is in the ſoul, before righteouſneſs is imputed, and the ſoul made perfectly righteous thereby. And for the clearing up of this let me propoſe a few things.

1. Juſtifying righteouſneſs, to wit, the

obedience of that one man Chriſt is imputed to the ſinner to juſtify him in God's ſight. For his law calls for perfect righteouſneſs, and before that be come to, and put upon the poor ſinner, God cannot beſtow other ſpiritual bleſſings upon him; becauſe by the law he has pronounced him accurſed; by the which curſe, he is alſo ſo holden, until a righteouſneſs ſhall be found upon the ſinner, that the law, and divine juſtice can approve of, and be contented with. So then, as to the juſtification of the ſinner, there muſt be a righteouſneſs for God; I ſay, for the ſinner, and for God. For the ſinner to be cloathed with, and for God to look upon, that he may, for the ſake thereof in a way of juſtice, bleſs the ſinner with forgiveneſs of ſins: For forgiveneſs of ſins is the next thing that followeth upon the appearance of the ſinner before God in the righteouſneſs of Chriſt, *Rom.* 4. 6, 7.

Now, upon this forgiveneſs, follows the ſecond bleſſing. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us. And ſo, conſequently, hath obtained for us the forgiveneſs of ſins: For he that is delivered from the curſe, hath received forgiveneſs of ſins, or rather is made partaker thereof; now being made a partaker thereof, the ſecond bleſſing immediately follows; to wit, the bleſſing of *Abraham*, that is, the promiſe of the ſpirit through faith, *Gal.* 3. 13, 14. but this our Phariſee underſtandeth not.

But now, although it be of abſolute neceſſity that imputed righteouſneſs be firſt, to the ſoul; that is, that perfect righteouſneſs be found upon the ſinner firſt by God, that he may beſtow other bleſſings in a way of juſtice.

Let God then put the righteouſneſs of his Son upon me; and by virtue of that, let the ſecond bleſſing of God come into me; and by virtue of that, let me be made to ſee myſelf a ſinner, and Chriſt's righteouſneſs, and my need of it, in the doctrine of it, as it is revealed in the ſcriptures of truth. Let me then believe this doctrine to be true, and be brought by my belief to repentance for my ſins, to hungering and thirſting vehemently after this righteouſneſs; for this is the kingdom of God and his righteouſneſs. Yea, let me pray, and cry, and ſigh, and groan day and night to the God of this righteouſneſs, that he will of grace make me a partaker: And let me thus proſtrate before my God, all the time that in wiſdom he ſhall think fit. And in his own time he ſhall ſhew me, that I am a juſtified perſon, a pardoned perſon, a perſon in whom the ſpirit of God hath dwelt for ſome time, though I knew it not.

So then juſtification before God is one thing; and juſtification in mine own eyes is another: Not that theſe are two juſtifications, but the ſame righteouſneſs by which I ſtand juſtified before God, may be ſeen of God, when I am ignorant of it; yea, for the ſake of it I may be received, pardoned, and accounted righteous of him, and yet I may not underſtand it. Yea, further, he may proceed in the way of bleſſing, to bleſs me with additional bleſſings, and yet I be ignorant of it.

So that the queſtion is not, Do I find that I am righteous? But am I ſo? Doth God find me ſo, when he ſeeth that the righteouſneſs of his Son is upon me, being made over to me by an act of his grace? For I am juſtified freely by his grace, through the redemption which is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the redemption of ſins that are paſt, through the forbearance of God, *Rom.* 3. 24. But this our Phariſee underſtandeth not.

I am then made righteous firſt by the righteouſneſs of another; and becauſe I am thus righteous, God accepteth of my perſon as ſuch, and beſtoweth upon me his grace; the which, at firſt, for want of ſkill and experience in the word of righteouſneſs, I make uſe of but poorly, and have need to be certified that I am made righteous, and that I have eternal life; not by faith firſt and immediately, but by the written word which is called the word of faith; which word declareth unto me (to whom grace, and ſo faith in the ſeed of it is given) that I have eternal life; and that I ſhould with boldneſs, in peace and joy, believe on the Son of God, *Heb.* 5. 13. *Rom.* 15. 13. 1 *John* 5. 13. But,

Again, I, in the firſt acts of my faith, when I come at Chriſt, do not accept of him, becauſe, I know I am righteous, either with imputed righteouſneſs, or with that which is inherent: Both theſe, as to my preſent privilege in them, may be hidden from mine eyes, and I only put upon taking of encouragement to cloſe with Chriſt for life and righteouſneſs, as he is ſet forth to be a propitiation before mine eyes, in the word of the truth of the goſpel; to which word I adhere as, or becauſe I find, I want peace with God in my ſoul, and becauſe I am convinced, that the means of peace is not to be found any where but in Jeſus Chriſt. Now, by my thus adhering to him, I find ſtay for my ſoul, and peace to my conſcience, becauſe the word doth aſcertain to me, that he that believeth on him hath remiſſion of ſins, hath eternal life, and ſhall be ſaved from the wrath to come.

But alas! who knows (the many ſtreights, and as I may ſay, the ſtreſs of weather, I mean) the cold blaſts of hell, with which the poor ſoul is aſſaulted, betwixt its receiving of grace, and its ſenſible cloſing with Jeſus Chriſt? None, I dare ſay, but it and its fellows. *The heart knows its own bitterneſs, and a ſtranger intermeddleth not with his joy*, Prov. 14. 10. No ſooner doth Satan perceive what God is doing with the ſoul, in a way of grace and mercy, but he endeavoureth what he may, to make the renewing thereof bitter and weariſome work to the ſinner. O what miſts, what mountains, what clouds, what darkneſs, what objections, what falſe apprehenſions of God, of Chriſt, of grace, of the word, and of the ſoul's condition, doth he now lay before it, and haunt it with; whereby he dejecteth, caſteth down, daunteth, diſtreſſeth, and almoſt driveth it quite into deſpair. Now, by the reaſon of theſe things, faith (and all the grace that is in the ſoul) is hard put to it to come at the promiſe; and by the promiſe to Chriſt, as it is ſaid, when the tempeſt and great danger of ſhipwreck lay upon the veſſel in which Paul was, *They had much work to come by the boat*, Acts 27. 16. For Satan's deſign is, if he cannot keep the ſoul from Chriſt, to make his coming to him, and cloſing with him, as hard, as difficult, and troubleſome, as he by his devices can. But faith, true juſtifying faith, is a grace, is not weary by all that Satan can do; but meditateth upon the word, and taketh ſtomach, and courage, fighteth, and crieth, and by crying and fighting, by help from heaven, its way is made through all the oppoſitions that appear ſo mighty, and draweth up at laſt to Jeſus Chriſt, into whoſe boſom it putteth the ſoul, where, for the time, it ſweetly reſteth, after its marvellous toſſings to and fro.

And beſides what hath been ſaid, let me yet illuſtrate this truth unto you by this familiar ſimilitude.

Suppoſe a man, a traitor, that by the law ſhould die for his ſin, is yet ſuch an one, that the king hath exceeding kindneſs for; may not the king pardon this man of his clemency; yea, order that his pardon ſhould be drawn up and ſealed, and ſo in every ſenſe be made ſure; and yet, for the preſent, keep all this cloſe enough from the ears, or the knowledge of the perſon therein concerned. Yea, may not the king after all leave this perſon, with others under the ſame tranſgreſſion, to ſue for, and obtain this pardon with great expence and difficulty, with many tears and heart-akings, with many fears, and dubious cogitations.

Why this is the caſe between God and the ſoul that he ſaveth; he ſaveth him, pardoneth him, and ſecureth him from the curſe and death that is due unto ſin, but yet doth not tell him ſo, but aſcends in his great ſuit unto God for it. Only this difference we muſt make between God and the potentates of this world: God cannot pardon before the ſinner ſtands before him righteous by the righteouſneſs of Chriſt; becauſe he has in judgment, and juſtice, and righteouſneſs threatened and concluded, that he that wants righteouſneſs ſhall die.

And I ſay again, becauſe this righteouſneſs is God's, and at God's diſpoſal only; it is God that muſt make a man righteous before he can forgive him his ſins, or beſtow upon him of his ſecondary bleſſings; to wit, his ſpirit, and the graces thereof. And I ſay again, it muſt be this righteouſneſs; for it can be no other, that juſtifies a ſinner from ſin in the ſight of God, and from the ſentence of the law.

Secondly, This is, and muſt be the way of God with the ſinner, that faith may not only have an object to work upon, but a motive to work by.

1ſt. Here, as I ſaid, Faith hath an object to work upon, and that in the perſon of Chriſt, and that perſonal righteouſneſs of his, which he in the days of his fleſh did finiſh to juſtify ſinners withal. This is, I ſay, the object of faith for juſtification, whereunto the ſoul by it doth continually reſort. Hence David ſaid to Chriſt, *Be thou my ſtrong habitation*; or as you have it in the margin, *Be thou to me a rock of habitation, whereunto I may continually reſort*, Pſalm 71. 3. And two things he infers by ſo ſaying.

The firſt is, That the chriſtian is a man under continual exerciſes, ſometimes one way, and ſometimes another; but all his exerciſes have a tendency in them more or leſs to ſpoil him; therefore he is rather for flying to Chriſt, than for grappling with them in and by his own power.

The ſecond is, that Chriſt is of God, our ſhelter as to this very thing. Hence his *name is* ſaid to be *a ſtrong tower, and* that *the righteous run into it, and are ſafe*, Prov. 18. 10. That alſo of David in the ſixty-firſt pſalm is very pregnant to this purpoſe; *Mine enemies*, ſaith he, *would daily ſwallow me up, for they be many that fight againſt me, O thou moſt high.* And what then? Why, ſaith he, *I will truſt in thee.* Thus you ſee, faith hath an object to work upon to carry the ſoul unto, and to ſecure the ſoul in times of difficulty, and that object is Jeſus Chriſt, and his righteouſneſs. But,

2dly, Again, as faith hath an object to work upon, ſo it hath a motive to work by; and that is the love of God in giving of Chriſt to the ſoul for righteouſneſs. Nor is there any profeſſion, religion, or duty and performance, that is at all regarded, where this faith, which, by ſuch means can work, is wanting. *For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.* So *Gal.* 5. 6. acteth lovely, or by faith, whoſe fruit is love, (though true faith hath love for its off-ſpring) but faith which worketh by love; that is true ſaving juſtifying faith, as it beholdeth the righteouſneſs of Chriſt, as made over to the ſoul for juſtification, ſo it beholdeth love, love to be the cauſe of its ſo being made over. It beholdeth love in the Father, in giving of his Son; and love in the Son, in giving of himſelf to be made ſoul-ſaving righteouſneſs for me. And ſeeing, it worketh by it; that is, it is ſtirred up to an holy boldneſs of venturing all eternal concerns upon Chriſt, and alſo to an holy endeared, affecting love of him for his ſweet and bleſſed redeeming love. Hence the apoſtle ſaith, *The love of Chriſt conſtraineth us that we thus judge, that if one died for all, then are all dead; and that he died for all, that they that live, ſhould not henceforth live unto themſelves, but unto him that died for them and roſe again*, 2 Cor. 5. 14.

Thus then is the heart united in affection and love to the Father and the Son, for the love that they have ſhewed to the poor ſinner, in their thus delivering him from the wrath to come, For by this love faith worketh, in ſweet paſſions and pangs of love, to all that are thus reconciled, as this ſinner ſeeth he is. The motive then, whereby faith worketh, both as to juſtification, and ſanctification, the great motive to them, I ſay, is love, the love of God, and the love of Chriſt: *We love him becauſe he firſt loved us.* That is, when our faith hath told us ſo; for ſo are the words above, *We have known and believed the love that God hath to us.* And then, *We love him becauſe he firſt loved us.* And then, *This commandment have we from him, that he that loveth God, loveth his brother alſo*, 1 John 4. 16 to 22. But this our poor Phariſee underſtandeth not. But,

Fifthly, Righteouſneſs by imputation muſt be firſt, to cut off boaſting from the heart, conceit and lips of men. Wherefore he ſaith as before, *That we are juſtified freely by the grace of God*, not through, or for the ſake of an holy goſpel-principle in us; but *through the redemption that is in Jeſus Chriſt*, &c. Where is boaſting then? It is excluded. By what law? of works: nay, but by the law of faith. And this is the law of faith that we are juſtified as before, Rom. 4. 24, 25.

Nor can any man propound ſuch an eſſential way to cut off boaſting as this, which is of God's providing: For what has man here to boaſt of? No righteouſneſs, nor yet of the application of it to his ſoul. The righteouſneſs is Chriſt's, not the ſinner's. The imputation is God's, not the ſinner's. The cauſe of imputation is God's grace and love, not the ſinner's works of righteouſneſs. The time of God's imputing rightouſneſs, is when the ſinner was a ſinner, wrapped up in ignorance, and wallowing in his vanity; not when he was good, or when he was ſeeking of it; for his inward goſpel-goodneſs is a fruit of the imputation of juſtifying righteouſneſs. Where is boaſting then? Where is our Phariſee then, with his brags of not being as other man are? It is excluded, and he with it, and the poor Publican taken into favour, that boaſting might be cut off. *Nor of works, leſt any man ſhould boaſt.* There is no truſt to be put in men, thoſe that ſeem moſt humble, and that to appearance, and fartheſt off from pride, it is natural to them to boaſt; yea, now they have no cauſe to boaſt: For by grace are we ſaved through faith, and that not of our ſelves, it is the gift of God. Not of works, leſt any man ſhould boaſt.

But if man is ſo prone to boaſt, when yet there is no ground of boaſting in him, nor yet in what he doth, how would he have boaſted, had he been permitted by the God of heaven to have done ſomething, though that ſomething had been but a very little ſomething towards his juſtification. But God has prevented boaſting by doing as he has done, Eph. 2. 8, 9. Nay, the apoſtle addeth further, (leſt any man ſhould boaſt) that as to good works, *we are God's workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them*, ver. 10. Can the tree boaſt, ſince it was God that made it ſuch: Where is boaſting then? *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption; that according as it is written, he that glorieth, let him glory in the Lord*, 1 Cor. 1. 30, 31. Where is boaſting then? Where is our Phariſee then, with all his works of righteouſneſs, and with his boaſts of being better than his neighbours?

It may be ſaid, If we ſhould be juſtified for the ſake of our inherent righteouſneſs, ſince that righteouſneſs is the gift of God, will it not follow that boaſting is in the occaſion thereof, cut off.

Anſ. No, for although the principle of inherent righteouſneſs be the gift of God, yet it bringeth forth fruits by man, and through man, and ſo man having a hand therein, though he ſhould have never ſo little, he has an occaſion offered him to boaſt. Yea, if a man ſhould be juſtified before God by the grace, or the working of the grace of faith in him, he would have ground of occaſion to boaſt, becauſe faith, though it be the gift of God, yet as it acteth in man, takes man along with it in its ſo acting; yea, the acting of faith is as often attributed to the man by whom it is acted, and oftener, than to the grace itſelf. How then can it be, but that man muſt have a hand therein, and ſo a ground therein, or thereof to boaſt.

But now! ſince juſtification from the curſe of the law before God, lieth only and wholly in God's imputing of Chriſt's righteouſneſs to a man, and that too, while the man to whom it is imputed, is in himſelf wicked and ungodly, there is no room left for boaſting before God, for that is the boaſting intended; but rather an occaſion given to ſhame and confuſion of face, and to ſtop the mouth for ever, ſince juſtification comes in a way ſo far above him, ſo vaſtly without him, his ſkill, help, or what elſe ſoever, Ezek. 16. 61, 62, 63.

Sixthly, Righteouſneſs by imputation muſt be firſt, *that juſtification may not be of debt, but mercy and grace.* This is evident from reaſon: It is meet, that God ſhould therefore juſtify us by a righteouſneſs of his own, not of his own preſcribing, for that he may do, and yet the righteouſneſs be ours; but of his own providing, that the righteouſneſs may be his. *Now to him that worketh, is the reward not reckoned of grace but of debt*, Rom. 4. 2, 3, 4. If I work for juſtifying righteouſneſs, and that way get righteouſneſs, my juſtification is not of grace but of debt, God giveth it not unto me, but he oweth it unto me; ſo then it is no longer his but mine: Mine not of grace, but debt: And if ſo then, I thank him not for his remiſſion of ſins, nor for the kingdom of heaven, nor for eternal life, for if juſtifying righteouſneſs is of debt, then when I have it, and what dependeth thereon, I have but mine own, that which God oweth to me.

Nor will it help at all to ſay, but I obtain it by God's grace in me, becauſe that doth not cut off my work, nor prevent my having of an hand in my juſtifying righteouſneſs.

Suppoſe I give a man materials, even all materials that are neceſſary to the compleating of ſuch or ſuch a thing; yet if he worketh, though the materials be mine, I am to him a debtor, and he deſerveth a reward. Thou ſayſt, God has given thee his Spirit, his grace, and all other things that are neceſſary for the working up of a compleat righteouſneſs. Well, but is thy work required to the finiſhing of this righteouſneſs? If ſo, this is not the righteouſneſs that juſtifieth, becauſe it is ſuch as has thy hand, thy workmanſhip therein, and ſo obtains a reward. And obſerve it, righteouſneſs, juſtifying righteouſneſs, conſiſteth not in a principle of righteouſneſs, but in works of righteouſneſs; that is, in good duties, in obedience, in a walking in the law to the pleaſing of the law, and the content of the juſtice of God.

I ſuppoſe again, that thou ſhalt conclude with me, that juſtifying righteouſneſs, I mean that which juſtifies from the curſe of the law, reſideth only in the obedience of the Son of God; and that the principle of grace that is in thee, is none of that righteouſneſs, no, not then when thou haſt to the utmoſt walked with God according to thy gift and grace: Yet if thou concludeſt that this principle muſt be in thee, and theſe works done by thee, before this juſtifying righteouſneſs is imputed to thee for juſtification, thou layeſt in a *caveat* againſt juſtification by grace; and alſo concludeſt, that though thou art not juſtified by thy righteouſneſs, but by Chriſt, yet thou art juſtified by Chriſt's righteouſneſs, for the ſake of thine own, and ſo makeſt juſtification to be ſtill a debt. But here the ſcripture doth alſo cut thee off: *Not for thy righteouſneſs, or for the righteouſneſs of thine heart doſt thou poſſeſs the land*; (which was but a type of heaven) and if our righteouſneſs cannot give us by its excellency a ſhare in the type, be ſure, that for it, we ſhall never be ſharers in the anti-type it ſelf. *Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou art a ſtiff-necked people*, Deut. 9. 5, 6.

Goſpel-performances therefore are not firſt; that was firſt, for the ſake of which, God did receive theſe people into favour with himſelf, and that was a covenant righteouſneſs; and where could that covenant righteouſneſs be found but in the prince, mediator, and high prieſt of the covenant? For it was he, and he only that was appointed of God, nor could any but himſelf, bring in everlaſting righteouſneſs, Dan. 9. 24, 25. This is evident from theſe texts laſt mentioned; it was not for their righteouſneſs, that they poſſeſſed the land.

Again, As it was not for their righteouſneſs, that they were made poſſeſſors of the land, ſo it was not for the ſake of their righteouſneſs, that they were made partakers of ſuch a righteouſneſs that did make them poſſeſs the land. This is plain to reaſon; for perſonal righteouſneſs, when by us performed, is of no worth to obtain of God a juſtifying righteouſneſs. But if it be of no worth to obtain a juſtifying righteouſneſs, then it ſeems, it is more commodious to both parties than juſtifying righteouſneſs. Firſt, it is more commodious to him that worketh it; and ſecondly, it is more commodious unto him that receiveth it, elſe why doth he for it give us a due debt, and ſo put upon us the everlaſting juſtifying righteouſneſs.

Perhaps it will be objected, that God doth all this of grace; but I anſwer, that theſe are but fallacious words, ſpake by the tongue of the crafty. For we are not now diſcourſing of what rewards God can give to the operations of his own grace in us, but whether he can in a way of juſtice, (or how he will) beſtow any ſpiritual bleſſing upon ſinful creatures, againſt whom, for ſin, he has pronounced the curſe of the law, before he hath found them in a righteouſneſs, that is proved to be as good juſtice and righteouſneſs, as is the juſtice and righteouſneſs of the law, with whom we have to do.

I aſſert he cannot, becauſe he cannot lie, becauſe he cannot deny himſelf: For if he ſhould firſt threaten the tranſgreſſion of the law with death, and yet afterwards receive the tranſgreſſor to grace, without a plenary ſatisfaction, what is this but to lie, and to diminiſh his truth, righteouſneſs, and faithfulneſs; yea, and alſo to overthrow the ſanction and perfect holineſs of his law. His mercy therefore muſt act ſo towards this ſinner, that juſtice may be ſatisfied, and that can never be, without a juſtifying righteouſneſs.

Now what this juſtifying righteouſneſs ſhould be, and when imputed, that is the queſtion. I ſay, it is the righteouſneſs or the obedience of the Son of God in the fleſh, which he aſſumed, and ſo his own, and the righteouſneſs of no body elſe otherwiſe than by imputation.

I ſay again, that this righteouſneſs muſt be imputed firſt, that the ſinner may ſtand juſt in God's ſight from the curſe, that God might deal with him both in a way of juſtice as well as mercy, and yet do the ſinner no harm.

But you may aſk, How did God deal with ſinners before his righteouſneſs was actually in being?

I anſwer, He did then deal with ſinners even as he dealeth with them now; he juſtified them by it, by virtue of the ſuretiſhip of him that was to bring it in. Chriſt became ſurety for us, and by his ſuretiſhip laid himſelf under an obligation for thoſe for whom he became a ſurety, to bring in this everlaſting and juſtifying righteouſneſs, and by virtue of this thoſe of his elect, that came into and went out of the world, before he came to perform his work, were ſaved through the forbearance of God. Wherefore, before the Lord came, they were ſaved for the Lord's ſake, and for the ſake of his name. And they that were ſpiritually wiſe underſtood it, and pleaded it as their neceſſities required, and the Lord accepted them, Heb. 7. 22. Rom. 4. 24. Dan. 9. 17. Pſal. 25. 11.

Seventhly, Righteouſneſs by imputation muſt be firſt: *That juſtification may be certain; therefore it is of faith,* (of the righteouſneſs that faith layeth hold on) *that it might be by grace, to the end the promiſe might be free to all the ſeed,* Rom. 4. 16. That the promiſe, What promiſe? The promiſe of remiſſion of ſins, &c. might be ſure.

Now a promiſe of remiſſion of ſins ſuppoſeth a righteouſneſs, going before; for there is no forgiveneſs of ſins, nor promiſe of forgiveneſs, not for the ſake of righteouſneſs that ſhall be by us, but that already found in Chriſt as head, and ſo imputed to the elect for their remiſſion. *God for Chriſt's ſake hath forgiven you,* Eph. 4. 32. and 5. 1. For Chriſt's ſake; that is, for the ſake of the righteouſneſs of Chriſt. Imputed righteouſneſs muſt be firſt; yea, it muſt be before forgiveneſs, and forgiveneſs is extended by God, then when we lie in our blood, though to us it is manifeſted afterwards. Therefore it is of faith, he ſaith not by it, reſpecting the act of faith; but of, reſpecting the doctrine or word which preſenteth me with this bleſſed imputed righteouſneſs: They that are of faith, are the children of faithful Abraham. They that are of the doctrine of faith, for all the elect are the ſons of that doctrine in which is this righteouſneſs of Chriſt contained; yea, they are begotten by it of God to this inheritance, to their comfortable enjoyment of the comfort of it by faith.

That the promiſe might be ſure to all the ſeed, to all them wrapped up in the promiſe, and ſo begotten and born. That it might be ſure, implying that there is no certain way of ſalvation for the elect but this, becauſe God can never by other means reconcile us to himſelf; for his heavenly eyes perceive, yea, they ſpy faults in the beſt of our goſpel-performances. Yea, our faith is faulty, and alſo imperfect; how then ſhould remiſſion be extended to us for the ſake of that? But now the righteouſneſs of Chriſt is perfect, perpetual and ſtable as the great mountains, wherefore he is called the rock of our ſalvation, becauſe a man may as ſoon tumble the mountains before him, as ſin can make invalid the righteouſneſs of Chriſt, when, and unto whom, God ſhall impute it for juſtice, Pſal. 36. In the margin it is ſaid, to be like the mountain of God; to wit, called Mount Zion, or that Moriah on which the temple was built, and upon which it ſtood: All other bottoms are fickle, all other righteouſneſſes are ſo feeble, ſhort, narrow, yea, ſo full of imperfections: For what the law could not do in that it was weak through the fleſh, Chriſt did for us in the ſimilitude of ſinful fleſh. But what could not the law do? Why it could not give us righteouſneſs, nor ſtrengthen us to perform it. It could not give us any certain, ſolid, well-grounded hope of remiſſion of ſin and ſalvation.

Wherefore this rightouſneſs being imputed, juſtice findeth no fault therewith, but conſenteth to the extending to the ſinner thoſe bleſſings that tend to perfect his happineſs in the heavens.

Eighthly, Righteouſneſs by imputation muſt be firſt, *That in all things Chriſt might have the preheminence* Chriſt is head of the church, and therefore let him have the higheſt honour in the ſoul; but how can he have that, if any preceed as to juſtification, before his perfect righteouſneſs be imputed? If it be ſaid, grace may be in the ſoul, though the ſoul doth not act it, untill the moment that juſtifying righteouſneſs ſhall be imputed.

I aſk, What ſhould it do there before, or to what purpoſe is it there, if it be not acted? And again, how came it thither, how got the ſoul poſſeſſion of it, while it was unjuſtified? Or, How could God in juſtice give it to a perſon, that by the law ſtood condemned, before they were quitted from that condemnation? And I ſay, nothing can ſet the ſoul free from that curſe, but the perfect obedience of Chriſt; nor that either, if it be not imputed for that end to the ſinner by the grace of God.

Imputed, that is, reckoned, or accounted to him: And why ſhould it not be accounted to him for righteouſneſs? What did Chriſt bring it into the world for, for the righteous or for ſinners? no doubt for ſinners. And how muſt it be reckoned to them? not in circumciſion, but in uncircumciſion; not as righteous, but as ſinners. And how are they to conſider of themſelves, even then when they firſt are apprehenſive of their need of this righteouſneſs? Are they to think, that they are righteous or ſinners?

And again, How are they to believe concerning themſelves, then when they put forth the firſt act of faith towards this righteouſneſs for juſtification? Are they to think, that they are righteous or ſinners? Sinners, doubtleſs they are to reckon themſelves, and as ſuch to reckon themſelves juſtified by this righteouſneſs. And this is according to the ſentence of God, as appeareth by ſuch ſayings.

For when we were yet without ſtrength, in due time Chriſt died for the ungodly.

But God commended his love towards us, in that while we were yet ſinners Chriſt died for us.

For if while we were enemies we were reconciled to God by the death of his Son, &c. Rom. 5.

Out of theſe words I gather theſe three things.

1. That Chriſt by God's appointment died for us.

2. That by his death he reconciled us to God.

3. That even then, when the very act of reconciliation was in performing, and alſo when performed, we were ungodly, ſinners, enemies.

Now the act, by which we are ſaid to be reconciled to God while ungodly, while ſinners, and while enemies, was Chriſt's offering himſelf a ſacrifice for us, which is, in the words above-mentioned, called his death. Chriſt died for the ungodly, Chriſt died for us while ſinners. Chriſt reconciled us to God by his death. And as Chriſt is ſaid to die for us, ſo the Father is ſaid to impute righteouſneſs to us; to wit, as we are without works, as we are ungodly: *Now to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.* He worketh not, but is ungodly, when this gracious act of God, in imputing the righteouſneſs of Chriſt to him, is extended, when he ſhall believe, his faith is counted to him for righteouſneſs. And why ſhould we not have the benefit of the righteouſneſs, ſince it was compleated for us while we were yet ungodly? yea, we have the benefit of it: *For when we were enemies, we were reconciled to God by the death of his Son.*

When I ſay, the benefit, I mean that benefit that we are capable of, and that is juſtification before God; for that a man may be capable of while he is in himſelf ungodly, becauſe this comes to him by the righteouſneſs of another. True, was it to be his own righteouſneſs by which he was to be juſtified, he could not. But the righteouſneſs is Chriſt's, and that imputed by God, not as a reward for work, or of debt, but freely by his grace, and therefore may be, and is ſo, while the perſon concerned is without works, ungodly, and a ſinner.

And he that denieth, that we are capable of this benefit while we are ſinners and ungodly, may with the like reaſon deny that we are created beings: For that, which is done for a man without him, may be done for him, at any time which they that do it ſhall appoint. While a man is a beggar, may not I make him worth ten thouſand a year, if I can and will; and yet he may not know thereof in that moment that I make him ſo? yet the revenue of that eſtate ſhall really be his from the moment that I make him ſo, and he ſhall know it too at the rent-day.

This is the caſe, we are ſinners and ungodly; there is a righteouſneſs wrought out by Jeſus Chriſt, which God hath deſigned we ſhall be made righteous by; and by it, if he will impute it to us, we ſhall be righteous in his ſight, even then when we are yet ungodly in ourſelves; for he juſtifies the ungodly.

Now though it is irregular and blameworthy in man to juſtify the wicked, becauſe he cannot provide, and cloath him with a juſtifying righteouſneſs; yet it is glorious and for ever worthy of praiſe for God to do it; becauſe it is in his power, not only to forgive, but to make a man righteous, even then when he is a ſinner, and to juſtify him, while he is ungodly.

But it may be yet objected, That though God has received ſatisfaction for ſin, and ſo ſufficient terms of reconciliation by the obedience and death of his Son, yet he imputeth it not unto us but upon condition of our becoming good.

Anſw. This muſt not be admitted: For,

Firſt, The ſcripture ſaith not ſo; but that we are reconciled to God by the death of his Son, and juſtified too, and that while, or when we are ſinners and ungodly.

Secondly, If this objection carrieth truth in it, then it follows, that the Holy Ghoſt, faith, and ſo all grace, may be given to us, and we may have it dwelling in us, yea, acting in us, before we ſtand righteous in the judgment of the law before God, (for nothing can make us ſtand juſt before God in the judgment of the law, but the obedience of the Son of God without us.) And if the Holy Ghoſt, faith and ſo conſequently the habit of every grace, may be in us, acting in us, before Chriſt's righteouſneſs be by God imputed to us, then we are not juſtified as ſinners and ungodly: but as perſons inherently holy and righteous before.

But I have ſhewed you, that this cannot be, therefore righteouſneſs for juſtification muſt be imputed firſt. And here let me preſent the reader with two or three things.

Firſt, That juſtification before God is one thing; and juſtification to the underſtanding and conſcience is another. Now, I am treating of juſtification before God, not of it as to man's underſtanding and conſcience: And I ſay, a man may be juſtified before God, even then when himſelf knoweth nothing thereof, Iſa. 40. 2. Mat. 9. 2. and while he hath not faith about it, but is ungodly.

Secondly, There is a juſtification by faith, by faith's applying of that righteouſneſs to the underſtanding and conſcience, which God hath of his grace imputed for righteouſneſs to the ſoul for juſtification in his ſight. And this is that by which we, as to ſenſe and feeling, have peace with God: *Being juſtified by faith we have peace with God through our Lord Jeſus Chriſt*, Rom. 5. 1. And theſe two the apoſtle keepeth diſtinct in the tenth verſe, *that while we were enemies we were reconciled to God by the death of his Son:* He addeth, *And not only ſo, but we joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement*, ver. 11. Here you ſee that to be reconciled to God by the death of his Son is one thing; and for us actually to receive by faith, this reconciliation, is another. And not only ſo, but we have received the atonement.

Thirdly, Men do not gather their juſtification from God's ſingle act of imputing of righteouſneſs, that we might ſtand clear in his ſight from the curſe and judgment of the law; but from the word of God which they underſtand not, till it is brought to their underſtanding by the light and glory of the Holy Ghoſt.

We are not therefore in the miniſtry of the word to pronounce any man juſtified, from a ſuppoſition that God has imputed righteouſneſs to him, (ſince that act is not known to us) until the fruits that follow thereupon do break out before our eyes; to wit, the ſigns and effects of the Holy Ghoſt in-dwelling in our ſouls. And then we may conclude it; that is, that ſuch a one ſtands juſtified before God, yet not for the ſake of his inherent righteouſneſs, nor yet for the fruits thereof, and ſo not for the ſake of the act of faith, but for the ſake of Jeſus Chriſt his doing and ſuffering for us.

Nor will it avail to object, That if at firſt we ſtand juſtified before God by his imputing of Chriſt's righteouſneſs unto us, though faith be not in us to act, we may always ſtand juſtified ſo; and ſo what need of faith? For therefore are we juſtified, firſt, by the imputation of God, as we are ungodly, that thereby we may be made capable of receiving of the Holy Ghoſt, and his graces in a way of righteouſneſs and juſtice. Beſides, God will have thoſe that he ſhall juſtify by his grace through the redemption that is in Jeſus Chriſt, to have the Holy Ghoſt, and ſo faith, that they may know and believe the things not only that ſhall be, but that already are, freely given to us of God. Now, ſays Paul, *we have received, not the ſpirit of the world, but the ſpirit which is of God, that we may know the things that are freely given to us of God*, 1 Cor. 2. 12. To know, that is, to believe: It is given to you to believe, who believe according to the working of his mighty power, and we have known and believed the love that God hath to us, preceding to our believing, John 4. 16. He then that is juſtified by God's imputation, ſhall believe by the power of the Holy Ghoſt; for that muſt come, and work faith, and ſtrengthen the ſoul to act it, becauſe imputed righteouſneſs has gone before. He then that believeth ſhall be ſaved; for his believing is a ſign, not a cauſe, of his being made righteous before God by imputation: And he that believeth not ſhall be damned.

And thus much for the Phariſee, and for his information; and now I come to that part of the text which remains, which reſpecteth the Publican.

And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

What this Publican was, I have ſhewed you, both with reſpect to his nation, office, and diſpoſition. Wherefore I ſhall not here trouble the reader as to that:

We now therefore come to his repentance in the whole and in the parts of it; concerning which I ſhall take notice of ſeveral things, ſome more remote, and ſome more near to the matter and life of it.

But firſt let us ſee how croſs the Phariſee and the Publican did lie in the temple one to another, while they both were preſenting of their prayers to God.

Firſt, The Phariſee he goes in boldly, fears nothing, but truſteth in himſelf that his ſtate is good, that God loves him, and that there was no doubt to be made but of his good ſpeed in this his religious enterprize. But alas! poor Publican, he ſneaks, crawls into the temple, and when he comes there, ſtand behind, a loof off, as one not worthy to approach the divine preſence.

Secondly, The Phariſee at his approach hath his mouth full of many fine things, whereby he ſtroaks himſelf over the head, and in effect calls himſelf, one of God's white boys, that always kept cloſe to his will, abode with him; or as the prodigal's brother ſaid, *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment*, Luke 15. 29. But alas! poor Publican, thy guilt, as to theſe pleas, ſtops thy mouth, thou haſt not one good thing to ſay of thyſelf, not one rag of righteouſneſs; thy conſcience tells thee ſo; yea, and if thou ſhouldeſt now attempt to ſet a good face on it, and for thy credit ſay ſomething after the Phariſee in way of thine own commendations, yet here is God on the one ſide, the Phariſee on the other, together with thine own heart to give thee a check, to rebuke thee, to condemn thee, and to lay thee even to the ground for thy inſolence.

Thirdly, The Phariſee in his approach to God, wipes his fingers of the Publican's enormities, will not come nigh him, leſt he ſhould defile himſelf with his beaſtly rags: *I am not as other men are, nor yet as this Publican.* But the poor Publican, alas for him, his fingers are not clean, nor can he tell how to make them ſo; beſides, he meekly and quietly puts up this reflection of the Phariſee upon him, and by ſilent behaviour juſtifies the ſevere ſentence of that ſelf-righteous man, concluding with him, that for his part, he is wretched, and miſerable, and poor, and blind, and naked, and not worthy to come nigh, or to ſtand by, ſo good, ſo virtuous, ſo holy, and ſo deſerving a man as our ſparkling Phariſee is.

Fourthly, The Phariſee, as at feaſts and ſynagogues, choſe the chief and firſt place for his perſon, and for his prayer, counting that the Publican was not meet, ought not to preſume to let his ſtinking breath once come out of his polluted lips in the temple, till he had made his holy prayer. And poor Publican, how doſt thou hear and put up this with all other affronts, counting even as the Phariſee counted of thee, that thou waſt but a dog in compariſon of him, and therefore not fit to go before, but to come as in chains, behind, and forbear to preſent thy mournful ſupplication to the holy God, till he had preſented his, in his own conceit, brave, gay, and fine oration.

Fifthly, The Phariſee, as he is numerous in his repeating his good deeds, ſo is ſtiff in ſtanding to them, bearing up himſelf, that he hath now ſufficient foundation on which to bear up his ſoul againſt all the attempts of the law, the devil, ſin and hell. But alas, poor Publican! Thou ſtandeſt naked; nay, worſe than naked; for thou art cloathed with filthy garments, thy ſins cover thy face with ſhame: Nor haſt thou in, or of thyſelf, any defence from, or ſhelter againſt the attempts, aſſaults, and cenſures of thy ghoſt y enemies, but art now in thine own eyes (though in the temple) caſt forth into the open field ſtark naked, to the loathing of thy perſon, as in the day that thou waſt born, and there ready to be devoured and torn in pieces for thy tranſgreſſions againſt thy God.

What wilt thou do Publican! What wilt thou do! Come, let's ſee, which way wilt thou begin to addreſs thyſelf to God; bethink thyſelf, haſt thou any thing to ſay, ſpeak out man, the Phariſee by this time has done and received his ſentence. Make an O yes; let all the world be ſilent; yea, let the angels of heaven draw near and liſten; for the Publican is come to have to do with God! Yea, is come from the receipt of cuſtom into the temple to pray to him.

And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven; but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. And is this thy way poor Publican! O cunning ſinner! O crafty Publican! thy wiſdom has out done the Phariſee, for it is better to apply our ſelves to God's mercy, than to truſt to ourſelves that we are righteous. But that the Publican did hit the mark, yea, get nearer unto, and more in the heart of God and his Son than the Phariſee, the ſequel will make manifeſt.

Take notice then of this profound ſpeech of the Publican, *God be merciful to me a ſinner.* Yea, the Son of God was ſo delighted with this prayer, that for the ſake of it, he, even as a limner, draweth out the Publican in his manner of ſtanding, behaviour, geſtures, &c. while he makes this prayer to God: Wherefore we will take notice both of the one and of the other; for ſurely his geſtures put luſtre into his prayer and repentance.

1. His prayer you ſee is this, *God be merciful to me a ſinner.*

His geſtures in his prayer were in general three.

1. He ſtood *afar off.*

2. He would not lift up *ſo much as his eyes to heaven.*

3. He *ſmote upon his breaſt*, with his fiſt, ſaying, *God be merciful to me a ſinner.*

To begin firſt with his prayer. In this prayer we have two things to conſider of.

1. His confeſſion: *I am a ſinner.*

2. His imploring of help againſt this malady: *God be merciful to me a ſinner.*

In his confeſſion divers things are to be taken notice of. As,

Firſt, The fairneſs and ſimplicity of his confeſſion: *A ſinner*: I am a ſinner; *God be merciful to me a ſinner.* This indeed he was, and this indeed confeſſes; and this, I ſay, he doth of godly ſimplicity. For, a man to confeſs himſelf a ſinner, it is to ſpeak all againſt himſelf that can be ſpoken. And man, as degenerate, is too much an hypocrite, and too much a ſelf-flatterer, thus to confeſs againſt himſelf, unleſs made ſimple and honeſt through the power of conviction upon his heart. And it is worth your noting, that he doth not ſay he was, or had been, but that at that time his ſtate was ſuch, to wit, a ſinner. *God be merciful to me a ſinner*, or who am, and now ſtand before thee a ſinner, in my ſins.

Now a little to ſhew you what it is to be a ſinner; for every one that ſinneth may not in a proper ſenſe be called a ſinner. Saints, the ſanctified in Chriſt Jeſus, do often ſin, but it is not proper to call them ſinners: But here the Publican calls himſelf a ſinner; and therefore in effect, calls himſelf an evil tree, one that beareth no good fruit: One whoſe body and ſoul is polluted, whoſe mind and conſcience is defiled: One who hath *walked according to the courſe of this world, and after the ſpirit that now worketh in the children of diſobedience.* They having their minds *at enmity againſt God, and are taken captive by the devil at his will.* A ſinner, one whoſe trade hath been in ſin, and the works of ſatan all his days.

Thus he waves all pleas, and ſtoops his neck immediately to the block. Though he was a baſe man, yet he might have had pleas; pleas, I ſay, as well as the Phariſee, though not ſo many, yet as good. He was of the ſtock of Abraham, a Jew, an Iſraelite of the Iſraelites, and ſo a privileged man in the religion of the Jews, elſe, what doth he do in the temple? Yea, why did not the Phariſee, if he was a heathen, lay that to his charge while he ſtood before God? but the truth is, he could not; for the Publican was a Jew as well as the Phariſee, and conſequently might, had he been ſo diſpoſed, have pleaded that before God. But he would not, he could not for his conſcience was under convictions, the awakenings of God were upon him; wherefore his privileges melt away like greaſe, and fly from him like the chaff of the ſummer threſhing-floor, which the wind taketh up and ſcattereth as the duſt; he therefore lets all privileges fall, and pleads only that he is a ſinner.

Secondly, In this confeſſion he judges and condemns himſelf: For a man to ſay, *I am a ſinner*, is as much as to ſay, I am contrary to the holineſs of God, a tranſgreſſor of the law, and conſequently an object of the curſe, and an heir of hell. The Publican therefore goeth very far in this his confeſſion; for in the

Third place, to confeſs, that there is nothing in him, done, or can be done by him, that ſhould allure, or prevail with God to do any thing for him. For a ſinner cannot do good; no, nor work up his heart unto one good thought: No, though he ſhould have heaven itſelf, if he could, or was ſure to burn in hell fire for ever and ever if he could not. For ſin, where it is in poſſeſſion, and bears rule, as it doth in every one that we may properly call a ſinner, there it hath the maſtery of the man, hath bound up his ſenſes in cords and chains, and made nothing ſo odious to the ſoul as the things that are of the Spirit of God. Wherefore it is ſaid of ſuch, that they are *enemies in their minds*; *that the carnal mind is enmity to God, and that wickedneſs proceedeth of the wicked*; *and that the Æthiopian may as well change his ſkin, or the leopard his ſpots, as they that are accuſtomed to do evil may learn to do well*, Eph. 2. Rom. 8. 1 Sam. 24. 13. Jer. 13. 23.

Fourthly, In this confeſſion, he implicitly acknowledgeth, that ſin is the worſt of things, foraſmuch as it layeth the ſoul out of the reach of all remedy that can be found under heaven. Nothing below, or ſhort of the mercy of God, can deliver a poor ſoul from this fearful malady. This the Phariſee did not ſee. Doubtleſs he did conclude, that at ſome time or other he had ſinned; but he never in all his life did arrive to a ſight of what ſin was: His knowledge of it was but falſe and counterfeit, as is manifeſt by his cure; to wit, his own righteouſneſs. For take this for a truth undeniable, that he that thinks himſelf better before God, becauſe of his reformations, never yet had the true knowledge of his ſin: But the poor Publican he had it, he had it in truth, as is manifeſt, becauſe it drives him to the only ſovereign remedy. For indeed, the right knowledge of ſin, in the filth and guilt, and damning power thereof, makes a man to underſtand, that not any thing but grace and mercy by Chriſt, can ſecure him from the helliſh ruins thereof.

Suppoſe a man ſick of an apoplexy unto death, and ſhould for his remedy make uſe only of thoſe things that are good againſt the ſecond ague, would not this demonſtrate that this man was not ſenſible of the nature and danger of this diſeaſe. The ſame may be ſaid of every ſinner, that ſhall make uſe only of thoſe means to juſtiſy him before God, that can hardly make him go for a good chriſtian before judicious men. But the poor Publican, he knew the nature and the danger of his diſeaſe; and knew alſo, that nothing but mercy, infinite mercy could cure him thereof.

Fifthly, This confeſſion of the Publican, declareth that he himſelf was born up now, by an almighty, though inviſible hand. For ſin, when ſeen in its colours, and when appearing in its monſtrous ſhape, frighteth all away from God. This is manifeſt by Cain, Judas, Saul, and others, who could not ſtand up before God under the ſenſe and appearance of their ſin, but fly before him, one to one fruit of deſpair, and one to another. But now this Publican, though he apprehends his ſin, that himſelf was one that was a ſinner, yet he beareth up, cometh into the temple, approaches the preſence of an holy and ſin-revenging God, ſtands before him, and confeſſes that he is that man, that ſin had defiled, and that had brought him into the danger of damnation thereby.

This therefore was a mighty act of the Publican: He went againſt the voice of conſcience, againſt ſenſe and feeling, againſt the curſe and condemning verdict of the law; he went, as I may ſay, upon hot burning coals to one, that to ſin and ſinners is a conſuming fire.

Now then, did the Publican this of his own head, or from his own mind? No verily, there was ſome ſupernatural power within that did ſecretly prompt him on, and ſtrengthen him to this more noble venture. True, there is nothing more common among wicked men, than to tick and toy, and play with this ſaying of the Publican, *God be merciful to me a ſinner*; not at all being ſenſible either what ſin is, or of their need of mercy. And ſuch ſinners ſhall find their ſpeed in the Publican's prayer, far otherwiſe than the Publican ſped himſelf; it will happen unto them much as it happened unto the vagabond Jews, exorciſts, who took upon them to call over them that had evil ſpirits, the name of the Lord Jeſus; that were beaten by that ſpirit and made fly out of that houſe naked and wounded, Acts 19. 13. poor ſinner, thou wilt ſay the Publican's prayer, and make the Publican's confeſſion, and ſay, *God be merciful to me a ſinner*. But hold, doſt thou do it with the Publican's heart, ſenſe, dread, and ſimplicity? If not, thou doſt but abuſe the Publican and his prayer, and thyſelf, and his God; and ſhalt find God rejecting of thee and thy prayers, ſaying, The Publican I know, his prayers, and godly tears I know, but who, or what art thou? And will ſend thee away naked. They are the hungry that he filleth with good things, but the rich (and the ſenſeleſs) he ſendeth empty away.

For my part, I find it one of the hardeſt things that I can put my ſoul upon, even to come to God, when warmly ſenſible that I am a ſinner, for a ſhare in grace and mercy. Oh! methinks it ſeems to me as if the whole face of the heavens were ſet againſt me. Yea, the very thought of God ſtrikes me through, I cannot bear up, I cannot ſtand before him, I cannot but with a thouſand tears ſay, *God be merciful to me a ſinner*, Ezra 9. 15.

At another time when my heart is more hard and ſtupid, and when his terror doth not make me afraid, then I can come before him, and aſk mercy at his hand, and ſcarce be ſenſible of ſin or grace, or that indeed I am before God: But above all, they are the rare times, when I can go to God as the Publican, ſenſible of his glorious majeſty, ſenſible of my miſery, and bear up, and affectionately cry, *God be merciful to me a ſinner.*

But again, the Publican by his confeſſion, ſheweth a piece of the higheſt wiſdom that a mortal man can ſhew; becauſe by ſo doing, he engageth as well as imploreth the grace and mercy of God to ſave him. You ſee by the text he imploreth it; and now I will ſhew you that he engageth it, and makes himſelf a ſharer in it.

He that hideth his ſins ſhall not proſper; but he that confeſſeth and forſaketh them ſhall find mercy. And again, *if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*, Prov. 28. 13. 1 John 1. 9.

Firſt, In the promiſe of pardon, *He ſhall find mercy*; he ſhall have his ſins forgiven. As alſo Solomon prays, that God will forgive them *that know their own ſore*, and they are indeed, ſuch as are ſenſible of *the plague of their own heart*, 2 Chron. 6. 29, 30. 1 Kings 8. 37, 38. And the reaſon is, becauſe the ſinner is now driven to the fartheſt point; for confeſſion is the fartheſt point, and the utmoſt bound unto which God has appointed the Publican to go, with reference to his work. As it is ſaid of Saul to David, when he was about to give him Micah his daughter to wife, *I deſire not any dowry, but an hundred foreſkins of the Philiſtines, to be avenged of the king's enemies.*

So ſays God in this matter, I deſire no ſacrifices, nor legal righteouſneſs to make thee acceptable to me, *only acknowledge and confeſs thine iniquity that thou haſt tranſgreſſed againſt me*, 1 Sam. 18. 25. Jer. 3. 12, 13. And though this by ſome may be thought to be a very eaſy way to come at, and partake of, the mercy of God; yet let the ſinner try it, and he ſhall find it one of the hardeſt things in the world. And there are two things, to which man is prone, that makes confeſſion hard.

Firſt, There is a great incidency in us to be partial, and not thorough and plain in our confeſſions. We are apt to make half confeſſions; to confeſs ſome, and hide ſome; or elſe to make feigned confeſſions, flattering both ourſelves, and alſo God, while we make confeſſion unto him; or elſe to confeſs ſin as our own fancies apprehend, and not as the word deſcries them. Theſe things we are very incident to: Men can confeſs little ſins, while they hide great ones. Men can feign themſelves ſorry for ſin, when they are not, or elſe in their confeſſions forget to judge of ſin by the word. Hence it is ſaid, *They turned to God, not with their whole hearts, but as it were feignedly.* They ſpake not aright, ſaying, what have I done? They flatter him with their lips, and lie unto him with their tongues, and do their wickedneſs in the dark, and ſin againſt him with a high hand, and then come to him and cover the altar with their tears. Theſe things therefore, demonſtrate the difficulty of ſincere confeſſion of ſin; and that to do it as it ſhould, is no ſuch eaſy thing.

To right confeſſion of ſin, ſeveral things muſt go. As,

Firſt, There muſt be ſound conviction for ſin upon the ſpirit: For before a man ſhall be convinced of the nature, aggravation, and evil of ſin, how ſhall he make godly confeſſion of it? Now to convince the ſoul of ſin, the law muſt be ſet home upon the conſcience by the Spirit of God; *For by the law is the knowledge of ſin.* And again, *I had not known ſin unleſs the law had ſaid, Thou ſhalt not covet*, Rom. 3. chap. 7. This law, now, when it effectually miniſtreth conviction of ſin to the conſcience, doth it by putting of life, and ſtrength, and terror into ſin. By its working on the conſcience, it makes ſin revive, *and the ſtrength of ſin is the law*, Rom. 7. 1 Cor. 15. it alſo increaſeth and multiplieth ſin, both by the revelation of God's anger againſt the ſoul; and alſo by muſtering up, and calling to view ſins committed, and forgotten time out of mind. Sin ſeen in the glaſs of the law is a terrible thing, no man can behold it and live: When the commandment came, ſin revived, and I died; when it came from God to my conſcience, as managed by an almighty arm, then it ſlew me. And now is the time to confeſs ſin, becauſe now a ſoul knows what it is, and ſees what it is, both in the nature and conſequence of it.

Secondly, To a right confeſſion of ſin, there muſt be ſound knowledge of God, eſpecially as to his juſtice, holineſs, righteouſneſs, and purity; wherefore the Publican here begins his confeſſion by calling upon, or by the acknowledgment of his majeſty: *God be merciful to me a ſinner:* As if he ſhould ſay, God, O God, O great God, O ſin-revenging God, I have ſinned againſt thee, I have broken thy law, I have oppoſed thy holineſs, thy juſtice, thy law, and thy righteous will. O conſuming fire! (for our God is a conſuming fire) I have juſtly provoked thee to wrath, and to take vengeance of me for my tranſgreſſions. But, alas! how few, that make confeſſion of ſin, have right apprehenſion of God, unto whom confeſſion of ſin doth belong! Alas, 'tis eaſy for men to entertain ſuch apprehenſions of God as ſhall pleaſe their own humours, to bear up under the ſenſe of ſin, and that ſhall make their confeſſion rather facile, and fataſtical, than ſolid and heart-breaking. The ſight and knowledge of the great God is to ſinful man the moſt dreadful thing in the world; which makes confeſſion of ſin ſo rare. Moſt men confeſs their ſins behind God's back, but few to his face; and you know there is oft-times a vaſt difference in thus doing among men.

Thirdly, To the right confeſſion of ſin, there muſt be a deep conviction of the terribleneſs of the day of judgment. This John the Baptiſt inſerts, where he inſinuates, that the Phariſees want of (ſenſe of, and) the true confeſſion of ſin, was becauſe they had not been warned (or had not taken the alarm) to flee from the wrath to come. What dread, terror, or frightful apprehenſion can there be, where there is no ſenſe of a day of judgment, and of our giving unto God an account for it, *Matt.* 3. 7. *Luke* 3. 7.

I ſay therefore, to confeſſion of ſin there muſt be,

1. A deep conviction of the certainty of the day of judgment; namely, that ſuch a day is coming, that ſuch a day ſhall be. This the apoſtle inſinuates, where he ſaith, *God commands all men, every where, to repent, becauſe he hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead*, Acts 17. 30, 31.

This will give a ſenſe of what the ſoul muſt expect at that day for ſin, and ſo will drive to an hearty acknowledgment of it, and ſtrong cries for a deliverance from it. For thus will the ſoul argue that expecteth the judgment day, and that believes that he muſt count for all. O my heart! It is in vain now to diſſemble, or to hide, or to leſſen tranſgreſſions; for there is a judgment to come, a day in which God will judge the ſecrets of men by his Son, and at that day he will bring to light the hidden things of darkneſs, and will manifeſt the counſels of the heart. If it muſt be ſo then, to what end will it be now to ſeek to diſſemble, 1 *Cor.* 4. 5. This alſo is in the Old Teſtament urged as an argument to cauſe youth, and perſons of all ſizes to recall themſelves to ſobriety, and ſo to confeſſion of their ſin to God; where the Holy Ghoſt ſaith ironically, *Rejoice, O young man in thy youth, and let thine heart chear thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes; but know that for all theſe things God will bring thee to judgment.* So again, *God will bring every work to judgment, with every ſecret thing, whether good, or whether evil,* Eccleſ. 11. 9. and 12. 12, 14.

The certainty of this, I ſay, muſt go to the producing of a ſincere confeſſion of ſin, and this is intimated by the Publican, who, with his confeſſion, addeth, *God be merciful to me a ſinner.* As if he ſhould ſay, if thou art not merciful to me, thy judgment ſhall ſwallow me up; without thy mercy I ſhall not ſtand, but fall by the judgment which thou haſt appointed.

2. As there muſt be, for the producing of ſincere confeſſion of ſin, a deep conviction of the certainty, ſo of the terribleneſs of the day of judgment: Wherefore the apoſtle, to put men on repentance, which is ſincere confeſſion of ſin, ſaith, *For we muſt all appear before the judgment-ſeat of Chriſt, that every one of us may receive the things done in his body, according to that he hath done, whether it be good or bad; knowing therefore the terror of the Lord, we perſwade men,* 2 Cor. 5. 10, 11. The terror of the Lord, as we ſee here, he makes uſe of, to perſuade men to confeſſion of ſin, and repentance to God for mercy.

And I am perſuaded, that one reaſon that this day doth ſo ſwarm with wanton profeſſors, is, becauſe they have not found conviction for, nor go to God with ſincere confeſſion of ſin: And one cauſe of that has been, that they did never ſeriouſly fall in with, nor yet ſink under, either the certainty or terribleneſs of the day of judgment.

O! the terrors of the Lord! the amazing face that will be put upon all things before the tribunal of God. Yea, the terror that will then be read in the face of God, of Chriſt, of ſaints and angels, againſt the ungodly; whoſo believes and underſtands it, cannot live without confeſſion of ſin to God, and a coming to him for mercy.

Mountains fall upon us, and cover us, and hide us from the face of him that ſits upon the throne, and from the wrath of the lamb; for the great day of wrath is come, and who is able to ſtand? This terror is alſo ſignified where it is ſaid, *And I ſaw a great white throne, and him that ſat on it, from whoſe face the (very) earth and the heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God: and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of thoſe things which were written in the books according to their works. And the ſea gave up the dead which were in it; and death and hell delivered up the dead that were in them, and they were judged every man according to his works. And death and hell were caſt into the lake of fire; this is the ſecond death. And whoſoever was not found written in the book of life was caſt into the lake of fire,* Rev. 20. Here is terror, and this is revealed in the word of God, that ſinners might hear and conſider it, and ſo come and confeſs, and implore God's mercy.

The terror of the Lord, how will it appear, when he ſhall be revealed from heaven with his mighty angels in flaming fire, taking vengeance of them them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt, 2 *Theſſ.* 1. 7, 8, 9.

The terror of the Lord, how will it appear, when his wrath ſhall burn and flame out like an oven, or a fiery furnace before him, while the wicked ſtand in his ſight, *Mat.* 13. 50.

The terror of the Lord, how will it appear, while the angels at his command ſhall gather the wicked to burn them! *As the tares are gathered and burned in the fire, ſo ſhall it be in the end of the world. The Son of Man ſhall ſend forth his angels, and they ſhall gather together out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, where there ſhall be wailing and gnaſhing of teeth,* Matt. 13. 40, 41, 42. Who can conceive this terror, much more unable are men to expreſs it with tongue or pen; yet the truly penitent and ſinconfeſſing Publican hath apprehenſion ſo far thereof, by the word of the teſtimony, that it driveth him to God, with a confeſſion of ſin for an intereſt in God's mercy. But,

Fourthly, To right and ſincere confeſſion of ſin, there muſt be a conviction of a probability of mercy: This alſo is intimated by the Publican in his confeſſion; *God* (ſaith he) *be merciful to me a ſinner.* He had ſome glimmerings of mercy, ſome conviction of a probability of mercy, or that he might obtain mercy for his pardon, if he went, and with unfeigned lips did confeſs his ſins to God.

Deſpair of mercy, ſhuts up the mouth, makes the heart hard, and drives a man away from God; as is manifeſt in the caſe of Adam and the fallen angels. But the leaſt intimation of mercy, if the heart can but touch, feel, taſte, or have the leaſt probability of it, that will open the mouth, tend to ſoften the heart, and to make a very Publican come up to God into the temple, and ſay *God be merciful to me a ſinner*.

There muſt then be this holy mixture of things in the heart of a truly confeſſing Publican. There muſt be found ſenſe of ſin, ſound knowledge of God: Deep conviction of the certainty and terribleneſs of the day of judgment, as alſo of the probability of obtaining mercy.

But to come to that which remains; I told you that there were two things that did make unfeigned confeſſion hard. The firſt I have touched upon.

Secondly, And now the ſecond follows: And that is, ſome private leaning to ſome goodneſs, a man ſhall conceit that he hath done before, or is doing now, or that he purpoſeth to prevail with God for the pardon of ſins. This man to be ſure knows not ſin in the nature and evil of it, only he has ſome falſe apprehenſions about it. For where the right knowledge of ſin is in the heart, that man ſees ſo much evil in the leaſt tranſgreſſions, as that it would break the back of all the angels of heaven, ſhould the great God impute it to them. And he that ſees this is far enough off from thinking of doing to mitigate, or aſſwage the rigour of the law, or to make pardonable his own tranſgreſſions thereby. But he that ſees not this, cannot confeſs his tranſgreſſions aright; for the confeſſion conſiſteth in the general, in a man's taking to himſelf his tranſgreſſions, with the acknowledgment of them to be his, and that he cannot ſtir from under them, nor do any thing to make amends for them, or to palliate the rigour of juſtice againſt the ſoul. And this the Publican did when he cried, *God be merciful to me a ſinner*.

He made his ſins own, he ſtood before God in them, accounting that he was ſurely undone for ever, if God did not extend forgiveneſs unto him. And this is to do as the prophet Jeremy bids; to wit, only to acknowledge our iniquities, to acknowledge them at the terrible bar of God's juſtice, until mercy takes them out of the way; not by doing, or promiſing to do, either this or that good work. And the reaſon of this kind of confeſſion is,

Firſt, Becauſe this carrieth in it the true nature of confeſſion, to confeſs, and abide under the crimes confeſſed, without ſhifts and evaſions, is the only real ſimple way of confeſſions. *I ſaid, I would confeſs my tranſgreſſions to the Lord*; and what then, *and thou forgaveſt the iniquity of my ſin.* Mark, nothing comes in betwixt confeſſion and forgiveneſs of ſin, Pſal. 32. 5. nothing of works of righteouſneſs, nothing of legal amendments, nothing but an outcry for mercy; and that act is ſo far off from leſſening the offence, that it greatly heighteneth and aggravates it. That is the firſt reaſon.

Secondly, A ſecond reaſon is, becauſe God doth expect that the penitent confeſſors ſhould not only confeſs, but bear their ſhame on them; yea, ſaith God, *be thou confounded and bear thine own ſhame*, when God takes away thine iniquity, *thou ſhalt be confounded and never open thy mouth more becauſe of thy ſhame*, Ezek. 16, 52, 54, 61, 63. We count it convenient that men when their crimes and tranſgreſſions are to be manifeſted, that they be ſet in ſome open place, with a paper, wherein their tranſgreſſions are inſerted, that they may not only confeſs, but bear their own ſhame. At the penitential confeſſion of ſinners, God has ſomething to do; if not before men, yet before angels, that they may behold, and be affected, and rejoice when they ſhall ſee, after the revelation of ſin, the ſinner taken into the favour and abundant mercy of God, Luke 15.

Thirdly, A third reaſon is, For that God will in the forgiveneſs of ſin, magnify the riches of his mercy; but this cannot be, if God ſhall ſuffer, or accept of ſuch confeſſion of ſin, as is yet intermixed with thoſe things that will darken the heinouſneſs of the offence.

That God in the ſalvation, and ſo in the confeſſion of the ſinner, deſigns the magnifying of his mercy, is apparent enough from the whole current of ſcripture, and that any of the things now mentioned will, if ſuffered to be done, darken and eclipſe this thing, is evident to reaſon itſelf.

Suppoſe a man ſtand indicted for treaſon, yet ſhall ſo order the matter, that it ſhall ring in the country, that his offences are but petty crimes; though the king ſhall forgive this man, much glory ſhall not thereby redound to the riches and greatneſs of his mercy. But let all things lie naked, let nothing lie hid or covered, let ſin be ſeen, ſhewn, and confeſſed, as it is in the ſinner himſelf, and then there will be in his forgiveneſs a magnifying of mercy.

Fourthly, A fourth reaſon is, for elſe God cannot be juſtified in his ſayings, nor overcome when he is judged, Pſal. 51. Rom. 3. God's word hath told us what ſin is, both as to its nature and evil effects. God's word hath told us, that the beſt of our righteouſneſſes are no better than filthy rags. God's word has alſo told us, that ſin is forgiven us freely by grace, and not for the ſake of our amendments: And all this God ſhews, not only in the acts of his mercy toward, but even in the humiliations and confeſſions of the penitent: For God will have his mercy to be diſplayed even there where the ſinner hath taken his firſt ſtep toward him: *That like as ſin hath reigned unto death, ſo grace might reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord*, Rom.

Fifthly, A fifth reaſon is, becauſe God would have by the Publican's converſion; others affected with the diſplays and diſcoveries of wonderful grace; but not to cloud and cover it with leſſening of ſin.

For what will ſuch ſay when ſin begins to appear to conſcience, and when the law ſhall follow it with a voice of words, each one like a clap of thunder? I ſay, what will ſuch ſay when they ſhall read that the Publican did only acknowledge his iniquity, and found grace and favour of God? That God is infinitely merciful; to thoſe, or to ſuch, as in truth ſtand in need of mercy. Alſo that he ſheweth mercy of his own good pleaſure, nothing moving him thereto.

I ſay, this is the way to make others be affected with mercy; as he ſaith, by the apoſtle Paul, *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved) and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. That in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs to us-ward (or towards us) through Chriſt Jeſus*, Epheſ. 2. 4, 5, 6, 7. You may alſo ſee that 1 Tim. 1. 15, 16.

Sixthly, Another reaſon of this is, becauſe this is the way to heighten the comfort and conſolation of the ſoul; and that both here and hereafter. What tendeth more to this, than for ſinners to ſee, and with guilt and amazement to confeſs what ſin is, and ſo to have pardon extended from God to the ſinner as ſuch? This fills the heart; all raviſhes the ſoul! puts joy into the thoughts of ſalvation from ſin, and deliverance from wrath to come. *Now they return and come to Zion with ſongs, and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away*, Iſa. 35. 10. Indeed the belief of this makes joy and gladneſs endleſs.

Seventhly, Beſides, it layeth upon the ſoul the greateſt obligations to holineſs; what like the apprehenſion of free forgiveneſs, (and that apprehenſion muſt come in thro' a ſight of the greatneſs of ſin, and of inability to do any thing towards ſatisfaction) to engage the heart of a rebel to love his prince, and to ſubmit to his laws.

When Eliſha had taken the Syrians captives, ſome were for uſing ſeverities towards them; but he ſaid, *Set bread and water before them, that they may eat and drink and go to their maſter*, and they did ſo. And what follows, *So the bands of Syria came no more into Iſrael.* He conquered their malice with his compaſſion. And it is the love of Chriſt that conſtraineth to live to him, 2 Kings 6. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. 2 Cor. 5. 14.

Many other things might poſſibly be urged, but at preſent let theſe be ſufficient.

The ſecond thing that we made mention of in the Publican's prayer was, an imploring of help againſt this malady; *God be merciful to me a ſinner*. In which petition I ſhall take notice of ſeveral things.

1. That a man's help againſt ſin, doth not ſo abſolutely lie in his perſonal conqueſt, as in the pardon of them. I ſuppoſe a conqueſt, though there can indeed by man be none, ſo long as he liveth in this world; I mean, a compleat conqueſt and annihilation of ſin.

The Publican, and ſo every graciouſly awakened ſinner, is doubtleſs for the ſubduing of ſin; but ye he looketh that the chief help againſt it doth lie in the pardon of it. Suppoſe a man ſhould ſtab his neighbour with his knife, and afterward burn his knife to nothing in the fire, would this give him help againſt his murder? No verily, notwithſtanding this, his neck is obnoxious to the halter, yea, and his ſoul to hell fire. But a pardon gives him abſolute help: *'Tis God that juſtifies, who ſhall condemn*, Rom. 8. Suppoſe a man ſhould live many days in rebellion againſt God, and after that leave off to live any longer ſo rebelliouſly, would this help him againſt the guilt which he had contracted before? No verily, without remiſſion there is no help, but the rebel is undone. Wherefore the firſt bleſſedneſs, yea, and that without which all other things cannot make one bleſſed, it lies in pardon. *Bleſſed is he whoſe tranſgreſſions are forgiven, whoſe ſin is covered. Bleſſed is the man to whom the Lord will not impute ſin*, Pſal. 32. Rom. 4.

Suppoſe a man greatly ſanctified and made holy; I ſay, ſuppoſe it; yet if the ſins, before committed by him, be not pardoned, he cannot be a bleſſed man.

Yet again, Suppoſe a man ſhould be caught up to heaven, not having his ſins pardoned, heaven itſelf cannot make him a bleſſed man. I ſuppoſe theſe things, not that they can be, to illuſtrate my matter. There can be no bleſſedneſs upon any man, who yet remaineth unforgiven. You ſee therefore here, that there was much of the wiſdom of the Holy Ghoſt in this prayer of the Publican. He was directed the right, the only, the next way to ſhelter, where bleſſedneſs begins even to mercy for the pardon of his ſins. Alas! What would it advantage a traytor to be taken up into the king's coach, to be cloathed with the king's royal robe, to have put upon his finger the king's gold ring, and to be made to wear, for the preſent, a chain of gold about his neck, if after all this the king ſhould ſay unto him, but I will not pardon thy rebellion; thou ſhalt die for thy treaſon? Pardon then, to him that loves life, is better, and more to be preferred and ſought after, than all other things; yea, it is the higheſt wiſdom in any ſinner to ſeek after that firſt.

This therefore confuteth the blindneſs of ſome, and the hypocriſy of others. Some are ſo ſilly, and ſo blind, as quite to forget and look over the pardon of ſin, and to lay their happineſs in ſome external amendments; when alas poor wretches, as they are, they abide under the wrath of God. Or if they be not quite ſo fooliſh as utterly to forget the forgiveneſs of ſin, yet they think of it but in the ſecond place; they are for ſetting of ſanctification before juſtification, and ſo ſeek to confound the order of God; and that which is worſe unto them, they by ſo doing, do what they can to keep themſelves indeed from being ſharers in that great bleſſing of forgiveneſs of ſins by grace.

But the publican here was guided by the wiſdom of heaven: He comes into the temple, he confeſſeth himſelf a ſinner, and forthwith, without any delay, before he removeth his foot from where he ſtands, craves help of pardon; for he knew that all other things, if he remained in guilt, would not help him againſt that damnation that belonged to a vile and unforgiven ſinner.

This alſo confuteth the hypocrites, ſuch as is our Phariſee here in the text, that glory in nothing ſo much, as that *they are not as other men*, *not unjuſt*, *no adulterer*, *no extortioner*, *nor even as this Publican*; and thus miſs of the forgiveneſs of ſin; and if they have miſſed of the beginning good, they ſhall never, as ſo ſtanding, receive the ſecond, or the third: Juſtification, ſanctification, glorification, they are the three things, but the order of God muſt not be perverted. Juſtification muſt be firſt, becauſe that comes to man while he is ungodly and a ſinner.

Juſtification cannot be where God has not paſſed a pardon. A pardon then, is the firſt thing to be looked after by the ſinner; this the Phariſee did not, therefore he went down to his houſe unjuſtified; he ſet the ſtumbling-block of his iniquity before his face when he went to enquire of the Lord; and as he neglected, ſlighted, ſcorned, becauſe he thought that he had no need of pardon; therefore it was given to the poor, needy, and miſerable Publican, and he went away with the bleſſing.

Publicans, ſince this is ſo weighty a point, let me exhort you that you do not forget this prayer of your wiſe and elder brother, to wit, the Publican, that went up into the temple to pray. I ſay, forget it not, neither ſuffer any vain-glorious or ſelf-conceited hypocrites with arguments, to allure you with their ſilly and deceitful tongues, from this wholſome doctrine. Remember that you are ſinners as abominable as are the Publicans, wherefore do you, as you have him for your pattern, go to God, confeſs in all ſimple, honeſt, and ſelf-abaſing, your numerous and abominable ſins; and be ſure that in the very next place you forget not to aſk for pardon, ſaying, *God be merciful to me a ſinner.* And remember that none but God can help you againſt, nor keep you from, the damnation and miſery that comes by ſin.

Secondly, As the Publican imploreth help, ſo notwithſtanding the ſentence of the law that is gone out againſt him, he ſaith to God, be merciful to me; and alſo in that he concludes himſelf a ſinner: I ſay, he juſtifieth, he approveth of the ſentence of the law, that was now gone out againſt him, and by which he now ſtood condemned in his own conſcience before the tribunal of God's juſtice. He ſaith not as the hypocrite, *Becauſe I am innocent, ſurely his anger ſhall turn from me*; or what have we ſpoken ſo much againſt thee? No, he is none of theſe murmurers or complainers, but fairly falls before the law, witneſſes, judge and jury, and conſenteth to the verdict, ſentence, and teſtimony of each of them, *Jer*. 2. 35. *Mal*. 2. 13.

To illuſtrate this a little, ſuppoſe a malefactor ſhould be arraigned before a judge, and that after the witneſſes, jury, and judge, have all condemned him to death for his fact, the judge again ſhould aſk him what he can ſay for himſelf why ſentence of death ſhould not paſs upon him? Now if he ſaith, nothing, but good, my lord, mercy; he confeſſeth the indictment, approveth of the verdict of the jury, and conſenteth to the judgment of the judge.

The Publican therefore in crying mercy, juſtifieth the ſentence of the law that was gone out againſt his ſins: He wrangleth not with the law, ſaying, that was too ſevere though many men do thus, ſaying, God forbid, for then woe be to us. He wrangleth not with the witneſs, which was his own conſcience, though ſome will buffet, ſmite, and ſtop its mouth, or command it to be ſilent. He wrangleth not with the jury, which was the prophets and apoſtles, though ſome men cannot abide to hear all that they ſay. He wrangleth not with the judge, nor ſheweth himſelf irreverently before him, but in all humble geſtures that could beſpeak him acquieſcing with the ſentence, he flieth to mercy for relief.

Nor is this alone the way of the Publican; but of other godly men before his time: When David was condemned, he juſtified the ſentence and the judge, out of whoſe mouth it proceeded, and ſo fled for ſuccour to the mercy of God, *Pſal*. 51. When Shemaiah the prophet pronounced God's judgments againſt the princes of Judah for their ſin, they ſaid, *The Lord is righteous*. When the church in the Lamentations had reckoned up ſeveral of her grievous afflictions wherewith ſhe had been chaſtiſed, ſhe, inſtead of complaining, doth juſtify the Lord, and approve of the ſentence that was paſſed upon her, ſaying, *The Lord is righteous, for I have rebelled againſt his commandment.* So Daniel, after he had enumerated the evils that befel the church in his day, addeth, *Therefore hath the Lord brought it upon us; for the Lord our God is righteous in all his works, which he doth, for we obeyed not his voice*, 2 Chron. 13. 6. Lam. 1. 18. Dan. 9. 14.

And this is the caſe with our Publican. He has tranſgreſſed a law that is holy, juſt, and good: the witneſs that accuſeth him of this, is God and his conſcience; he is alſo caſt by the verdict of holy men; and all this he knows, and implicitly confeſſes, even in that he directs his prayer unto his judge for pardon. And it is one of the excellenteſt ſights in the world to ſee, or underſtand a ſinner thus honeſtly receiving the ſentence of the law that is gone out againſt him; to ſee and hear a Publican thus to juſtify God. And this God would have done for theſe reaſons.

1. That it might be conſpicuous to all that the Publican has need of mercy. This is for the glory of the juſtice of God, becauſe it vindicates it in its goings out againſt the Publican. God loveth to do things in juſtice and righteouſneſs, when he goeth out againſt men, tho' it be but ſuch a going out againſt them as only tendeth to their conviction and converſion. When he dealt with our father Abraham in this matter, he called him to his foot, as here he doth the Publican. And ſinner, if God counts thee worthy to inherit the throne of glory, he will bring thee hither. But,

2. The Publican, by the power of conviction ſtoops to, and falleth under the righteous ſentence gone forth againſt him, that it might be alſo manifeſt that what afterward he ſhall receive is of the mere grace and ſovereign goodneſs of God. And indeed there is no way that doth more naturally tend to make this manifeſt than this. For thus; there is a man proceeded againſt for life, by the law, and the ſentence of death is in concluſion moſt juſtly and righteouſly paſſed upon him by the judge. Suppoſe now that, after this, this man lives, and is exalted to honour, enjoys great things, and is put into place of truſt and power, and that by him that he has offended, even by him that did paſs the ſentence upon him.

What will all ſay, or what will they conclude, even upon the very firſt hearing of this ſtory? Will they not ſay, well, whoever he was that found himſelf wrapped up in this ſtrange providence, muſt thank the mercy of a gracious prince; for all theſe things beſpeaks grace and favour. But,

3. As the Publican falleth willingly under the ſentence, and juſtifieth the paſſing of it upon him; ſo by his flying to mercy for help, he declareth to all that he cannot deliver himſelf: He putteth help away from himſelf, or ſaith, it is not in me.

This, I ſay, is another thing included in this prayer, and it is a thing diſtinct from that. For it is poſſible for a man to juſtify and fall under the ſentence of the judge, and yet retain that with himſelf that will certainly deliver him from that ſentence when it has done its worſt. Many have held up their hand, and cried guilty at the bar, and yet have fetched themſelves off for all that; but then they have not pleaded mercy, (for he that doth ſo, puts his life altogether into the hands of another) but privilege or good deeds either done or to be done by them. But the publican in our text puts all out of his own hand; and in effect ſaith to that God before whom he went up into the temple to pray; Lord, I ſtand here condemned at the bar of thy juſtice, and that worthily, for the ſentence is good, and hath in righteouſneſs gone out againſt me; nor can I deliver myſelf, I heartily and freely confeſs I cannot; wherefore I betake myſelf only to thy mercy, and do pray thee to forgive the tranſgreſſions of me a ſinner. O how few be there of ſuch kind of Publicans! I mean of Publicans thus made ſenſible, that come unto God for mercy.

Mercy with moſt, is rather a compliment, I mean, while they plead it with God, than a matter of abſolute neceſſity; they have not awfully, and in judgment and conſcience fallen under the ſentence, nor put themſelves out of all plea but the plea of mercy. Indeed, thus to do, is the effect of the proof of the vanity and emptineſs of all experiments made uſe of before.

Now there is a two-fold proof of experiments; the one is, the reſult of practice; the other is, the reſult of faith.

The woman with her bloody iſſue made her proof by practice, when ſhe had ſpent all that ſhe had upon phyſicians and was nothing bettered, but rather grew worſe, *Mark* 5. But our Publican here proves the emptineſs and vanity of any other helps, by one caſt of faith upon the contents of the bible, and by another look upon his preſent ſtate of condemnation; wherefore he preſently, without any more ado, condemneth all other helps, ways, modes, or means of deliverance, and betakes himſelf only to the mercy of God, *God be merciful to me a ſinner.*

And herein he ſheweth wonderful wiſdom. For,

Firſt, By this, He thruſts himſelf under the ſhelter and bleſſing of the promiſe: and I am ſure it is better and ſafer to do ſo, than to rely upon the beſt of excellencies that this world can afford, *Hoſea* 14. 1, 2, 3, 4.

Secondly, He takes the ready way to pleaſe God; for God takes more delight in ſhewing of mercy, than in any thing that we can do, Hoſ. 6. 6. Matth. 9. 13. and 12. 7. Yea and that alſo is the man that pleaſeth him, even he that hopes in his mercy, Pſal. 147. 11. The Publican therefore, whatever the Phariſee might think, ſtood all this while upon ſure ground, and had by far the ſtart of him for heaven. Alas! his dull head could look no further than to the conceit of the pitiful beauty and ſplendor of his own ſtinking righteouſneſs. Nor durſt he leave that to truſt wholly to the mercy of God; but the Publican comes out, though in his ſins, yet like an awakened, enlightened, reſolved man, and firſt abaſes himſelf, then gives God the glory of his juſtice, and after that the glory of his mercy, by ſaying, *God be merciful to me a ſinner*; and thus in the ears of the angels he did ring the changes of heaven. And,

Thirdly, The Publican, in his thus putting himſelf upon mercy, ſheweth, that in his opinion there is more virtue in mercy to ſave, than there is in the law and ſin to condemn. And although this is not counted a great matter to do, while men are far from the law, and while their conſcience is aſleep within them; yet when the law come near, and conſcience is awake, who ſo tries it, will find it a laborious work. Cain could not do thus for his heart, no, nor ſoul; nor Judas neither. This is another kind of thing than moſt men think it to be, or ſhall find it, whenever they ſhall behold God's angry face, and when they ſhall hear the words of his law.

However our Publican did it, and ventured his body, ſoul, and future condition for ever in this bottom, with other the ſaints and ſervants of God, leaving of the world to ſwim over the ſea of God's wrath (if they will) in their weak and ſimple veſſels of bull-ruſhes, or to lean upon their cobweb-hold, when he ſhall ariſe to the judgment that he hath appointed.

In the mean time pray God awaken us as he did the Publican; pray God enlighten us as he did the Publican; pray God grant us boldneſs to come to him as the Publican did; and alſo in that trembling ſpirit as he did, when he cried in the temple before him, *God be merciful to me a ſinner*.

Thus having paſſed over his prayer, we come in the next place to his geſtures; for in my judgment the right underſtanding of them will give us yet more conviction of the Publican's ſenſe and awakening of ſpirit under this preſent action of his.

And I have obſerved many a poor wretch that have readily had recourſe to the Publican's prayer, that never knew what the Publican's geſtures, in the preſence of God, while in prayer before him, did mean. Nor muſt any man be admitted to think, that thoſe geſtures of his were in cuſtom, and a formality among the Jews in thoſe days; for 'tis evident enough by the carriage of the Phariſee, that it was below them and their mode, when they came into the temple, or when they prayed any where elſe; and they in thoſe days were counted for the beſt of men, and in religious matters they were to imitate and take their examples at the hands of the beſt, not at the hands of the worſt.

The Publican's geſtures then, were properly his own, cauſed by the guilt of ſin, and by that dread of the majeſty of God that was upon his ſpirit. And a comely poſture it was, elſe Chriſt Jeſus, the Son of God would never have taken that particular notice thereof as he did, nor have ſmiled upon it ſo much as to take, and diſtinctly repeat it as that which made his prayer the more weighty, alſo to be taken notice of. Yea, in mine opinion, the Lord Jeſus committed it to record, for that he liked it, and for that it will paſs for ſome kind of touchſtone of prayer, that is made in good ſenſe of ſin and of God, and of need of his goodneſs and mercy. For verily, all theſe poſtures ſignify ſenſe, ſight of a loſt condition, and a heart in good earneſt for mercy.

I know that they may be counterfeited, and Chriſt Jeſus knows who doth ſo too; but that will not hinder, or make weak or invalid what hath already been ſpoke about it. But to forbear to make a further prologue, and to come to the handling of particulars.

And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, &c.

Three things, as I told you already, we may perceive in theſe words, by which his Publican poſture, or geſtures are ſet forth.

1. He ſtands *afar off*.
2. He *would not lift up ſo much as his eyes to heaven*.
3. He *ſmote upon his breaſt*, &c.

For the firſt of theſe, *He ſtood afar off*. And the Publican ſtanding afar off. This is, I ſay, the firſt thing, the firſt poſture of his with which we are acquainted, and it informeth us of ſeveral things.

Firſt, That he came not with ſenſeleſsneſs of the majeſty of God when he came to pray, as the Phariſee did, and as ſinners commonly do. For this ſtanding back, or afar off, declares that the majeſty of God had an awe upon his ſpirit: He ſaw whither, to whom, and for what, he was now approaching the temple. It is ſaid in the twentieth of Exodus, That when the people ſaw the thunderings and lightenings, and the noiſe of the trumpet, and the mountain ſmoaking, (and all theſe were ſigns of God's terrible preſence, and dreadful majeſty) they removed themſelves, and *ſtood afar off*, Exod. 20. 18. This behaviour therefore of the Publican did well become his preſent action, eſpecially ſince, in his own eyes, he was yet an unforgiven ſinner. Alas! What is God's majeſty to a ſinful man, but a conſuming fire? And what is a ſinful man in himſelf, or in his approach to God, but as ſtubble fully dry.

How then could the Publican do otherwiſe (than what he did) than ſtand *afar off*, if he either thought of God or himſelf. Indeed the people afore-named, before they ſaw God in his terrible majeſty, could ſcarce be kept off from the mount with words and bound, as it is now the caſe of many: Their blindneſs gives them boldneſs; their rudeneſs gives them confidence; but when they ſhall ſee what the Publican ſaw, and felt, and underſtood as he, they will pray, and ſtand *afar off*, even as theſe people did. They removed and ſtood *afar off*, and then fell to praying of Moſes that this dreadful ſight and ſound might be taken from them. And what if I ſhould ſay, he ſtood *afar off* for fear of a blow, though he came for mercy, as it is ſaid of them, *They ſtood afar off for fear of her torments*, Revel. 18. 10, 18.

I know what it is to go to God for mercy, and ſtand all that while through fear *afar off*, being poſſeſſed with this, will not God now ſmite me at once to the ground for my ſins. David thought ſomething when he ſaid as he prayed, *Caſt me not out from thy preſence, and take not thy Holy Spirit from me*, Pſal. 51. 11.

There is none knows, but thoſe that have them, what turns and returns, what coming on and going off, there is in the ſpirit of a man that indeed is awakened, and that ſtands awakened before the glorious Majeſty in prayer. The prodigal alſo made his prayer to his Father intentionally, while he was yet a great way off. And ſo did the lepers too; *And as he entered into a certain village there met him ten men that were lepers, which ſtood afar off. And they lift up their voices and ſaid, Jeſus, maſter, have mercy on us*, Luke 17. 12, 13.

See here, it has been the cuſtom of praying men to keep their diſtance, and not to be rudely bold in ruſhing into the preſence of the holy and heavenly majeſty; eſpecially if they have been ſenſible of their own vileneſs and ſins, as the prodigal, the lepers, and our poor Publican was. Yea, Peter himſelf, when upon a time he perceived more than commonly he did of the majeſty of Jeſus his Lord, what doth he do! *When Simon Peter ſaw it*, ſays the text, *he fell down at Jeſus knees, ſaying, depart from me, for I am a ſinful man, O Lord*, Luke 5. 3, 8. Oh! when men ſee God and themſelves, it fills them with holy fear, of the greatneſs of the majeſty of God, as well as with love to, and deſire after his mercy.

Beſides, by his ſtanding afar off, it might be to intimate that he now had in mind, and with great weight upon his conſcience, the infinite diſtance that was betwixt God, and him. Men ſhould know that, and tremble in the thoughts of it, when they are about to approach the omnipotent preſence.

What is poor ſorry man, poor duſt and aſhes, that he ſhould croud it up, and go joſtlingly into the preſence of the great God? eſpecially ſince it is apparent, the diſproportion that is betwixt God and him. Eſther, when ſhe went to ſupplicate the king her huſband for her people, made neither uſe of her beauty, nor relation, nor the privileges of which ſhe might have had temptation to make uſe, eſpecially at ſuch a time, and in ſuch exigencies, as then did compaſs her about: But I ſay, ſhe made not uſe of them to thruſt herſelf into his preſence, but knew, and kept her diſtance, ſtanding in the inward court of his palace, until he held out the golden ſcepter to her; *Then Eſther drew near and touched the top thereof*, Eſth. 5. 1, 2.

Men alſo when they come into the preſence of God, ſhould know their diſtance; yea, and ſhew that they know it too, by ſuch geſtures and carriages, and behaviours that are ſeemly. A remarkable ſaying is that of Solomon. *Keep thy foot*, ſaith he, *when thou goeſt into the houſe of God, and be more ready to hear, than to offer the ſacrifice of fools; for they conſider not that they do evil.* (And as they ſhould keep their foot, ſo alſo he adds) *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in heaven, and thou upon earth, therefore let thy words be few*, Eccleſ. 5. 1, 2.

Three things the Holy Ghoſt exhorteth to in this text.

The one is, that we look to our feet, and not be forward to crowd into God's preſence.

Another is, That we ſhould alſo look well to our tongues, that they be not raſh in uttering any thing before God.

And the third is, becauſe of the infinite diſtance that is betwixt God and us, which is intimated by them words, *for God is in heaven, and thou upon earth.*

The Publican therefore ſhewed great wiſdom, holy ſhame, and humility, in this brave geſture of his, namely, in his ſtanding *afar off*, when he went up into the temple to pray. But this is not all.

Secondly, The Publican in ſtanding *afar off*, left room for an advocate, an high prieſt, a day's-man to come betwixt, to make peace between God and this poor creature. Moſes, the great mediator of the Old Teſtament, was to go nigher to

God than the reſt of the elders, or thoſe of the people, Exod. 21. 1. Yea, the reſt of the people were expreſly commanded to worſhip, *ſtanding afar off*, ver. 1. 2. No man of the ſons of Aaron that hath a blemiſh was to come nigh. “ No man that hath a blemiſh of the ſeed of Aaron, ſhall come nigh to offer the offerings of the Lord made by fire. He ſhall not come nigh to offer the bread of his God,” Levit. 21. 21.

The Publican durſt not be his own mediator, he knew he had a blemiſh, and was infirm, and therefore he ſtands back; for he knew that it was none of him that his God had choſen to come near unto him, to offer the fat and the blood, Ezek. 44. 13, 14, 15. The Publican therefore was thus far right. He took not up the room himſelf, neither with his perſon, nor his performances, but ſtood back, and gave place to the high prieſt that was to be interceſſor.

We read, that when Zacharias went into the temple to burn incenſe, as at that time his lot was, “ The whole multitude of the people was praying without,” Luke 1. 9, 10. They left him where he was, near to God, between God and them, mediating for them; for the offering of incenſe by the chief prieſt was a figurative making of interceſſion for the people, and they maintained their diſtance.

It is a great matter in praying to God, not to go too far, nor come too ſhort in that duty, I mean in the duty of prayer, and a man is very apt to do one or the other. The Phariſee went ſo far, he was too bold, he came into the temple making ſuch a ruffle with his own excellencies, there was in his thoughts no need of a Mediator. He alſo went up ſo nigh to God, that he took up the room and place of the Mediator himſelf; but this poor Publican, he knows his diſtance, and keeps it, and leaves room for the High Prieſt to come and intercede for him with God. He ſtood *afar off*, not too far off; for that is the room and place of unbelievers, and in that ſenſe this ſaying is true, “ For lo, they that are far from thee ſhall periſh,” Pſ. 73. 27. That is, they whoſe unbelief hath ſet their hearts and affections more upon their idols, and that have been made to caſt God behind their backs, to follow and go a whoring after them.

Hitherto therefore it appears, that tho’ the Phariſee had more righteouſneſs than the Publican, yet the Publican had more ſpiritual righteouſneſs than the Phariſee: And that though the Publican had a baſer, and more ugly outſide than the Phariſee, yet the Publican knew how to prevail with God for mercy better than he.

As for the Publican’s poſture of ſtanding in prayer, it is excuſable, and that by the very father of the faithful himſelf: For Abraham ſtood praying when he made interceſſion for Sodom, Gen. 18. 22, 23. Chriſt alſo alloweth it where he ſaith, “ *And when ye ſtand praying*, forgive if ye have ought againſt any, that your Father alſo which is in heaven may forgive you your treſpaſſes, Mark 11. 25. Indeed there is no ſtinted order preſcribed for our thus behaving of ourſelves in prayer, whether kneeling, or ſtanding, or walking or lying, or ſitting; for all theſe poſtures have been uſed by the godly. *Paul kneeled down and prayed*, Acts 20. 36. Abraham and the Publican ſtood and prayed. David prayed as he walked, 2 Sam. 15. 30, 31. Abraham prayed lying upon his face, Gen. 17. 17, 88. Moſes prayed ſitting, Exod. 17. 12. and indeed prayer, effectual fervent prayer, may be, and often is, made unto God, under all theſe circumſtances of behaviour: For God has not tied us up to any of them; and he that ſhall tie himſelf, or his people, to any of theſe, doth more than he hath warrant for from God; and let ſuch take care of innovating, it is the next way to make men hypocrites and diſſemblers in thoſe duties, in which they ſhould be ſincere.

True, which of thoſe ſoever a man ſhall chuſe to himſelf for the preſent, to perform this ſolemn duty in, it is required of him, and God expects it, that he ſhould pray to him in truth, and with deſire, affection, and hunger, after thoſe things, that with his tongue he maketh mention of before the throne of God. And indeed without this, all is nothing. But alas! how few be there in the world whoſe heart and mouth in prayer ſhall go together? Doſt thou, when thou aſkeſt for the ſpirit, or faith, or love to God, to holineſs, to ſaints, to the word, and the like, aſk for them with love to them, deſire of them, hungering after them? Oh! this is a mighty thing! and yet prayer is no more before God, than as it is ſeaſoned with theſe bleſſed qualifications. Wherefore it is ſaid, that while men are praying, God is ſearching of the heart, to ſee what is the meaning of the ſpirit, (or whether there be the ſpirit and his meaning in all that the mouth hath uttered, either by words, ſighs, or groans) becauſe it is by him, and through his help only that any make prayers according to the will of God, Rom. 8. 26, 27. Whatever thy poſture therefore ſhall be, ſee that thy prayers be pertinent and fervent, not mocking of thine own ſoul with words, while thou wanteſt and are an utter ſtranger to the very vital and living ſpirit of prayer.

Now our Publican had, and did exerciſe, the very ſpirit of prayer in prayer. He prayed ſenſibly, ſeriouſly, affectionately, hungering, thirſting, and with longing after that, for which with his mouth he implored the God of heaven: His heart and ſoul was in his words, and it was that which made his prayer PRAYER; even becauſe he prayed in PRAYER; he prayed inwardly, as well as outwardly.

David tell us, that God heard the voice of his ſupplication, the voice of his cry, the voice of his tears, and the voice of his roaring. For indeed are all theſe acceptable. Affection, and fervent deſire, make them ſound well in the ears of God. Tears, ſupplications, prayers, cries, may be all of them done in formality, hypocriſy, and from other cauſes, and to other ends than that which is honeſt and right in God's ſight: For God would ſearch and look after the voice of his tears, ſupplications, roarings, prayers and cries.

And if men had leſs care to pleaſe men, and more to pleaſe God, in the matter and manner of praying, the world would be at a better paſs than it is. But this is not in man's power to help, and to amend: When the Holy Ghoſt comes upon men with greater conviction of their ſtate and condition, and of the uſe and excellency of the grace of ſincerity and humility in prayer, then, and not till then, will the grace of prayer be more prized, and the ſpecious flouting, complementory lips of flatterers be more laid aſide. I have ſaid it already, and will ſay it again, that there is now-a-days a great deal of wickedneſs committed in the very duty of prayer; by words, of which men have no ſenſe, by reaching after ſuch concluſions and clenches therein, as make their perſons be admired; by ſtudying for, and labouring after ſuch enlargements as the ſpirit accompanieth not the heart in. O Lord God, make our hearts upright in us, as in all points and parts of our profeſſion, ſo in this ſolemn appointment of God, "If I regard iniquity in my heart, ſaid David, the Lord will not hear my prayer." But if I be truly ſincere he will, and then it is no matter whether I kneel, or ſtand, or ſit, or lie, or walk, for I ſhall do none of theſe, nor put up my prayers under any of theſe circumſtances, lightly, fooliſhly, and idly, but to beautify this geſture with the inward working of my mind and ſpirit in prayer; that whether I ſtand or ſit, walk or lie down, grace and gravity, humility and ſincerity ſhall make my prayer profitable, and by outward behaviour comely in his eyes, with whom (in prayer) I now have to do.

And had not our Publican been inwardly ſeaſoned with theſe, Chriſt would have taken but little pleaſure in his modes and outward behaviour: But being ſo honeſt inwardly, and in the matter of his prayer, his geſtures by that were made beauteous alſo; and therefore it is that our Lord ſo delightfully dilateth upon them, and draweth them out at length before the eyes of others.

I have often obſerved, that which is natural, and ſo comely in one, looks odiouſly when imitated by another, I ſpeak as to geſtures and actions in preaching and prayer. Many, I doubt not, but will imitate the Publican, and that both in the prayer and geſtures of the Publican, whoſe perſons and actions will yet ſtink in the noſtrils of him that is holy and juſt, and that ſearchthe the heart and the reins

Well, the Publican ſtood and prayed, he ſtood *afar off*, and prayed, and his prayers came even to the ears of God.

And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven, &c.

We are now come to another of his poſtures. "He would not, (ſays the text) ſo much as lift up his eyes to heaven." Here therefore was another geſture added to that which went before; and a geſture that a great while before had been condemned by the Holy Ghoſt himſelf. "Is it ſuch a faſt that I have choſen, a day for a man to afflict his ſoul? Is it to bow down his head like a bulruſh," Iſai. 58. 5.

But why condemned then, and ſmiled upon now? Why! Becauſe done in hypocriſy then, and in ſincerity now. Hypocriſy and a ſpirit of error, that he ſhall take no pleaſure in them: But ſincerity, and honeſty in duties, will make even them comely in the ſight of men. May I not ſay before God? the Recabites were not commanded of God, but of their father, to do as they did; but, becauſe they were ſincere in their obedience thereto, even God himſelf maketh uſe of what they did to condemn the diſobedience of the Jews; and moreover doth tell the Recabites, at laſt, that they ſhould not want a man to ſtand before him for ever. "And Jeremiah ſaid to the houſe of the Recabites, thus ſaith the Lord of Hoſts, the God of Iſrael, becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you; therefore, thus ſaith the Lord of Hoſts, the God of Iſrael, Jonadab the ſon of Racab ſhall not want a man to ſtand before me for ever".

"He would not lift up his eyes to heaven." Why? Surely becauſe ſhame had covered his face. Shame will make a man bluſh and hang his head like a bulruſh, ſhame for ſin is a vertue, a comely thing; yea, a beauty-ſpot in the face of a ſinner that cometh to God for mercy.

God complains of the houſe of Iſrael, that they could ſin, and that without ſhame; yea, and threateneth them too with ſore repeated judgments, "becauſe they were not aſhamed," it is in Jer. 8. Their crimes in general were, they turned every one to his courſe, as the horſe runneth into the battle: In particular, they were ſuch as rejected God's word, they loved this world, and ſet themſelves againſt the prophet's crying peace, peace, when they cryed judgment, judgment: *And were not aſhamed when they had committed abomination; nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the Lord*, ver. 12. Oh! to ſtand, or ſit, or lye, or kneel, or walk before God in prayer, with bluſhing cheeks for ſin, is one of the excellent ſights that can be ſeen in the world. Wherefore the church taketh ſome kind of heart to herſelf in that ſhe could lye down in her ſhame; yea, and makes that a kind of an argument with God, to prove that her prayers did come from her heart, and alſo that he would hear them, *Jer.* 3. 22, 23, 24, 25.

Shame for ſin argueth ſenſe of ſin, yea, a right ſenſe of ſin, a godly ſenſe of ſin; Ephraim pleads this when under the hand of God: *I was*, ſaith he, *aſhamed, yea, even confounded, becauſe I did bear the ſins of my youth.* But what follows? *Is Ephraim my dear ſon? is he a pleaſant child? for ſince I ſpake againſt him I do earneſtly remember him ſtill: therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the Lord*, Jer. 31. 18, 19, 20.

I know that there is a ſhame that is not the ſpirit of an honeſt heart; but that rather floweth from ſudden ſurprizal, when the ſinner is unawares taken in the act, in the very manner. And thus ſometimes the houſe of Iſrael was taken, and then when they bluſhed, their ſhame is compared to the ſhame of a thief. *As the thief is aſhamed when he is found, ſo is the houſe of Iſrael aſhamed; they, their kings, their princes and prieſts, and their prophets.*

But where was they taken, or about what were they found? Why they were found ſaying to a ſtock, *Thou art my father, and to a ſtone, thou haſt brought me forth.* God catched them thus doing, and this made them aſhamed, even as the thief is aſhamed when the owner doth catch him ſtealing of his horſe.

But this was not the Publican's ſhame; this ſhame brings not a man into the temple to pray, to ſtand willingly, and to take ſhame before God in prayer. This ſhame makes one rather to fly from his face, and to count one's ſelf moſt at eaſe when fartheſt off from God, *Jer.* 2. 26, 27.

The Publican's ſhame therefore, which he demonſtrated by hanging down his head, was godly and holy, and much like that of the prodigal, when he ſaid, *Father, I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſon*, Luke 15. 21. I ſuppoſe that his poſtures were much the ſame with the publican's, as were his prayers, for the ſubſtance of them. O however grace did work in both to the ſame end, they were both of them, after a godly manner aſhamed of their ſins.

He would not lift up ſo much as his eyes to heaven.

He could not, he would not; which yet more fully makes it appear that it was ſhame, not guilt only or chiefly (though it is manifeſt enough that he had guilt) by his crying, *God be merciful to me a ſinner.* I ſay, guilt was not the chief cauſe of hanging down his head, becauſe it ſaith, he would not; for when guilt is the cauſe of ſtooping it lieth not in the will, or in the power thereof, to help one up.

David tells us, that when he was under guilt, his iniquities were gone over his head: *As an heavy burthen, they were too heavy for him*; and that with them he was bowed down greatly. Or, as he ſays in another place, *Mine iniquities have taken hold upon me, ſo that I am not able to look up*, Pſal. 38. Pſal. 40. I am not able to do it; guilt diſableth the underſtanding and conſcience, ſhame makes all willingly fall at the feet of Chriſt.

He would not. He knew what he was, what he had been, and ſhould be, if God had not mercy upon him: Yea, he knew alſo that God knew what he was, had been, and would be, if mercy prevented not; wherefore thought he, wherefore ſhould I lift up the head? I am no righteous man, no godly man; I have not ſerved God, but ſatan; this I know, this God knows, this angels know, wherefore I will not lift up the head. It is as much as to ſay, I will not be an hypocrite, like the Phariſee; for lifting up of the head ſignifies innocency and harmleſneſs of life, or good conſcience, and the teſtimony thereof, under, and in the midſt of all accuſations. Wherefore this was the counſel of Zophar to Job: *If*, ſaith he, *thou prepare thine heart, and ſtretch out thine hands towards him: If iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacle; for then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear*, Job 11. 13, 14, 15.

This was not the Publican's ſtate, he had lived in lewdneſs and villainy all his days; nor had he prepared his heart to ſeek the Lord God of his fathers, he had not cleanſed his heart nor hands from violence, nor done that which was lawful and right. He only had been convinced of his evil ways, and was come into the temple as he was, all foul, and in his filthy garments, and amidſt his pollutions; how then could he be innocent, holy or without ſpot? and conſequently how could he lift up his face to God? I remember what Abner ſaid to Aſahel, *Turn thee aſide*, ſaid he, *from following me, wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother*, 2 Sam. 2. 22.

As if he had ſaid, if I kill thee, I ſhall bluſh, be aſhamed, and hang my head like a bulruſh, the next time I come into the company of thy brother.

This was the Publican's caſe, he was guilty, he had ſinned, he had committed a treſpaſs, and now being come into the temple, into the preſence of that God whoſe laws he had broken, and againſt whom he had ſinned, how could he lift up his head? how could he do it? No, it better became him to take his ſhame, and to hang his head in token of guilt; and indeed he did, and did it to purpoſe too, for he would not lift up, no, not ſo much as his eyes to heaven.

True, ſome would have done it, the Phariſee did it; though if he had conſidered that hypocriſy, and the leaning to his own righteouſneſs had been a ſin, he would have found as little cauſe to have done it, as did the Publican himſelf. But, I ſay, he did it, and ſped therein; he went down to his houſe as he came up into the temple, a poor unjuſtified Phariſee, whoſe perſon and prayer were both rejected, becauſe like the whore of whom we read in the Proverbs, after he had practiſed all manner of hypocriſy, he comes into the temple and wipes his mouth, and ſaith, *I have done no wickedneſs*, Prov. 30. 20. He lifts up his head, his face, his eyes to heaven; he ſtruts, he vaunts himſelf; he ſwaggers, he vapours, and cries up himſelf, ſaying, *God, I thank thee, I am not as other men are.*

True, had he come and ſtood before a ſtock or ſtone, he might have ſaid thus, and not have been reprehended; for ſuch are gods, that ſee not, nor hear, neither do they underſtand. But to come before the true God, the living God, the God that fills heaven and earth by his preſence, and that knows the things that come into the mind of man, even every one of them, I ſay, to come into his houſe, to ſtand before him, and thus to lift up his head and eyes in ſuch hypocriſy before him: This was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in man if he could, even as thoſe did who ſaid, *How can God* (ſee) *know? can he judge through the dark cloud?* Job 22. 13. Pſal. 73. 11.

But the Publican, no, would not do thus: He would not lift up ſo much as his eyes to heaven. As who ſhould ſay, O Lord, I have been againſt thee, a traitor and a rebel, and like a traitor and rebel before thee will I ſtand. I will bear my ſhame before thee in the preſence of the holy angels; yea, I will prevent thy judging of me by judging myſelf in thy ſight, and will ſtand as condemned before thee, before thou paſſeſt ſentence upon me.

This is now for a ſinner to go to the end of things. For what is God's deſign in the work of conviction for ſin, and in his awakening of the conſcience about it? What is his end I ſay, but to make the ſinner ſenſible of what he hath done, and that he might unfeignedly judge himſelf for the ſame. Now this our Publican doth; his will therefore is now ſubjected to the word of God, and he juſtifies him in all his ways and works towards him. Bleſſed be God for any experience of theſe things.

He would not lift up ſo much as his eyes to heaven. He knew by his deeds and deſervings that he had no portion there; nor would he divert his mind from the remembring, and from being affected with the evil of his ways.

Some men when they are under the guilt and conviction of their evil life, will do what they can to look any ways, and that on purpoſe to divert their minds, and to call them off from thinking on what they have done; and by their thus doing, they bring many evils more upon their ſouls: For this is a kind of ſtriving with God, and a ſhewing a diſlike to his ways. Would not you think, if when you are ſhewing your ſon or your ſervant his faults, if he ſhould do what he could to divert and take off his mind from what you are ſaying, that he ſtriveth againſt you, and ſheweth diſlike of your doings. What elſe means the complaints of maſters and of fathers in this matter? I have a ſervant, I have a ſon, that doth contrary to my will. O but why do you not chide them for it: The anſwer is, ſo I do; but they do not regard my words; they do what they can, even while I am ſpeaking, to divert their minds from my words and counſels. Why, all men will cry out this is baſe, this is worthy of great rebuke; ſuch a ſon, ſuch a ſervant deſerveth to be ſhut out of doors, and ſo made to learn better breeding by want and hardſhip.

But the Publican would not divert his mind from what at preſent God was about to make him ſenſible of, no, not by a look on the choiceſt object, he would not lift up ſo much as his eyes to heaven. They are but bad ſcholars, whoſe eyes, when their maſter is teaching of them, are wandring off of their books.

God ſaith unto men, when he is a teaching them to know the evil of their ways, as the angel ſaid to the prophet, when he came to ſhew him the pattern of the temple; *Son of man*, ſays he, *behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhew thee; for to the intent that I might ſhew them unto thee, art thou brought hither*, Ezek. 40. 4. So to the intent that God might ſhew to the Publican the evil of his ways, therefore was he brought under the power of convictions, and the terrors of the law; and he alſo like a good learner gave good heed unto that leſſon that now he was learning of God; for he would not lift up ſo much as his eyes to heaven.

Looking downwards doth oft-times beſpeak men very ponderous and deep in their cogitations; alſo that the matter about which in their minds they are now concerned, hath taken great hold of their ſpirits. The Publican hath now new things, great things, and long-liv'd things, to concern himſelf about: His ſins, the curſe, with death, and hell, began now to ſtare him in the face; Wherefore it was no time now to let his heart, or his eyes, or his cogitations wander, but to be fixed, and to be vehemently applying of himſelf (as a ſinner) to the God of heaven for mercies.

Few know the weight of ſin, when the guilt thereof takes hold of the conſcience, it commands homewards all the faculties of the ſoul. No man can go out or off now: Now he is wind-bound, or as Paul ſays, caught: Now he is made to poſſeſs bitter days, bitter nights, bitter hours, bitter thoughts; nor can he ſhift them, for this ſin is ever before him. As David ſaid, *For I acknowledge my tranſgreſſions and my ſin is ever before me*, in my eye, and ſticketh faſt in every one of my thoughts, Pſal. 51. 3.

He would not lift up ſo much as his eyes to heaven.

[*But ſmote upon his breaſt.*] This was the third and laſt of his geſtures; *He ſmote upon his breaſt*; to wit, with his hand, or with his fiſt. I read of ſeveral geſtures with the hand and foot, according to the working and paſſions of the mind. 'Tis ſaid *Balak ſmote his hands together*, being angry becauſe that Balaam had bleſſed and not curſed for him the children of Iſrael.

God ſays alſo, that he had ſmitten his hands together, at the ſins of the children of Iſrael. God alſo bids the prophet ſtamp with his feet, and ſmite with his hand upon his thigh, Numb. 24. 10. Ezek. 22. 13. Chap. 6. 11. Chap. 21. 12. upon ſundry occaſions, and at ſeveral enormities, but the Publican here is ſaid to ſmite upon his breaſt. And,

Firſt, Smiting upon the breaſt betokeneth ſorrow for ſomething done, this is an experiment common among men. And indeed, therefore (as I take it) doth our Lord Jeſus put him under this geſture in the act and exerciſe of his repentance, becauſe it is that which doth moſt lively ſet it forth.

Suppoſe a man comes to great damage for ſome folly that he has wrought, and he be made ſorrowful for (being and) doing ſuch folly: There is nothing more common than for ſuch a man, (if he may) to walk too and fro in the room where he is, with head hung down, fetching ever and anon a bitter ſigh: and ſmiting himſelf upon the breaſt in his dejected condition; *But ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.*

Secondly, Smiting upon the breaſt is ſometimes a token of indignation and abhorrence of ſomething thought upon. I read in Luke, that when Chriſt was crucified, thoſe ſpectators that ſtood to behold the barbarous uſage that he endured at the hands of his enemies, ſmote their breaſts and returned. *And all the people* (ſays Luke,) *that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned*, Luke 23. 48. ſmote their breaſts; that is, in token of indignation againſt, and abhorrence of the cruelty that was uſed to the Son of God.

Here alſo we have our Publican ſmiting upon his breaſt, in token of indignation againſt, and abhorrence of his former life. And indeed without indignation againſt, and abhorrence of his former life, his repentance had not been good. Wherefore the apoſtle doth make indignation againſt ſin, and againſt ourſelves, one of the ſigns of true repentance, 2 Cor. 7. 11. and his indignation againſt ſin in general, and againſt his former life in particular, was manifeſted by his ſmiting upon the breaſt. Even as Ephraim's ſmiting upon the thigh was a ſign and token of his: *Surely*, ſays he, *after that I was turned I repented, and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth*, Jer. 31. 19. Man when he vehemently diſlikes a thing, is very apt to ſhew a diſlike to that thing he hath, by this or another outward geſture: As in ſnuffing or ſnorting at it, or in deriding; or, as ſome ſay, in blowing of their noſes at it, Ezek. 8. 17. Mal. 1. 13. Luke 16. 64. but the Publican here chuſeth rather to uſe this moſt ſolemn poſture; for ſmiting upon the breaſt, ſeems to imply a more ſerious, ſolemn, grave way or manner of diſlike, than any of thoſe laſt mentioned do.

Thirdly, Smiting upon the breaſt, ſeems to intimate a quarrel with the heart for beguiling, deluding, flattering, ſeducing, and enticing of him to ſin: For as conviction for ſin begets in man (I mean if it be through) a ſenſe of the ſore and plague of the heart. So repentance (if it be right) begets in man an outcry againſt the heart; for as much as by that light, by which repentance takes occaſion, the ſinner is made to ſee, that the heart is the fountain, and well-ſpring of ſin. *For from within, out of the heart of man proceed evil thoughts, adulteries, covetouſneſs, &c.* Mark 7. 21, 22, 23. And hence it is, that commonly young converts do complain ſo of their hearts, calling them wicked, treacherous, deceitful, deſperate ones.

Indeed one difference between true and falſe repentance lieth in this. The man that truly repents crieth out of his heart, but the other, as Eve, upon the ſerpent, or ſomething elſe. And that the Publican perceived his heart to be naught I conclude, by his ſmiting upon his breaſt.

Fourthly, Smiting upon the breaſt, ſeems to intimate one apprehenſive of ſome new, ſudden, ſtrange and amazing thing: As when a man ſees ſome ſtrange ſight in the air, or heareth ſome ſudden or diſmal ſound in the clouds: Why, as he is ſtruck into a deep damp in his mind, ſo 'tis a wonder if he can keep or hold back from ſmiting upon his breaſt.

Now oftentimes a ſight of God and ſenſe of ſin, comes to the ſinner, like a flaſh of lightning, (not for ſhort continuance, but) for ſuddenneſs, and ſo for ſurprizal; ſo that the ſinner is ſtruck, taken and captivated to his own amazement, with what ſo unexpectedly is come upon him. It is ſaid of Paul at his converſion, that when conviction of his bad life took faſt hold of his conſcience, he trembled, and was aſtoniſhed, Acts 9. 6. and although we read not of any particular circumſtance of his behaviour under his conviction outwardly, yet it is almoſt impoſſibly but he muſt have ſome, and thoſe of the moſt ſolid ſort. For there is ſuch a ſympathy betwixt the ſoul and the body, that the one cannot be in diſtreſs or comfort, but the other muſt partake of, and alſo ſignify the ſame. If it be comfort, then 'tis ſhewn; by leaping, ſkipping, chearfulneſs of the countenance, or ſome other outward geſture: If it be ſorrow or heavineſs of ſpirit, then that is ſhewed by the body, in weeping, ſighing, groaning, ſhaking of the head, a lowring countenance, ſtamping, ſmiting upon the thigh or breaſt as here the Publican did.

We muſt not therefore look upon theſe outward actions or geſtures of the Publican, to be empty inſignificant things; but to be ſuch, that in truth did expreſs and ſhew the temper, frame, and complexion of his ſoul. For Chriſt, the wiſdom of God, hath mentioned them to that very end, that in and by them, might be held forth, and that men might ſee, as in a glaſs, the very emblem of a converted, and truly penitent ſinner. *He ſmote upon his breaſt.*

Fifthly, Smiting upon his breaſt, is ſometimes to ſignify a mixture of diſtruſt, joined with hope. And indeed in young converts, hope and diſtruſt, or a degree of deſpair, do work and anſwer one another, as doth the noiſe of the balance of the watch in the pocket. Life and death is always the motion of the mind then, and this noiſe continues until faith is ſtronger grown, and until the ſoul is better acquainted with the methods and ways of God with a ſinner. Yea, was but a carnal man in a converts heart, and could ſee, he ſhould diſcern theſe two, to wit, hope and fear, to have a continual motion in the ſoul: wreſtling and oppoſing one another, as doth light and darkneſs, in ſtriving for the victory.

And hence it is that you find ſuch people ſo fickle and uncertain in their ſpirits; Now on the mount, then in the valleys; now in the ſunſhine, then in the ſhade; now warm, then frozen; now bonny and blithe, then in a moment penſive and ſad; as thinking of a portion no were but in hell. This will cauſe ſmiting on the breaſt; nor can I imagine that the Publican was as yet farther than thus far in the Chriſtian's progreſs.

Sixthly, Smiting upon the breaſt, ſeems to intimate, that the party ſo doing is very apprehenſive of ſome great loſs that he has ſuſtained; either by negligence, careleſsneſs, fooliſhneſs, or the like. And this is the way in which men do loſe their ſouls. Now to loſe a thing, a great thing, the only choice thing that a man has, negligently, careleſsly, fooliſhly, or the like, why it puts aggravations into the thoughts of the loſs, that the man has ſuſtained, and aggravations into the thoughts of them go out of the ſoul, and come in upon a ſudden, even as the bailiff, or the king's ſergeant at arms, and at every appearance of them makes the ſoul ſtart; and ſtarting, it ſmites upon the breaſt.

I might multiply particulars; but to be brief, we have before us a ſenſible ſoul, a ſorrowful ſoul, a penitent ſoul: one that prays indeed, that prays ſenſibly, affectionately, effectually: One that ſees his loſs, that fears and trembleth before God in conſideration of it, and one that knows no way, but the right way, to ſecure himſelf from periſhing, to wit, by having humble and hearty recourſe to the God of heaven for mercy.

I ſhould now come to ſpeak ſomething by way of uſe and application; but before I do that, I will briefly draw up, and preſent you with a few concluſions that in my judgment do naturally flow from the text, therefore in this place I will read over the text again.

Two men went up into the temple to pray, the one a Phariſee, the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven; but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

From theſe words I gather theſe ſeveral concluſions, with theſe inferences.

Firſt, It doth not always follow, that they that pray do know God, or love him, or truſt in him. This concluſion is evident by the Phariſee in the text; he prayed, but he knew not God, he loved not God, he truſted not in God; that is, he knew him not in his ſon, nor loved, nor truſted in him. He was, though a praying man, far off from this. Whence it may be infered, that thoſe that pray not at all cannot be good, cannot know, love, or truſt in God. For if the ſtar, though it ſhine is not the ſun, then ſurely a clod of dirt cannot be the ſun. Why, a praying man doth as far out-ſtrip a non-praying man, as a ſtar out-ſtrips a clod of earth. A non-praying man lives like a beaſt. *The ox knows his owner, and the aſs his maſter's crib; but this man doth not know, but this man doth not conſider*, (Iſai. 1. 3.) The prayerleſs man is therefore of no religion, except he be an Atheiſt, or an Epicurean. Therefore the non-praying man is numbred among the heathens, and among thoſe that know not God, and is appointed and deſigned by the ſentence of the word to the fearful wrath of God, Pſal. 79. 6. Jer. 10. 25.

Secondly, A ſecond concluſion is, That the man that prays, if in his prayer he pleads for acceptance, either in whole or in part, for his own good deeds, is in a miſerable ſtate. This alſo is gathered from the Phariſee here, he prayed, but in this prayer he pleaded his own good deeds for acceptance, that is, of his perſon, and therefore went down to his houſe unjuſtified. And he is in this condition that doth thus. The concluſion is true, foraſmuch as the Phariſee mentioned in the parable is not ſo ſpoken of, for the ſake of that ſect of men, but to caution, forewarn, and bid all men take heed, that they by doing as he, procure not his rejection of God, and be ſent away from his preſence unjuſtified. I do therefore infer from hence, that if he that pleadeth his own good doing for perſonal acceptance with God, be thus miſerable, then he that teacheth men ſo to do, is much more miſerable. We always conclude, that a ring-leader in an evil way, is more blame-worthy, than thoſe that are led of him. This falls hard upon the leading Socinians and others, who teach, that men's works make their perſons accepted of God.

True, they ſay, through Chriſt; but that is brought meerly to delude the ſimple with, and is an horrible lie; for we read not in all the word of God, as to perſonal juſtification in the ſight of God from the curſe, (and that is the queſtion under conſideration) that it muſt be by man's righteouſneſs, as made prevalent by Chriſt's, but contrariwiſe by his, and his only, without the deeds, works, or righteouſneſs of the law which is our righteouſneſs. Wherefore, I ſay, the teachers and leaders of this doctrine have the greater ſin.

Thirdly, A third concluſion is. They that uſe high and flaunting language in prayer, their ſimplicity and godly ſincerity is to be queſtioned, as to the doing of that duty ſincerely. This ſtill flows from our text, the Phariſee greatly uſed this; for higher and more flaunting language can hardly be found, than in the Phariſee's mouth; nor will aſcribing to God by the ſame mouth laud and praiſe, help the buſineſs at all: For to be ſure, where the effect is baſe and rotten, the cauſe cannot be good.

The Phariſee would hold himſelf that he was not as other men, and then gives thanks to God for this: But the concluſion was moſt vilely falſe, and therefore the praiſe for it could not but be fooliſh, vain, and frivolous. Whence I infer, that if to uſe ſuch language in prayer is dangerous, then to affect the uſe thereof is yet more dangerous: Prayer muſt be made with humble hearts, and ſenſible words, and of that we have treated before, wherefore high, flaunting, ſwelling words of vanity becomes not a ſinner's mouth, no, not at any time, much leſs when he comes to, and preſents himſelf before God in that ſolemn duty of prayer. But, I ſay, there are ſome that ſo affect the Phariſee's mode, that they cannot be well if in ſome ſort or other they be not in the practice of it; not knowing what they ſay, nor whereof they affirm; but theſe are greatly addicted to hypocriſy, and deſire of vain-glory, eſpecially if the ſound of their words be within the reach of other men's ears.

Fourthly, A fourth concluſion is, that reformation and amendment, though good, and before men, are nothing as to juſtification with God. This is manifeſt by the condition of our Phariſee; he was a reformed man, a man beyond others for perſonal righteouſneſs, yet he went out of the temple from God unjuſtified, his works, came to nothing with God. Hence I infer, that the man that hath nothing to commend him to God of his own, yet ſtands as fair before God for juſtification, and ſo acceptance, as any other man in the world.

Fifthly, A fifth concluſion is, it is the ſenſible ſinner, the ſelf-bemoaning ſinner, the ſelf-judging ſinner, the ſelf-abhorring ſinner, and the ſelf-condemning ſinner, whoſe prayers prevail with God for mercy. Hence I infer, that one reaſon why men make ſo many prayers, and prevail no more with God, is becauſe their prayers are rather the floatings of phariſaical fancies, than the fruits of ſound ſenſe of ſin, and ſincere deſires of enjoying God in mercy, and in the fruits of the Holy Ghoſt.

OF
JUSTIFICATION
BY AN
IMPUTED RIGHTEOUSNESS:
OR,
No Way to HEAVEN but by JESUS CHRIST.

JUſtification is to be diverſly taken in the ſcripture.

1. Sometimes it is taken for the juſtification of perſons.

2. Sometimes for the juſtification of actions.

3. And ſometimes for the juſtification of the perſon and action too.

It is taken for the juſtification of perſons, and that,

(1.) As to juſtification with God: Or,

(2.) As to juſtification with men.

As to juſtification with God: That is, when a man ſtands clear, quit, free, or in a ſaved condition before him, in the approbation of his holy law.

As to juſtification with men: That is, when a man ſtands clear and quit from juſt ground of reprehenſion with them.

Juſtification alſo is to be taken with reference to actions; and that may be when they are conſidered,

1. As flowing from true Faith: Or,

2. Becauſe the act done fulfills ſome tranſient law.

(1.) As actions flow from faith, ſo they are juſtified, becauſe done before God in, and made compleat through the perfections of Jeſus Chriſt.

(2.) As by the doing of the act ſome tranſient law is fulfilled: As when Jehu executed judgment upon the houſe of Ahab. *Thou haſt done well*, ſaid God to him, *in executing that which is righteous in mine eyes, and haſt done to the houſe of Ahab all that was in mine heart*, 2 Kings 10. 30.

As to ſuch acts, God may, or may not look at the qualification of thoſe that do them: And it is clear, that he had not reſpect to any good that was in Jehu, in the juſtifying of this action; nor could he, for Jehu ſtuck cloſe yet to the ſins of Jeroboam, but *took no heed to walk in the law of the Lord God of Iſrael*, Chap. 10. 29, 31.

I might hence alſo ſhew you, that a man may be juſtified even then when his action is condemned; alſo that a man may be in a ſtate of condemnation, when his action may be juſtified. But with theſe diſtinctions I will not take up time, my intention being to treat of juſtification, as it ſets a man free or quit from ſin, the curſe and condemnation of the law in the ſight of God, in order to eternal ſalvation.

And that I may with the more clearneſs handle this point before you, I will lay down and ſpeak to this propoſition.

> That there is no other way for ſinners to be juſtified from the curſe of the law in the ſight of God, than by the imputation of that righteouſneſs long ago performed by, and ſtill reſiding with the perſon of Jeſus Chriſt.

The terms of this propoſition are eaſy; yet, if it will help, I will ſpeak a word or two for explication.

(1.) By a ſinner, I mean one that has trangreſſed the law: for ſin is the tranſgreſſion of the law.

(2.) By the curſe of the law, I mean, that ſentence, judgment, or condemnation which the law pronounceth againſt the tranſgreſſor.

(3.) By juſtifying righteouſneſs, I mean that which ſtands in the doing and ſuffering of Chriſt when he was in the world.

(4.) By the reſiding of this righteouſneſs in Chriſt's perſon, I mean, it ſtill abides with him as to the action, though the benefit is beſtowed upon thoſe that are his.

(5.) By the imputation of it to us, I mean, God's making of it ours by an act of his grace, that we by it might be ſecured from the curſe of the law.

(6.) When I ſay there is no other way to be juſtified, I caſt away to that end, the law, and all the works of the law as done by us.

Thus I have opened the terms of the propoſition.

Now the two firſt, to wit, What ſin and the curſe is, ſtand clear in all mens ſight, unleſs they be Atheiſts, or deſperately heretical. I ſhall therefore in few words clear the other four.

Firſt, therefore, juſtifying righteouſneſs, is the doing and ſuffering of Chriſt when he was in the world, This is clear, becauſe we are ſaid to be juſtified by his obedience, Rom. 5. 19. By his obedience to the law. Hence he is ſaid again to be the end of the law for that very thing. *Chriſt is the end of the law for righteouſneſs*, &c. Rom. 10. 4. The end, what's that? Why the requirement or demand of the law. But what are they? Why righteouſneſs, perfect righteouſneſs, Gal. 3. 10. Perfect righteouſneſs, what to do? That the ſoul concerned might ſtand ſpotleſs in the ſight of God. Now this lies only in the doings and ſufferings of Chriſt: For *by his obedience many are made righteous:* Wherefore, as to this Chriſt is the end of the law, that being found in that obedience, That becomes to us ſufficient for our juſtification. Hence we are ſaid to be made righteous by his obedience: Yea, and to be waſhed, purged and juſtified by his blood.

Secondly, That this righteouſneſs ſtill reſides in and with the perſon of Chriſt, even then when we ſtand juſt before God thereby, is clear; for that we are ſaid when juſtified, to be juſtified in him. *In the Lord ſhall all the ſeed of Iſrael be juſtified.* And again: *Surely ſhall one ſay, In the Lord have I righteouſneſs*, &c. And again: *For him are ye in Chriſt Jeſus, who is made unto us of God righteouſneſs.*

Mark, The righteouſneſs is ſtill in him, not in us, even then when we are made partakers of the benefit of it, even as the wing and feathers ſtill abide in the hen, when the chickens are covered, kept, and warmed thereby.

For as my doings, though my children are fed and cloathed thereby, are ſtill my doings, not theirs; ſo the righteouſneſs wherewith we ſtand juſt before God from the curſe, ſtill reſides in Chriſt, not in us. Our ſins when laid upon Chriſt, were yet perſonally ours, not his; ſo his righteouſneſs when put upon us, is yet perſonally his not ours. What is it then? Why, *he was made* to be *ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

Thirdly, It is therefore of a juſtifying vertue, only by imputation, or as God reckoneth it to us; even as our ſins made the Lord Jeſus a ſinner, nay ſin, by God's reckoning of them to him.

It is abſolutely neceſſary that this be known of us; for if the underſtanding be muddy as to this, it is impoſſible that ſuch ſhould be found in the faith: Alſo in temptation, that man will be at a loſs, that looketh for a righteouſneſs for juſtification in himſelf; when it is to be found no where but in Jeſus Chriſt.

The apoſtle, who was his crafts-maſter as to this, was always looking to Jeſus, That he might be found in him, knowing that no where elſe could peace or ſafety be had.

And indeed this is one of the greateſt miſteries in the world, namely, That a righteouſneſs that reſides with a perſon in heaven, ſhould juſtify me, a ſinner, on earth.

Fourthly, Therefore the law and the works thereof, as to this muſt by us be caſt away; not only becauſe they here are uſeleſs, but alſo they being retained, are an hinderance. That they are uſeleſs, is evident; for that ſalvation comes by another name, Acts 4. 12. And that they are an hinderance, it is clear; for the very adhering to the law, thought it be but a little, or in a little part, prevents juſtification by the righteouſneſs of Chriſt.

What ſhall I ſay? As to this, the moral law is rejected, the ceremonial law is rejected, and man's righteouſneſs is rejected, for that they are here both weak and unprofitable.

Now if all theſe and their works, as to our juſtification, are rejected, where but in Chriſt, is righteouſneſs to be found?

Thus much therefore for the explication of the propoſition, namely, That there is no other way for ſinners to be juſtified from the curſe of the law in the ſight of God, than by the imputation of that righteouſneſs long ago performed by, and ſtill reſiding with the perſon of Jeſus Chriſt.

Now from this propoſition I draw theſe two poſitions.

Firſt, That men are juſtified from the curſe of the law before God, while ſinners in themſelves.

Secondly, That this can be done by no other righteouſneſs, than that long ago performed by, and reſiding with the perſon of Jeſus Chriſt.

Let us then now enter into the conſideration of the firſt of theſe, namely, That men are juſtified from the curſe of the law before God, while ſinners in themſelves.

This I ſhall manifeſt:

1. By touching upon the myſterious acts of our redemption.
2. By giving of you plain texts which diſcover it: And,
3. By reaſons drawn from the texts.

For the firſt of theſe to wit, The myſterious act of our redemption: And that I ſhall ſpeak to under theſe two heads.

1. I ſhall ſhew you what that is. And,
2. How we were concerned therein.

That which I call, and that rightly, the myſterious act of our redemption; is Chriſt's ſufferings as a common, though a particular perſon; and as a ſinner, though always compleatly righteous.

That he ſuffered as a common perſon, is

true. By common, I mean, a publick perſon; or one that preſents the body of mankind in himſelf. This a multitude of ſcriptures bear witneſs to, eſpecially that fifth chapter to the Romans; where, by the apoſtle, he is ſet before us, as the head of all the elect; even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a myſterious act.

And that he ſhould die as a ſinner, when yet himſelf did *no ſin, nor had any guile found in his mouth,* made this act more myſterious. That he died as a ſinner, is plain: *He hath made him to be ſin. And the Lord laid upon him the iniquity of us all,* Iſa. 53. That then, as to his own perſon, he was compleatly ſinleſs, is alſo as truly manifeſt, and that by a multitude of ſcriptures.

Now, I ſay, that Chriſt Jeſus ſhould be thus conſidered, and thus die, was the great myſtery of God. Hence Paul tells us, That when he preached Chriſt crucified, he preached not only the wiſdom of God, but the wiſdom of God in a myſtery; even hidden wiſdom: For indeed, this wiſdom is hidden, and kept cloſe from the fowls of the air.

It is alſo ſo myſterious, that it goes beyond the reach of all men, except thoſe to whom an underſtanding is given of God to apprehend it.

That one particular man ſhould repreſent all the elect in himſelf, and that the moſt righteous ſhould die as a ſinner, yea, as a ſinner by the hand of a juſt and holy God, is a myſtery of the greateſt depth.

Secondly, And now I come to ſhew you how the elect are concerned therein; that is, in this myſterious act of this moſt bleſſed one; and this will make this act yet more myſterious to you.

Now then we will ſpeak of this firſt; as to how Chriſt prepared himſelf thus myſteriouſly to act.

1. He took hold of our nature. I ſay, he took hold of us, by taking upon him fleſh and blood. The ſon of God therefore, took not upon him a particular perſon, though he took to him a human body and ſoul: But that which he took, was, as I may call it a lump of the common nature of man; and by that, hold of the whole elect ſeed of Abraham: Heb. 2. 16. *For verily he took not on him the nature of angels, but he took on him the ſeed of Abraham.*

Hence He, in a myſtery, became Us; and was counted as all the men that were or would be ſaved. And this is the reaſon why we are ſaid to do, when only Jeſus Chriſt did do. As for inſtance:

Firſt, When Jeſus Chriſt fulfilled the righteouſneſs of the law, it is ſaid, it was fulfilled in us, becauſe indeed fulfilled in our nature: *For what the law could not do, in that it was weak through the fleſh; God ſending his own ſon in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us,* &c. But becauſe none ſhould appropriate this unto themſelves, that have not had paſſed upon them a work of converſion; therefore he adds, *Who walk not after the fleſh, but after the ſpirit.* For there being an union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. The righteouſneſs of the law is fulfilled in us; and that truly, becauſe fulfilled in that common nature which the Son of God took of the virgin. Wherefore, in this ſenſe, we are ſaid to do, what only was done by him; even as the client doth by his lawyer, when his lawyer perſonates him: The client is ſaid to do, when it is the lawyer only that does; and to overcome by doing, when it is the lawyer that overcomes: The reaſon is, becauſe the lawyer does in the client's name. How much more then may it be ſaid we do, when only Chriſt does; ſince he does what he does not in our name only, but in our nature too: *For the law of the ſpirit of life in Chriſt* (not in me) *has ſet me free from the law of ſin and death.* He doing in his common fleſh, what could not be done in my particular perſon; that ſo I might have the righteouſneſs of the law fulfilled in me, my fleſh aſſumed by Chriſt; though impoſſible to be done, becauſe of the weakneſs of my perſon.

The reaſon of all this, is, becauſe we are ſaid to be in him, in his doing: In him by our fleſh, and alſo by the election of God. So then, as all men ſinned when Adam fell; ſo all the elect did righteouſneſs, when Chriſt wrought and fulfilled the law: For *As in Adam all die, even ſo in Chriſt ſhall all be made alive.*

Secondly, As we are ſaid to do by Chriſt; ſo we are ſaid to ſuffer by him, to ſuffer with him. *I am crucified with Chriſt,* ſaid Paul: And again, *Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind; for he that hath ſuffered in the fleſh, hath ceaſed from ſin.* Mark how the apoſtle ſeems to change the perſon. Firſt he ſays, It is Chriſt that ſuffered; and that is true: But then he inſinuates, that it is us that ſuffered; for the exhortation is to believers, to walk in newneſs of life; and the argument is, becauſe they have ſuffered in the fleſh: *For he that hath ſuffered in the fleſh, hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh to the luſts of men, but to the will of God.*

We then ſuffered, when Chriſt ſuffered:

We then ſuffered in his fleſh, and alſo our old man was crucified with him; that is, in his crucifixion; for when he hanged on the croſs, all the elect hanged there in their common fleſh which he aſſumed, and becauſe he ſuffered there as a public man.

Thirdly, As we are ſaid to ſuffer with him; ſo we are ſaid to die, to be dead with him; with him, that is, by the dying of his body; *Now if we be dead with Chriſt, we believe that we ſhall alſo live with him.*

Wherefore he ſaith in other places, *Brethren, ye are become dead to the law by the body of Chriſt:* For indeed we died then to it by him. To the law; that is, the law now has nothing to do with us; for that it has already executed its curſe to the full upon us, by its ſlaying of the body of Chriſt; for the body of Chriſt was our fleſh; upon it alſo was laid our ſin: The law too ſpent that curſe that was due to us, upon him, when it condemned, killed, and caſt him into the grave. Wherefore, it having thus ſpent its whole curſe upon him, as ſtanding in our ſtead, we are exempted from its curſe for ever: we are become dead to it by that body; it has done with us, as to juſtifying righteouſneſs: Nor need we fear its damning threats any more; for by the death of this body we are freed from it, and are for ever now coupled to a living Chriſt.

Fourthly, As we are ſaid thus to be dead; ſo we are ſaid alſo to riſe again by him: *Thy dead men* (ſaith he to the Father) *ſhall live, together with my dead body ſhall they ariſe.* And again, *After two days he will revive us, and in the third day we ſhall live in his ſight.*

Both theſe ſcriptures ſpeak of the reſurrection of Chriſt, of the reſurrection of his body on the third day: But behold, as we were ſaid before to ſuffer and be dead with him; ſo now we are ſaid alſo to riſe and live in God's ſight, by the reſurrection of his body! For, as was ſaid, the fleſh was ours; he took part of our fleſh when he came into the world; and in it he ſuffered, died, and roſe again, Heb. 2. 14. We alſo were therefore counted by God, in that God-man, when he did this; yea, he ſuffered, died, and roſe, as a common head.

Hence alſo the New Teſtament is full of this, ſaying, *If ye be dead with Chriſt. If ye be riſen with Chriſt.* And again, *He hath quickened us together with him.*

We are quickened together with him. Quickened, and quickened together with him. The apoſtle hath words that cannot eaſily be ſhifted or evaded. Chriſt then was quickened when he was raiſed from the dead. Nor is it proper to ſay that he was ever quickened either before or ſince. This text alſo concludes, that we, to wit, the whole body of God's elect, were alſo quickened then, and made to live with him together. True, we alſo are quickened perſonally by grace, the day in the which we are born unto God by the goſpel; yet afore that we are quickened in our head; quickened when he was raiſed from the dead; quickened together with him.

Fifthly, Nor are we thus conſidered, to wit, as dying, and riſing, and ſo left; but the apoſtle purſues his argument, and tells us, that we alſo reap by him, as being conſidered in him the benefit which Chriſt received, both in order to his reſurrection, and the bleſſed effect thereof.

1. We received, by our thus being counted in him, that benefit which did precede his riſing from the dead: And what was that, but the forgiveneſs of ſins? For this ſtands clear to reaſon, That if Chriſt had our ſins charged upon him at his death, he then muſt be diſcharged of them in order to his reſurrection. Now, though it is not proper to ſay they were forgiven to him, becauſe they were purged from him by merit; yet they may be ſaid to be forgiven us, becauſe we receive this benefit by grace.

And this, I ſay, was done precedent to his reſurrection from the dead: *He hath quickened us together with him,* [*having*] *forgiven us all treſpaſſes.* He could not be quickened, till we were diſcharged; becauſe it was not for himſelf, but for us that he died. Hence we are ſaid to be, at that time (as to our own perſonal eſtate) dead in our ſins, even when we are *quickened together with him.*

Therefore, both the quickening and forgiveneſs too, ſo far as we are in this text concerned, is to him, as we are conſidered in him, or to him, with reſpect to us.

Having forgiven you [*All*] *treſpaſſes.* For neceſſity ſo required; becauſe elſe how was it poſſible that the pains of death ſhould be looſed in order to his riſing, ſo long as one ſin ſtood ſtill charged to him, as that for the commiſſion of which God had not received a plenary ſatisfaction. As therefore we ſuffered, died, and roſe again by him; ſo, in order to his ſo riſing, he, as preſenting of us in his perſon and ſuffering, received for us remiſſion of all our treſpaſſes. A full diſcharge therefore, was, in and by Chriſt, received of God of all our ſins, afore he aroſe from the dead: As his reſurrection truly declared; for he *was delivered for our offences, and was raiſed again for our juſtification.*

This therefore is one of the privileges we receive by the riſing again of our Lord; for that we were in his fleſh conſidered; yea, and in his death and ſuffering too.

2. By this means alſo we have now eſcaped death. *Knowing that Chriſt being raiſed from the dead, dies no more, death hath no more dominion over him: For in that he died, he died unto* (or, for) *ſin once; but in that he liveth, he liveth unto God.*

Now in all this, conſidering what has

been ſaid before, we that are of the elect, are priviledged: For that we alſo are raiſed up, by the riſing of the body of Chriſt from the dead. And thus the apoſtle bids us reckon: *Likewiſe* (ſaith he) *reckon alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt.*

Hence Chriſt ſays, *He is the reſurrection, and the life*; for that all his are ſafe in him ſuffering, dying and riſing. He is the life, our life; yea, ſo our life, that by him the elect do live before God; even then, when as to themſelves they yet are dead in their ſins. Wherefore, hence it is that in time they partake of quickening grace from this their head, to the making of them alſo live by faith, in order to their living hereafter with him in glory: For if Chriſt lives, they cannot die that were ſharers with him in his reſurrection. Hence they are ſaid to live, being quickened together with him. Alſo, as ſure as at his reſurrection, they lived by him; ſo ſure, at his coming, ſhall they be gathered to him: Nay, from that day to this, all that, as aforeſaid, were in him at his death and reſurrection, are already, in the fulneſs of the diſpenſation of time, daily gathering to him. For this he hath purpoſed, wherefore none can diſannul it: *In the fulneſs of the diſpenſation of time, to gather together in one, all things in Chriſt, both which are in heaven, and which are in earth, even in him.*

3. To ſecure this the more to our faith that believe; as we are ſaid to be *raiſed up together with him*, ſo we are ſaid *to be made to ſit together in heavenly places in Chriſt Jeſus*, Eph. 2. 6. We died by him, we roſe by him, and are together, even all the elect, ſet down together in heavenly places, in Chriſt Jeſus: For ſtill even now, he is on the right-hand of God; he is to be conſidered as our publick man, our head, and ſo one in whom is concluded all the elect of God. We then are by him already in heaven; in heaven, I ſay, by him; yea, ſet down there in our places of glory by him. Hence the apoſtle, ſpeaking of us again, ſaith, That as we are predeſtinate, we are called, juſtified, and glorified: Called, juſtified, glorified; all is done, already done, as thus conſidered in Chriſt, *Rom.* 8. 30. For that in his publick work there is nothing yet to do as to this: Is not he called? Is not he juſtified? Is not he glorified? And are we not in him, in him, even as ſo conſidered?

Nor doth this doctrine hinder or foreſtall the doctrine of regeneration or converſion: Nay, it lays a foundation for it; for by this doctrine we gather aſſurance, that Chriſt will have his own: For if already they live in their head, what is that but a pledge that they ſhall live in their perſons with him? and conſequently that to that end they ſhall, in the times allotted for that end, be called to a ſtate of faith, which God has ordained ſhall precede and go before their perſonal enjoyment of glory.

Nor doth this hinder their partaking of the ſymbol of regeneration, and of their other priviledges to which they are called in the day of grace: Yea, it lays a foundation for all theſe things; for if I am dead with Chriſt, let me be like one dead with him, even to all things to which Chriſt died, when he hanged on the tree; and then he died to ſin, to the law, and to the rudiments of this world.

And if I be riſen with Chriſt, let me live like one born from the dead, in newneſs of life; and having my mind and affections on the things where Chriſt now ſitteth on the right-hand of God. And indeed he profeſſes in vain, that talketh of theſe things, and careth not to have them alſo anſwered in himſelf. This was the apoſtle's way, namely, *To covet to know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death.*

And when we are thus, that thing is true both in him and us. Then as is the heavenly, ſuch are they that are heavenly: For he that ſaith he is in him; and by being in him, a partaker of theſe privileges by him, *ought himſelf ſo to walk even as he walked.*

But to paſs this digreſſion, and to come to my argument; namely, That men are juſtified from the curſe of the law, before God, while ſinners in themſelves.

This is evident by what hath already been ſaid: For if the juſtification of their perſons is by, in, and through Chriſt; then it is not by, in, and through their own doings. Nor was Chriſt engaged in this work but of neceſſity, even becauſe elſe there had not been ſalvation for the elect. *Father*, (ſaith he) *if it be poſſible, let this cup paſs from me.* If what be poſſible? Why, that my elect may be ſaved, and I not ſpill my blood. Wherefore he ſaith again, Chriſt ought to ſuffer. Chriſt muſt needs have ſuffered; for without ſhedding of blood, is no remiſſion of ſin.

2. We will now come to the preſent ſtate and condition of thoſe that are juſtified; I mean, with reſpect to their own qualifications, and ſo prove the truth of this our great poſition. And this I will do,

1. By giving of you plain texts that diſcover it; and that conſequently prove our point.

2. And after that, by giving of you reaſons drawn from the texts.

For the firſt of theſe:

1. Firſt, *Speak not in thine heart* (no not in thine heart) *after that the Lord thy God hath caſt out thine enemies before thee, ſaying, For my righteouſneſs do I poſſeſs the land: Not for thy righteouſneſs, or for the uprightneſs of thine heart, doſt thou go in to poſſeſs the land. Underſtand therefore, that*

the Lord thy God giveth thee not this good land, to poſſeſs it, for thy righteouſneſs; for thou art a ſtiff-necked people.

In theſe words, very pat for our purpoſe, two things are worthy our conſideration.

1. The people here ſpoken to, were the people of God; and ſo by God himſelf are they here twice acknowledged to be, *The Lord thy God, The Lord thy God.* So then, the righteouſneſs here intended, is not the righteouſneſs that is in the world, but that which the people of God perform.

2. The righteouſneſs here intended is not ſome, but all, and every whit of that the church performs to God: *Say not in thine heart, after the Lord hath brought thee in, It was for my righteouſneſs.* No, all thy righteouſneſs, from Egypt to Canaan, will not purchaſe Canaan for thee.

That this is true, is evident; becauſe 'tis thrice rejected: *Not for thy righteouſneſs, not for thy righteouſneſs, not for thy righteouſneſs, doſt thou poſſeſs the land.* Now, if the righteouſneſs of the people of God, of old, could not merit for them Canaan, which was but a type of heaven: How can the righteouſneſs of the world now obtain heaven itſelf? I ſay again,

If godly men, as theſe were, could not by their works purchaſe the type of heaven; then muſt the ungodly be juſtified, if ever they be juſtified from the curſe and ſentence of the law, while ſinners in themſelves. The argument is clear: for if good men, by what they do, cannot merit the leſs; bad men, by what they do, cannot merit more.

Secondly, *Remember me, O my God, for this; and wipe not out my good deeds that I have done.*

Theſe words were ſpoken by holy Nehemiah, and that at the end of all the good that we read he did in the world. Alſo, the deeds here ſpoken of, were deeds done for God, for his people, for his houſe, and for the offices thereof.

Yet godly Nehemiah durſt not ſtand before God in theſe, nor yet ſuffer them to ſtand to his judgment by the law; but prays to God to be merciful both to him and them, and to ſpare him *according to the multitude of his mercy.*

God blots out no good but for the ſake of ſin; and foraſmuch as this man prays God would not blot out his, it is evident, that he was conſcious to himſelf that in his good works were ſin. Now, I ſay, if a good man's works are in danger of being overthrown, becauſe there is in them a tang of ſin; how can bad men think to ſtand juſt before God in their works, which are, in all parts, full of ſin? Yea, if the works of a ſanctified man are blameworthy; how ſhall the works of a bad man ſet him clear in the eyes of divine juſtice?

Thirdly, *But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the wind, have taken us away.*

In theſe words we have a relation both of perſons and things.

1. Of perſons: And they are a righteous people, a righteous people put all together: We, we all are, &c.

2. The condition of this people, even of all of them, take them at the beſt, are, and that by their own confeſſion, as an unclean thing.

3. Again: The things here attending this people, are their good things, put down under this large character, righteouſneſſes, All our righteouſneſſes. Theſe expreſſions therefore comprehend all their religious duties, both before and after faith too. But what are all theſe righteouſneſſes? Why, they are all as filthy rags, when ſet before the juſtice of the law: Yea, it is alſo confeſſed, and that by theſe people, that their iniquities, notwithſtanding all their righteouſneſſes, like the wind, if grace prevent not, would carry them away. This being ſo, how is it poſſible for one that is in his ſins, to work himſelf into a ſpotleſs condition by works done before faith, by works done by natural abilities? Or, to perform a righteouſneſs which is able to look God in the face, his law in the face; and to demand and obtain the forgiveneſs of ſins, and the life that is eternal? It cannot be: Men muſt therefore be juſtified from the curſe, in the ſight of God, while ſinners in themſelves, or not at all.

Fourthly, *There is not a juſt man upon the earth, that doth good, and ſinneth not.*

Although the words before are large, yet theſe ſeem far larger: There is not a man, not a juſt man, not a juſt man upon the earth, that doth good, and ſinneth not. Now, if no good man, if no good man upon earth, doth good, and ſinneth not; then no good man upon earth can ſet himſelf by his own actions juſtified in the ſight of God; for he has ſin mixed with his good. How then ſhall a bad man, any bad man, the beſt bad man upon earth, think to ſet himſelf by his beſt things juſt in the ſight of God? And if the tree makes the fruit either good or evil; then a bad tree, (and a bad man is a bad tree) can bring forth no good fruit; how then ſhall ſuch an one do that that ſhall *cleanſe him from his ſin,* and ſet him as *ſpotleſs before the face of God?*

Fifthly, *Hearken to me, ye ſtout-hearted, that are far from righteouſneſs: I bring near my righteouſneſs,* &c.

1. This call is general, and ſo proves, whatever men think of themſelves, that, in the judgment of God, there is none at all righteous men, as men are far from being ſo.

2. This general offer of righteouſneſs,

of the righteouſneſs of God, declares, that it is in vain for men to think to be ſet juſt and righteous before God by any other means.

3. There is here alſo inſinuated, That for him that thinks himſelf the worſt, God has prepared a righteouſneſs; and therefore would not have him deſpair of life, that ſees himſelf far from righteouſneſs. From all theſe ſcriptures therefore, it is manifeſt, That men muſt be juſtified from the curſe of the law, in the ſight of God, while ſinners in themſelves.

Sixthly, *Come unto me, all ye that labour, and are heavy laden, and I will give you reſt.*

Here we have a labouring people, a people labouring for life: But by all their labour, you ſee, they cannot eaſe themſelves; their burthen ſtill remains upon them; they yet are heavy laden. The load here, is, doubtleſs, Guilt of ſin; ſuch as David had, when he ſaid, by reaſon thereof, *he was not able to look up.*

Hence therefore you have an experiment ſet before you, of thoſe that are trying what they can do for life: But behold, the more they ſtir, the more they ſink under the weight of the burthen that lies upon them.

And the concluſion, to wit, Chriſt's call to them to come to him for reſt, declares, That in his judgment, reſt was not to be had elſewhere. And, I think, one may with as much ſafety adhere to Chriſt's judgment, as to any man's alive: Wherefore, Men muſt be juſtified from the curſe, in the ſight of God while ſinners in themſelves.

Seventhly, *There is none righteous, no not one; there is none that underſtandeth, there is none that ſeeketh after God; they are all gone out of the way; they are together become unprofitable, there is none that doth good, no, not one.*

Theſe words have reſpect to a righteouſneſs which is juſtified by the law; and they conclude, that none by his own performances is righteous with ſuch a righteouſneſs. And it is concluded from five reaſons.

1. Becauſe they are not good: For a man muſt be good, before he doth good, and perfectly good, before he doth good and ſinneth not.

2. Becauſe they underſtand not: How then ſhould they do good? For a man muſt know before he does, elſe how ſhould he divert himſelf to do?

3. Becauſe they want a heart, they ſeek not after God, according to the way of his own appointment.

4. They are all gone out of the way; how then can they walk therein?

5. They are together become unprofitable; what worth or value then can there be in any of their doings.

Theſe are the reaſons by which he proveth that there is *none righteous, no, not one.* And the reaſons are weighty; for by them he proves the tree is not good; how then can it yield good fruit?

Now, as he concludes from theſe five reaſons, That not one indeed is righteous: So he concludes by five more, That none can do good to make him ſo.

1. For that internally they are as an open ſepulchre, as full of dead mens bones; their minds and conſciences are defiled; how then can ſweet and good proceed from thence.

2. Their throat is filled with this ſtink; all their vocal duties therefore ſmell thereof.

3. Their mouth is full of curſing and bitterneſs; how then can there be found one word that ſhould pleaſe God?

4. Their tongue, which ſhould preſent their praiſe to God, has been uſed to work deceit; how then, 'till it is made a new one, ſhould it ſpeak in righteouſneſs?

5. The poyſon of aſps is under their lips; therefore, whatever comes from them, muſt be polluted.

Thus you ſee he ſets forth their internal part; which being a true report, as to be ſure it is, it is impoſſible that any good ſhould ſo much as be framed in ſuch an inward part, or come clean out of ſuch a throat, by ſuch a tongue, through ſuch lips as theſe.

And yet this is not all: He alſo proves, and that by five reaſons more, That it is not poſſible they ſhould do good.

1. *Their feet are ſwift to ſhed blood:* This implies an inclination, an inward inclination to evil courſes; a quickneſs of motion to do evil, but a backwardneſs to do good.

2. *Deſtruction and miſeries are in their ways.* Take ways for their doings; and in the beſt of them deſtruction lurks, and miſery yet follows them at the heels.

The way of peace they have not known, that is far above out of their ſight. Wherefore, the labour of theſe fooliſh ones will weary every one of them, becauſe *they know not the way that goes to the city.*

4. There is *no fear of God before their eyes*: How then can they do any thing with that godly reverence of his holy majeſty, that is and muſt be eſſential to every good work? For, to do things, but not in God's fear, to what will it amount? will it avail?

5. All this while they are under a law that calls for works that are perfectly good, that will accept of none but what are perfectly good; and that will certainly condemn them, becauſe they neither are nor can be perfectly good: *For whatſoever things the law ſaith, it ſaith it to them that are under the law, that every mouth may be ſtopt, and all the world become guilty before God.*

Thus you ſee that Paul here proves, by fifteen reaſons, That none are, nor can be righteous before God, by works that they can do. Therefore, men muſt be juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Eighthly, *But now the righteouſneſs of God, without the law, is manifeſt, being witneſſed by the law and the prophets,* &c.

This text utterly excludes the law. What law? The law of works, the moral law, (ver. 27.) and makes mention of another righteouſneſs, even a righteouſneſs of God; for the righteouſneſs of the law, is the righteouſneſs of men, mens own righteouſneſs.

Now, if the law, as to a juſtifying righteouſneſs, is rejected; then the very matter upon, and by which man ſhould work, is rejected; and if ſo, then he muſt be juſtified by the righteouſneſs of God, or not at all: For he muſt be juſtified by a righteouſneſs that is without the law; to wit, the righteouſneſs of God. Now this righteouſneſs of God, whatever it is, to be ſure it is not a righteouſneſs that flows from men: For that, as I ſaid, is rejected, and the righteouſneſs of God oppoſed unto it; being called a righteouſneſs that is without the law, without our perſonal obedience to it.

The righteouſneſs of God, or a righteouſneſs of God's compleating, a righteouſneſs of God's beſtowing; a righteouſneſs that God alſo gives unto, and puts upon all them that believe, (ver. 22.) a righteouſneſs that ſtands in the works of Chriſt, and that is imputed both by the grace and juſtice of God.

Where now is room for man's righteouſneſs, either in the whole, or as to any part thereof? I ſay, where, as to juſtification with God.

Ninthly, *What ſhall we ſay then, that Abraham our father, as pertaining to the fleſh, hath found.*

Now the apoſtle is at the root of the matter: For Abraham is counted the father of the faithful; conſequently, the man whoſe way of attaining juſtification muſt needs be exemplary to all the children of Abraham.

Now the queſtion is, How Abraham found? How he found that which ſome of his children ſought and miſs'd? (Rom. 9. 32.) That is, how he found juſtifying righteouſneſs? for it was that which Iſrael ſought, and attained not unto.

Did he find it (ſaith Paul) *by the fleſh?* Or, as he was in the fleſh? Or, by acts and works of the fleſh? But what are they? Why the next verſe tells you, *They are the works of the law.*

If Abraham was juſtified by works, that is, as pertaining to the fleſh; for the works of the law are none other but the beſt ſort of the works of the fleſh. And ſo Paul calls all they that he had before his converſion to Chriſt: *If any other man* (ſaith he) *thinketh he hath whereof he may truſt in the fleſh, I more.* And then he counteth up ſeveral of his privileges, to which he, at laſt, adjoineth the righteouſneſs of the moral law, ſaying, *Touching the righteouſneſs which is in the law, I was blameleſs.*

And it is proper to call the righteouſneſs of the law the work of the fleſh; becauſe it is the work of a man, of a man in the fleſh: For the Holy Ghoſt doth not attend the law: or the work thereof, as to this; in man, as man; that has confined itſelf to another miniſtration, whoſe glorious name it bears.

I ſay, 'tis proper to call the works of the law, the works of the fleſh; becauſe they are done by that ſelf ſame nature, in and out of which comes all thoſe things that are more groſly ſo called, (Gal. 5. 19, 20.) To wit, from the corrupt fountain of fallen man's polluted nature.

This, ſaith he, was not the righteouſneſs by which Abraham found juſtification with God: For if Abraham was juſtified by works, he hath whereof to glory; but not before God. But what ſaith the ſcripture? *Abraham believed God, and it was counted to him for righteouſneſs.* This believing, is alſo ſet in flat oppoſition to works, and to the law of works: Wherefore, upon pain of great contempt to God, it muſt not be reckoned as a work to juſtify withal; but rather, as that which receiveth and applieth that righteouſneſs.

From all this therefore it is manifeſt, That men muſt be juſtified from the curſe of the law, in the ſight of God, while ſinners in themſelves. But,

Tenthly, *Now to him that worketh, is the reward not reckoned of grace, but of debt.*

Theſe words do not only back what went before, as to the rejection of the law for righteouſneſs, as to juſtification with God: But ſuppoſing the law was of force to juſtify, life muſt not be admitted to come that way, becauſe of the evil conſequences that will unavoidably flow therefrom.

Firſt, By this means grace, and juſtification by grace, would be rejected; and that would be a foul buſineſs; it would not be reckoned of grace.

Secondly, By this God would become the debtor, and ſo the underling; and ſo we, in this, the more honourable. It would not be reckoned of grace, but of debt: And what would follow from hence? Why,

1. By this we ſhould fruſtrate the deſign of heaven; which is, to juſtify us freely by grace, though a redemption brought in by Chriſt.
2. By this we ſhould make ourſelves the ſaviours, and joſtle Chriſt quite out of doors.
3. We ſhould have heaven at our own diſpoſe, as a debt, not by promiſe; and ſo not be beholden to God for it. It muſt

then be of grace, not of works, for the preventing of theſe evils. Again, It muſt not be of works, becauſe if it ſhould, then God would be the debtor, and we the creditor. Now much blaſphemy would flow from hence: As,

Firſt, God himſelf would not be his own to diſpoſe of: For the inheritance being God, as well as his kingdom; for ſo it is written, *Heirs of God*; himſelf, I ſay, muſt needs be our purchaſe.

Secondly, If ſo, then we have right to diſpoſe of him, of his kingdom and glory, and all: Be aſtoniſhed, O heavens, at this! for if he be ours by works, then he is ours of debt; if he be ours of debt, then he is ours by purchaſe: And then again, if ſo, he is no longer his own, but ours, and at our diſpoſe, &c.

Therefore, for theſe reaſons, were there ſufficiency in our perſonal works to juſtify us, it would be even inconſiſtent with the being of God to ſuffer it.

So then, men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Eleventhly, *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.*

Theſe words ſhew how we muſt ſtand juſt in the ſight of God, from the curſe of the law, both as it reſpecteth juſtification itſelf, as alſo the inſtrument or means that receiveth that righteouſneſs which juſtifieth.

Firſt, As for that righteouſneſs that juſtifieth, it is not perſonal performances in us; for the perſon here juſtified, ſtands, in that reſpect, as one that worketh not, as one that is ungodly.

Secondly, As it reſpecteth the inſtrument that receiveth it, that faith, as in the point of juſtifying righteouſneſs, will not work, but believe, but receive the works and righteouſneſs of another: For works and faith, in this, are ſet in oppoſition: *He doth not work, he doth believe:* He worketh not, but believeth on him who juſtifieth us, ungodly, As Paul alſo ſaith in another place, *The law is not of faith.* And again, works ſaith on this wiſe; faith, far different. The law ſaith, *Do this, and live*: But the doctrine of faith ſaith, *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved; for with the heart man believeth unto righteouſneſs*, &c.

Object. But faith is counted for righteouſneſs.

Anſ. True; but yet conſider, That by faith, we do often underſtand the doctrine of remiſſion of ſins, as well as the act of believing.

But again: Faith when it hath received the Lord Jeſus, it hath done that which pleaſeth God; therefore, the very act of believing, is the moſt noble in the world: believing ſets the crown upon the head of grace; it ſeals to the truth of the ſufficiency of the righteouſneſs of Chriſt, and giveth all the glory to God; and therefore it is a righteous act; but Chriſt himſelf, he is the *righteouſneſs that juſtifieth.*

Beſides, Faith is a relative, and hath its relation, as ſuch: Its relation is the righteouſneſs that juſtifieth; which is therefore called the righteouſneſs OF faith, or that with which faith hath to do: Seperate theſe two, and juſtification cannot be; becauſe faith now wants his righteouſneſs: And hence it is you have ſo often ſuch ſayings as theſe, *He that believeth in me: He that believeth on him: believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* Faith then, as ſeperate from Chriſt, doth nothing; nothing neither with God nor man; becauſe it wants its relative: But let it go to the Lord Jeſus; let it behold him as dying, &c. And it fetches righteouſneſs, and life, and peace, out of the vertue of his blood, &c. Or rather, ſees it there, as ſufficient for me to ſtand juſt thereby in the ſight of eternal juſtice: *For him hath God ſet forth to be a propitiation,* through faith, (belief,) in his blood, with intent to juſtify him that believeth in Jeſus.

Twelfthly, *Even as David alſo deſcribeth the bleſſedneſs of the man to whom God imputeth righteouſneſs without works.*

Did our adverſaries underſtand this one text, they would not ſo boldly affirm, as they do, that the words, *impute, imputed, imputeth, imputing*, &c. are not uſed in ſcripture, but to expreſs men really and perſonally to be that which is imputed unto them: For men are not really and perſonally [Faith,] yet faith is imputed to men: Nay, they are not really and perſonally [Sin] nor really and perſonally [Righteouſneſs;] yet theſe are imputed to men: So then, both good things and bad may ſometimes be imputed to men, yet themſelves be really and perſonally neither.

But to come to the point: What righteouſneſs hath that man that hath no Works? Doubtleſs, none of his own; yet God imputeth righteouſneſs to him: Yea, what works of that man doth God impute to him that he yet juſtifies as ungodly?

Further, He that hath works, as to juſtification from the curſe before God, not one of them is regarded of God: So then, it mattereth not whether thou haſt righteouſneſs of thine own, or none.

Bleſſed is the man to whom the Lord imputeth righteouſneſs without works. Man's bleſſedneſs then, the bleſſedneſs of juſtification from the curſe, in the ſight of God, lieth not in good works done by us, either before or after faith received; but in a righteouſneſs which God imputeh without works; as we work not, as we are ungodly: *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſin is covered.* To forgive,

give, and to cover, are acts of mercy, not the cauſe of our merit: Beſides, where ſin is real, there can be no perfect righteouſneſs; but the way of juſtification muſt be through perfect righteouſneſs, therefore by another than our own, *Bleſſed is the man to whom the Lord* will not *impute ſin.* The firſt cauſe then of juſtification before God, dependeth upon the will of God, who will juſtify, becauſe he will: therefore, the meritorious cauſe muſt alſo be of his own providing, elſe his will cannot herein be abſolute: For if juſtification depend upon our perſonal performances, then not upon the will of God: He may not have mercy upon whom he will, but on whom man's righteouſneſs will give him leave: But his will, not ours muſt rule here; therefore, his righteouſneſs, and his only. So then, men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Having paſſed over thoſe few ſcriptures, I ſhall come to particular inſtances of perſons who have been juſtified; and ſhall briefly touch their qualifications in the act of God's juſtifying them.

Firſt, By the Old Teſtament types.

Secondly, By the New.

Firſt, By the Old.

And unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and cloathed them.

In the beginning of this chapter, you find theſe two perſons reaſoning with the ſerpent; the effect of which diſcourſe was, They take of the forbidden fruit, and ſo break the command of God. This done, they hide themſelves, and cover their nakedneſs with aprons: But God finds out their ſin, from the higheſt branch, even to the roots thereof.

What followeth? Not one precept by which they ſhould by works obtain the favour of God, but the promiſe of a Saviour: Of which promiſe, Gen. 3. 21 is a myſtical interpretation: *The Lord God made them coats of ſkins; coats of ſkins, and cloathed them.*

Hence obſerve,

Firſt, That theſe coats were made, not before, but after they had made themſelves aprons: A plain proof their aprons were not ſufficient to hide their ſhame from the ſight of God.

Secondly, Theſe coats were made, not of Adam's inherent righteouſneſs, for that was loſt before by ſin: but of the ſkins of the ſlain, types of the death of Chriſt, and of the righteouſneſs brought in thereby: *By whoſe ſtripes we are healed.*

Thirdly, This is further manifeſt: For the coats, God made them; and for the perſons, God cloathed them therewith: To ſhew, that as the righteouſneſs by which we muſt ſtand juſt before God, from the curſe, is a rightouſneſs of Chriſt's performing, not of theirs; ſo he, not they, muſt put it on them alſo: For of God, we are in Chriſt; and of God, his righteouſneſs is made ours.

But, I ſay, if you would ſee their antecedent qualifications, you find them under two heads.

Firſt, Rebellion.

Secondly, Hypocriſy.

Rebellion, in breaking God's command; hypocriſy, in ſeeking how to hide their faults from God. Expound this by goſpel-language, and then it ſhews, That men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Secondly, *The Lord had reſpect to Abel and to his offering.*

By theſe words we find the perſon firſt accepted, *The Lord had reſpect unto Abel.* And indeed, where the perſon is not firſt accepted, the offering will not be pleaſing; the altar ſanctifies the gift, and the temple ſanctifieth the gold; ſo the perſon, the condition of the perſon, is that which makes the offering either pleaſing or deſpiſing. In the epiſtle to the Hebrews, it is ſaid, *By faith Abel offered unto God more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous.* Righteous before he offered his gift, as his ſacrifice teſtified; for God accepted of it.

By faith he offered. Wherefore, faith was precedent, or before he offered Now faith hath to do with God through Chriſt; not with him through our works of righteouſneſs. Beſides, Abel was righteous before he offered, before he did do good, otherwiſe God would not have teſtified of his gift. By faith he obtained witneſs that he was righteous, for God approved of his gifts: Now faith, I ſay, as to our ſtanding quit before the Father, reſpects the promiſe of forgiveneſs of ſins, through the undertaking of the Lord Jeſus. Wherefore Abel's faith, as to juſtifying righteouſneſs before God, looked not forward to what ſhould be done by himſelf; but back to the promiſe of the ſeed of the woman, that was to deſtroy the power of hell, and to redeem them that were under the law. By this faith he ſhrouds himſelf under the promiſe of victory, and the merits of the Lord Jeſus; now being there, God finds him righteous; and being righteous, he offered to God a more excellent ſacrifice than his brother; for Cain's perſon was not firſt accepted, through the righteouſneſs of faith going before; although he ſeemed foremoſt, as to perſonal acts of righteouſneſs. Abel therefore was righteous before he did good works, but that could not be, but alone through that reſpect God had to him for the ſake of the Meſſias, promiſed before, Gen. 3. 15. But the Lord's ſo reſpecting Abel, preſuppoſeth, that at that time, he ſtood in himſelf by the law a ſinner, otherwiſe he needed not to be reſpected, for, and upon the account of another. Yea Abel alſo, foraſmuch as he acted faith before he offered ſacrifice, muſt thereby entirely reſpect the promiſe, which promiſe was not grounded upon a condition of works to be found in Abel, but in and for the ſake of the ſeed of the woman; which is Chriſt: which promiſe he believed; and ſo took it for granted that this Chriſt ſhould break the ſerpent's head; that is, deſtroy, by himſelf, the works of the devil; to wit, ſin, death, the curſe, and hell. By this faith he ſtood before God righteous, becauſe he had put on Chriſt, and being thus, he offered: by which act of faith, God declared he was pleaſed with him, becauſe he accepted of his ſacrifice.

Thirdly, *And the Lord ſaid unto her,—The elder ſhall ſerve the younger.* Theſe words, after Paul's expoſition, are to be underſtood of juſtification in the ſight of God, according to the purpoſe and decree of electing love, which had ſo determined long before, that one of theſe children ſhould be received to eternal grace: but mark, not by works of righteouſneſs which they ſhould do, but before they had done either good or evil: otherwiſe the purpoſe of God according to election, not of works, but of him that calleth, could not ſtand, but fall in pieces. But none are received into eternal mercy, but ſuch as are juſt before the Lord, by a righteouſneſs that is compleat; and Jacob having done no good, could by no means have that of his own; and therefore it muſt be by ſome other righteouſneſs; and ſo himſelf be juſtified from the curſe in the ſight of God, while a ſinner in himſelf.

Fourthly, The ſame may be ſaid concerning Solomon, whom the Lord loved with ſpecial love, as ſoon as born into the world: which he alſo confirmed with ſignal characters: *He ſent* (ſaith the Holy Ghoſt) *by the hand of Nathan the prophet, and he called his name Jedidiah, becauſe the Lord loved him.* Was this love of God extended to him, becauſe of his perſonal virtues? No verily. For he was yet an infant. He was juſtified then in the ſight of God, from the curſe, by another than his own righteouſneſs.

Fifthly, *And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, live; yea, I ſaid unto thee, when thou waſt in thy blood, live.* The ſtate of this people you have in the former verſes deſcribed, both as to their riſe, and practice in the world.

(1.) As to their riſe, their original was the ſame with *Canaan*, the men of God's curſe. *Thy birth and thy nativity is of the land of Canaan*; the ſame with other carnal men: *Thy father was an Amorite, and thy mother an Hittite.*

(2.) Their condition, that is ſhewed us by this emblem.

1. They had not been waſhed in water. 2. They had not been ſwaddled. 3. They had not been ſalted. 4. They brought filth with them into the world. 5. They lay ſtinking in their cradle. 6. They were without ſtrength to help themſelves: Thus they appear, and come by generation.

Again, As to their practice:

1. They polluted themſelves in their own blood. 2. They ſo continued till God paſſed by. *And when I paſſed by thee, I ſaw thee polluted in thine own blood*; in thy blood, in thy blood; it is doubled. Thus we ſee, they were polluted born, they continued in their blood till the day that the Lord looked upon them; I ſay, to *the loathing of their perſons*, &c. Now this was the time of love. *And when I paſſed by thee, and ſaw thee polluted in thine own blood; I ſaid unto thee, when thou waſt in thy blood, live; yea, I ſaid unto thee, when thou waſt in thy blood, live.*

Queſt. But how could an holy God, ſay, live, to ſuch a ſinful people?

Anſw. Though they had nought but ſin; yet he had Love, and righteouſneſs. He had 1. Love to pity them. 2. Righteouſneſs to cover them: *Now when I paſſed by thee, and looked upon thee, behold, thy time was the time of love.* What follows? 1. *I ſpread my ſkirt over thee.* And 2. *Covered thy nakedneſs* Yea, 3. *I ſware unto thee.* And, 4. *Entered into covenant with thee.* And, 5. *Thou becameſt mine.* My love pitied thee: My ſkirt covered thee. Thus God delivered them from the curſe, in his ſight. *Then I waſhed thee with water*; (after thou waſt juſtified) *yea, I throughly waſhed away thy blood from thee, and anointed thee with oil.* Sanctification then is conſequential; juſtification goes before: The Holy Ghoſt by this ſcripture ſetteth forth, to the life, free grace to the ſons of men, while they themſelves are ſinners. I ſay, while they are unwaſhed, unſwaddled, unſalted, but bloody ſinners: For by theſe words not waſhed, not ſalted, not ſwaddled; he ſetteth forth their unſanctified ſtate; yea, they were not only unſanctified, but alſo caſt out, without pity, to the loathing of their perſons; yea, No eye pitied them, to do any of theſe things for them: No eye but his, whoſe glorious grace is unſearchable: No eye but his, who could look and love: All others looked and loathed: But, bleſſed be God, that hath paſſed by us, in that day that we wallowed in our own blood; and, bleſſed be God, for the ſkirt of his glorious righteouſneſs, wherewith he covered us, when we lay before him naked in blood. It was when we were in our blood, that he loved us; when we were in our blood, he ſaid, live. Therefore, men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Sixthly, "Now Joſhua was cloathed with filthy garments, and ſtood before the angel."

The ſtanding of Joſhua here, is as men uſed to ſtand that were arraigned before a judge. Joſhua ſtood before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him. The ſame poſture as Judas ſtood in when he was to be condemned: "Set thou (ſaith David) a wicked man over him; and let Satan ſtand at his right hand." Thus therefore Joſhua ſtood. Now Joſhua was cloathed (not with righteouſneſs, but) with filthy rags! Sin upon him, and Satan by him, and this before the angel! What muſt he do now? Go away? No: There he muſt ſtand. Can he ſpeak for himſelf? Not a word: Guilt had made him dumb. Had he no place clean? No; he was cloathed with filthy garments. But his lot was to ſtand before Jeſus Chriſt, that maketh interceſſion for tranſgreſſors: "And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath choſen Jeruſalem, rebuke thee." (Thus Chriſt ſaveth from preſent condemnation, thoſe that be ſtill in their ſin and blood)

But is he now quit? No, he ſtandeth yet in filthy garments; neither can he, by aught that is in him, or done by him, clear himſelf from him. How then? Why, the Lord cloaths him with change of raiment; the iniquities were his own, the raiment was the Lord's: "This is the heritage of the ſervants of the Lord; and their righteouſneſs is of me, ſaith the Lord." We will not here diſcourſe of Joſhua's ſin, what it was, or when committed; it is enough to our purpoſe, that he was cloathed with filthy garments; and that the Lord made a change with him, by cauſing his iniquity to paſs from him, and by cloathing him with change of raiment. But what had Joſhua antecedent to this glorious and heavenly cloathing? The devil at his right hand to reſiſt him; and himſelf in filthy garments: "Now Joſhua was cloathed with filthy garments, and ſtood before the angel: And he anſwered and ſpake to thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee; and I will cloath thee with change of raiment."

But to paſs the Old Teſtament types, and to come to the New.

Firſt, "And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might go with him: But Jeſus ſuffered him not; but ſaith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compaſſion on thee."

The preſent ſtate of this man is ſufficiently declared in theſe particulars.

1. He was poſſeſſed with a devil; with devils, with many; with a whole legion, which ſome ſay is ſix thouſand, or thereabouts.

2. Theſe devils had ſo the maſtery of him, as to drive him from place to place into the wilderneſs, among the mountains; and ſo to dwell in the tombs, among the dead.

3. He was out of his wits; he would cut his fleſh, break his chains, nay, no man could tame him.

4. When he ſaw Jeſus, the devil in him, as being lord and governor there, cried out againſt the Lord Jeſus. In all this, what qualification ſhews itſelf, as precedent to juſtification? None but ſuch as devils work, or as rank bedlams have. Yet this poor man was diſpoſſeſſed, taken into God's compaſſion, and was bid to ſhew it to the world: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee:" Which laſt words, becauſe they are added over and above his being diſpoſſeſſed of the devils, I underſtand to be the fruit of electing love. [I will have compaſſion on whom I will have compaſſion:] Which bleſſeth us with the mercy of a juſtifying righteouſneſs: And all this, as by this is manifeſt, without the leaſt precedent qualification of ours.

Secondly, "And when they had nothing to pay, he frankly forgave them both."

The occaſion of theſe words, was, for that the Phariſee murmured againſt the woman that waſhed Jeſus's feet, becauſe ſhe was a ſinner: For ſo ſaid the Phariſee, and ſo ſaith the Holy Ghoſt: But, ſaith Chriſt, Simon, I will aſk thee a queſtion: "A certain man had two debtors; the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both."

Hence I gather theſe concluſions.

1. That men that are wedded to their own righteouſneſs, underſtand not the doctrine of the forgiveneſs of ſins. This is manifeſted by the poor Phariſee; he objected againſt the woman, becauſe ſhe was a ſinner.

2. Let Phariſees murmur ſtill, yet Chriſt hath pity and mercy for ſinners.

3. Yet Jeſus doth not uſually manifeſt mercy, until the ſinner hath nothing to pay: And when they had nothing to pay, he frankly (or freely, or heartily) forgave them both. If they had nothing to pay, then they were ſinners; but he forgiveth no man, but with reſpect to a righteouſneſs: Therefore, that righteouſneſs muſt be another's; for in the very act of mercy they are found ſinners. They had nothing but debt, nothing but ſin, nothing to pay. "Then they were juſtified freely by grace, thro' that redemption that is in Jeſus Chriſt. So then, men are juſtified from the curſe,

in the ſight of God, while ſinners in themſelves.

Thirdly, *And when he ſaw their faith, he ſaid unto the man, Thy ſins are forgiven thee.*

This man had not righteouſneſs to ſtand juſt before God withal; for his ſins, as yet, remained unforgiven: Wherefore ſeeing guilt remained until Chriſt remitted him, he was diſcharged while ungodly.

And obſerve it, The faith here mentioned, is not to be reckoned ſo much the man's, as the faith of them that brought him: Neither did it reach to the forgiveneſs of ſins, but to the miracle of healing; yet this man, in this condition, had his ſins forgiven him.

But again: Set the caſe the faith was only his, (as it was not,) and that it reached to the doctrine of forgiveneſs; yet it did it without reſpect to righteouſneſs in himſelf; for guilt lay ſtill upon him, he had now his ſins forgiven him.

But this act of grace was a ſurprizal; it was unlooked for: *I am found of them that ſought me not.* They came for one thing, he gave them another: They came for a cure upon his body, but, to their amazement, he cured firſt his ſoul: *Thy ſins are forgiven thee.*

Beſides, To have his ſins forgiven, betokeneth an act of grace; but grace and works, as to this, are oppoſite: Therefore, men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Fourthly, *Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.*

What this man was, is ſufficiently declared in *Luke* 15. 13, &c. As firſt, A riotous ſpender of all; of time, talent, body and ſoul.

2. He added to this, his rebellion, great contempt of his father's houſe: *He joined himſelf to a ſtranger,* and became an aſſociate with ſwine.

At laſt, indeed, he came to himſelf. But then obſerve, 1. He ſought not juſtification by perſonal performances of his own. 2. Neither did he mitigate his wickedneſs: 3. Nor excuſe himſelf before his father: but firſt reſolveth to confeſs his ſin; and coming to his father, did confeſs it, and that with aggravating circumſtances: *I have ſinned againſt heaven; I have ſinned againſt thee; I am no more worthy to be called thy ſon.* Now what he ſaid, was true or falſe: If true, then he had not righteouſneſs; if falſe, he could not ſtand juſt in the ſight of his father by virtue of his own performances. And indeed, the ſequel of the parable clears it. His father ſaid to his ſervant, *Bring forth the beſt robe,* (the juſtifying righteouſneſs,) *and put it upon him; and put a ring on his hand, and ſhoes on his feet.* This beſt robe then, being in the father's houſe, was not in the prodigal's heart; neither ſtayed the father for further qualifications, but put it upon him as he was, ſurrounded with ſin, and oppreſſed with guilt. Therefore, men are juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

Fifthly, *For the Son of Man is come to ſeek, and to ſave that which was loſt.*

The occaſion of theſe words, was, for that the Phariſees murmured, becauſe Jeſus was gone to be a gueſt to one that was a ſinner: Yea, a ſinner of the Publicans, and are moſt fitly applied to the caſe in hand: For though Zaccheus climbed the tree, yet Jeſus Chriſt found him firſt, and called him down by his name; adding withal, *For to day I muſt abide at thy houſe*; which being opened by *Luke* 19. 9. is as much as to ſay, I am come to be thy ſalvation. Now this being believed by Zaccheus, he made haſte, and came down, and received him joyfully. And not only ſo, but to declare to all, the ſimplicity of his faith; and that he unfeignedly accepted of this word of ſalvation, he ſaid unto the Lord, and that before all preſent, *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by falſe accuſation,* (a ſuppoſition intimating an affirmative,) *I reſtore him four fold.* This being thus, Chriſt doubleth his comfort, ſaying to him alſo, and that before the people, *This day is ſalvation come to this houſe.* Then by adding the next words, he expounds the whole of the matter, *For I am come to ſeek and ſave that which was loſt*; to ſeek it till I find it, to ſave it when I find it. He finds them that ſought him not: And (ſaith Zaccheus,) *Behold me!* to a people that aſked not after him. So then, ſeeing Jeſus findeth this Publican firſt, preaching ſalvation to him before he came down from the tree; it is evident, he received this, as he was a ſinner. From which faith flowed his following words and works, as a conſequence.

Sixthly, *Jeſus ſaith unto him, Verily I ſay unto thee, this day ſhalt thou be with me in paradiſe.*

This was ſpoken to the thief upon the croſs, who had lived in wickedneſs all his days; neither had he ſo much as truly repented, no, not till he came to die; nay, when he firſt was hanged, he then fell to railing on Chriſt: For though Luke leaves it out, beginning but at his converſion; yet by Matthew's relating the whole tragedy, we find him at firſt as bad as the other. This man then had no moral righteouſneſs; for he had lived in the breach of the law of God. Indeed, by faith he believed Chriſt to be king, and that when dying with him: But what was this to a perſonal performing the commandments? or of reſtoring what he had oft taken away? Yea, he confeſſeth his death to be juſt for his ſin; and ſo leaning upon the mediation of Chriſt, he goeth out of the world. Now he that truly confeſſeth and acknowledgeth his ſin, acknowledgeth alſo the curſe to be due thereto from the righteous hand of God. So then, where the curſe of God is due, that man wanteth righteouſneſs: Beſides, he that makes to another for help, hath by that condemned his own (had he any) of utter inſufficiency. But all theſe did this poor creature; wherefore, he muſt ſtand juſt from the law, in the ſight of God, while ſinful in himſelf.

Seventhly, *Lord, What wilt thou have me to do? What wilt thou have me to do?* Ignorance is here ſet forth to the full: He hitherto knew not Jeſus, neither what he would have him to do; yet a mighty man for the law of works, and for zeal towards God according to that. Thus you ſee, that he neither knew that Chriſt was Lord, nor what was his mind and will: *I did it ignorantly in unbelief*; I did not know him, I did not believe he was to ſave us: I thought I muſt be ſaved, by living righteouſly, by keeping the law of God. This thought kept me ignorant of Jeſus, and of juſtification from the curſe by him. Poor Saul! How many fellows haſt thou yet alive! Every man zealous of the law of works, yet none of them know the law of grace: Each of them ſeeking for life by doing the law, when life is to be had by nought but believing in Jeſus Chriſt.

Eighthly, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

A little before, we find Paul and Silas in the ſtocks, for preaching of Jeſus Chriſt: In the ſtocks in the inward priſon, by the hands of a ſturdy goaler: But at midnight, while Paul and his companion ſang praiſes to God, the foundations of the priſon ſhook and every man's bands were looſed. Now the goaler being awakened by the noiſe of this ſhaking, and ſuppoſing he had loſt his priſoners, drew his ſword, with intent to kill himſelf: But Paul cried out, *Do thyſelf no harm, for we are all here: Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas, and brought them out; and ſaid, Sirs! What muſt I do to be ſaved?* In all this relation, here is not ought that can juſtify the goaler. For,

1. His whole life was idolatry, cruelty, and enmity to God: Yea,

2. Even now, while the earthquake ſhook the priſon, he had murther in his heart, yea, and in his intentions too: Murther, I ſay, and that of an high nature, even to have killed his own body and ſoul at once. Well,

3. When he began to ſhake, under the fears of everlaſting burnings; yet then his heart was wrapped up in ignorance, as to the way of ſalvation by Jeſus Chriſt: What muſt I do to be ſaved? He knew not what, no, not he. His condition then was this: He neither had righteouſneſs to ſave him, nor knew he how to get it. Now, what was Paul's anſwer? Why, *Believe in the Lord Jeſus Chriſt,* (look for righteouſneſs in Chriſt,) *and then thou ſhalt be ſaved.* This then ſtill holdeth true, *Men are juſtified from the curſe, in the ſight of God whilſt ſinners in themſelves.*

I ſhould now come to the ſecond concluſion; viz. That this can be done by no other righteouſneſs, than that long ago performed by, and remaining with the perſon of Chriſt. But before I ſpeak to that, I will a little further preſs this, by urging for it ſeveral reaſons.

The firſt reaſon.

Firſt, Men muſt be juſtified from the curſe, while ſinners in themſelves: Becauſe, *By nature all are under ſin: All have ſinned, and come ſhort of the glory of God. He hath concluded all in unbelief; he hath concluded all under ſin.* Now having ſinned, they are in body and ſoul defiled, and become an unclean thing: Wherefore, whatever they touch, with an intent to work out righteouſneſs thereby, they defile that alſo. And hence, as I have ſaid, all the righteouſneſs they ſeek to accompliſh, is but a menſtruous cloth, and filthy rags; therefore, they are ſinners ſtill.

Indeed, to ſome mens thinking the Phariſee is holier than the Publican; but in God's ſight, in the eyes of divine juſtice, they ſtand alike condemned: *All have ſinned*; there is the poiſon: Therefore, as to God without Chriſt, *all throats are an open ſepulchre.*

The world, in general, is divided into two ſorts of ſinners.

1. The open profane.

2. The man that ſeeks life by the works of the law: The profane is judged by all; but the other by a few. Oh! but God judgeth him!

Firſt for an hypocrite: Becauſe, that notwithſtanding he hath ſinned: *He would be thought to be good and righteous.* And hence it is that Chriſt calls ſuch kind of holy ones, Phariſees hypocrites, Phariſees hypocrites; becauſe by their gay outſide they deceived thoſe that beheld them: But ſaith he, *God ſees your hearts*; you are but like *painted ſepulchres, within you are full of dead mens bones:* Such is the root from whence flows all their righteouſneſs. But doth the blind Phariſee think his ſtate is ſuch? No, his thoughts of himſelf are far otherwiſe: *God, I thank thee,* (ſaith he) *I am not as other men, extortioners, unjuſt, adulterers, or even like this publican.* Ay, but ſtill God judgeth him for an hypocrite.

Secondly, God judgeth him for one that

ſpurneth againſt Chriſt, even by every ſuch work he doth. And hence it is, when Paul was converted to Jeſus Chriſt, that he calls the righteouſneſs he had before, madneſs, blaſphemy, injury; becauſe what he did to ſave himſelf by works, was in direct oppoſition to grace by Jeſus Chriſt.

Behold then the evil that is in a man's own righteouſneſs!

1. It curſeth and condemneth the righteouſneſs of Chriſt.
2. It blindeth the man from ſeeing his miſery.
3. It hardeneth his heart againſt his own ſalvation.

Thirdly, But again, God judgeth ſuch, for thoſe that condemn him of fooliſhneſs: *The preaching of the croſs* (that is, Chriſt crucified) *is to them that periſh, fooliſhneſs.* What? (ſaith the merit-monger) will you look for life by the obedience of another man? Will you truſt to the blood that was ſhed upon the croſs, that run down to the ground, and periſhed in the duſt! Thus deridingly they ſcoff at, ſtumble upon, and are taken in the ginn that attends the goſpel; not to ſalvation, but to their condemnation; becauſe they have condemned the juſt, that they might juſtify their own filthy righteouſneſs.

But, I ſay, if all have ſinned; if all are defiled; if the beſt of a man's righteouſneſs be but madneſs, blaſphemy, injury; if for their righteouſneſs they are judged hypocrites, condemned as oppoſers of the goſpel, and, as ſuch, have counted God fooliſh for ſending his ſon into the world; then muſt the beſt of men be juſtified from the curſe, in the ſight of God, while ſinners in themſelves: becauſe they ſtill ſtand guilty in the ſight of God; their hearts are alſo ſtill filthy infected: *Though thou waſh thee with nitre, and take thee much ſoap, yet thine iniquity is marked before me, ſaith the Lord God:* It ſtands marked ſtill before God. So then, what eſteem ſoever men have of the righteouſneſs of the world; yet God accounts it horrible wickedneſs, and the greateſt enemy that Jeſus hath. Wherefore, this vine, is the vine of Sodom; theſe cluſters, are the cluſters of Gomorrah; theſe grapes, are grapes of gall; theſe cluſters are bitter; they are the poiſon of dragons, and the cruel venom of aſps. No marvel then, if John in his miniſtry gives the firſt rebuke and juſtle to ſuch; ſtill calling them ſerpents and vipers, and concluding it is almoſt impoſſible they ſhould eſcape the damnation of hell; for of all ſin, man's own righteouſneſs, in ſpecial, bids defiance to Jeſus Chriſt.

The ſecond reaſon.

Secondly, A ſecond reaſon why men muſt ſtand juſt in the ſight of God, from the curſe, while ſinners in themſelves, is, Becauſe of the exactions of the law. For were it granted, That mens good works aroſe from a holy root, and were perfect in their kind; yet the demand of the law, (for that is ſtill beyond them) would leave them ſinners before the juſtice of God. And hence it is that holy men ſtand juſt in the ſight of God from the curſe; yet dare not offer their gifts by the law, but thro' Jeſus Chriſt; knowing, that not only their perſons, but their ſpiritual ſervice alſo, would elſe be rejected of the heavenly majeſty.

For the law is itſelf ſo perfectly holy and good, as not to admit of the leaſt failure, either in the matter or manner of obedience: *Curſed is every one that continueth not in all things that are written in the book of the law to do them. For they that ſhall keep the whole law, and yet offend in one point, are guilty of all*; and convicted of the law as tranſgreſſors. *Tribulation*, therefore, *and anguiſh, upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile.*

And obſerve, The law leaveſt thee not to thy choice, when, or when not, to begin to keep it; but requireth thy obedience, ſo ſoon as concerned, exactly, both as to the matter and manner, and that before thou haſt ſinned againſt it; for the firſt ſin breaks the law. Now, if thou ſinneſt before thou beginneſt to do, thou art found by the law a tranſgreſſor; and ſo ſtandeſt by that convicted of ſin: So then, all thy after-acts of righteouſneſs, is but the righteouſneſs of a ſinner; of one whom the law hath condemned already. The *Law is ſpiritual*, but *thou art carnal, ſold under ſin.*

Beſides, the law being abſolutely perfect, doth not only reſpect the matter and manner, as to outward acts; but alſo the riſe and root, the Heart, from whence they flow; and an impediment there ſpoils all were the executive part never ſo good: *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy mind, and with all thy ſtrength.* Mark the repetition, with all, with all, with all, with all; with all thy heart, with all thy ſoul, in all things, at all times, elſe thou hadſt as good do nothing: But *Every imagination of the thought of the heart of man, is only evil continually.* The margin hath it the whole imagination, the purpoſes and deſires; ſo that a good root is here wanting. *The heart is deceitful above all things, and deſperately wicked: who can know it?* What thoughts, words, or actions, can be clean, ſufficiently to anſwer a perfect law, that flows from this original? It is impoſſible. Men muſt therefore be juſtified from the curſe, in the ſight of God, while ſinners in themſelves.

But further yet to open the caſe: There are ſeveral things that make it impoſſible that a man ſhould ſtand juſt in the ſight of God, but while ſinful in himſelf.

First, Becauſe the law, under which he at preſent ſtands, holds him under the dominion of ſin: For ſin, by the law, hath dominion over all that are under the law: Dominion, I ſay, both as to guilt and filth: Guilt has dominion over him, becauſe he is under the curſe: And filth, becauſe the law giveth him no power; neither can he by it deliver his ſoul. And for this cauſe it is, that it is called beggarly, weak, unprofitable; impoſing duty, but giving no ſtrength; expecting the duty ſhould be compleat, yet bendeth not the heart to do the work; to do it, I ſay, as is required: And hence it is again, that it is called a void of words; for as words that are barely ſuch, are void of ſpirit, and quickening life; ſo are the impoſitions of the law of works. Thus far therefore the man remains a ſinner. But,

Secondly, The law is ſo far from giving life or ſtrength to do it, that it doth the quite contrary. For,

1. It weakeneth, it diſcourageth, and diſheartenеth the ſinner; eſpecially when it ſhews itſelf in its glory; for then it is the miniſtration of death, and killeth all the world: When Iſrael ſaw this, they fled from the face of God; they could not endure that which was commanded: Yea, ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake. Yea, almoſt forty years after, Moſes ſtood amazed, to find himſelf and Iſrael yet alive: *Did ever people* (ſaid he) *hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt done, and live?*

Alas, he who boaſteth himſelf in the works of the law, he doth not hear the law: When that ſpeaks, it ſhakes mount Sinai, and writeth death upon all faces; and makes the church itſelf cry out, A mediator! elſe we die.

2. It doth not only thus diſcourage, but abundantly increaſeth every ſin.

1. Sin takes the advantage of being, by the law; the motions of ſin, are by the law. Where no law is, there is no tranſgreſſion.

2. Sin takes an occaſion to live by the law. *When the commandment came, ſin revived:* For without the law, ſin is dead.

3. Sin takes an occaſion to multiply by the law: *The law entered, that the offence might abound.*

4. *And the ſtrength of ſin is the law.*

5. Sin by the commandment is become outrageous, exceeding ſinful. What ſhall we ſay then? *Is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. But ſin, taking occaſion by the commandment, wrought in me all manner of concupiſcence: for without the law ſin is dead.*

Theſe things then, are not infuſed, or operated by the law, from its own nature, or doctrine; but are occaſioned by the meeting of, and having to do with a thing directly oppoſite. *The law is ſpiritual, I am carnal.* Therefore, every impoſition is rejected, and rebelled againſt. Strike a ſteel againſt a flint, and the fire flies about you. Strike the law againſt a carnal heart, and ſin appears, ſin multiplies, ſin rageth, ſin is ſtrengthened. And hence ariſeth all theſe doubts, murmurings, and ſinful complainings that are found in the hearts of the people of God; they have too much to do with the law; the law of works is now in the conſcience, impoſing duty upon the carnal part: This is the reaſon of the noiſe that you hear, and of the ſin that you ſee, and of the horror that you feel in your own ſouls when tempted. But to paſs this digreſſion.

The law then having to do with carnal men, by this they become worſe ſinners than before; for their heart now recoileth deſperately; oppoſeth blaſphemouſly; it giveth way to deſpair; and then, to conclude, there is no hope for hereafter; and ſo goeth on in a ſordid, ungodly courſe of life, till his time is come to die, and be damned unleſs a miracle of grace prevents. From all this I conclude, That a man cannot ſtand juſt from the curſe, in the ſight of God, but while ſinful in himſelf. But,

Thirdly, As the law giveth neither ſtrength nor life to keep it; ſo it neither giveth nor worketh repentance unto life, if thou break it: Do this and live, break it and die; this is the voice of the law: All the repentance that ſuch men have, it is but that of themſelves; the ſorrow of the world, that endeth in death, as Cain's and Judas's did; even ſuch a repentance as muſt be repented of, either here, or in hell fire.

Fourthly, As it giveth none, ſo it accepteth none of them that are under the law: Sin, and die, is for ever its language; there is no middle-way in the law: They muſt bear their judgment, whoſoever they be, that ſtand and fall to the law. Therefore Cain was a vagabond ſtill, and Judas hangeth himſelf; their repentance could not ſave them, they fell headlong under the law: The law ſtays no man from the due reward of his deeds; it hath no ears to hear, nor heart to pity its penitent ones.

Fifthly, By the law, God will ſhew no mercy: For, *I will be merciful to their unrighteouſneſs*, is the tenor of another covenant: But by the law, *I regard them not, ſaith the Lord.* For,

Sixthly, All the promiſes annexed to the law, are by the firſt ſin null and void: Though then a man ſhould live a thouſand years twice told, and all that while fulfil fulfill the law; yet having ſinned firſt, he is not at all the better. Our legaliſts then, begin to talk too ſoon, of having life by the law: Let them firſt begin without ſin, and ſo throughout, continue to death; and then if God will ſave them, not by Chriſt, but works, contrary to the covenant of grace, they may hope to go to heaven.

But laſtly, to come cloſe to the point: Thou haſt ſinned: The law now calls for paſſive, as well as active obedience; yea, great contentedneſs in all thou ſuffereſt, for thy trangreſſing againſt the law. So then, Wilt thou live by the law? Fulfill it then perfectly till death, and afterwards go to hell, and be damned, and abide there till the law and curſe for thy ſin be ſatisfied for; and then, but not till then, thou ſhalt have life by the law.

Tell me now, you that deſire to be under the law, can you fulfill all the commands of the law, and after anſwer all its demands? Can you grapple with the judgment of God? Can you wreſtle with the Almighty? Are you ſtronger than he that made the heavens, and that holdeth angels in everlaſting chains? "Can thine heart endure, or can thy hands be ſtrong in the day that I ſhall deal with thee? I, ſaith the Lord, have ſpoken it; I will do it?" Oh, it cannot be! "Theſe muſt go away into everlaſting puniſhment." So then, men muſt ſtand juſt from the curſe, in the ſight of God, while ſinners in themſelves, or not at all.

Object. But the apoſtle ſaith, "That the doers of the law ſhall be juſtified." Plainly intimating, That, notwithſtanding all you ſay, ſome by doing the law, may ſtand juſt before God thereby; and if ſo, then Chriſt fulfilled it for us, but as our example.

Anſ. The conſequences are not true; for by theſe words, [The doers of the law ſhall be juſtified,] there is no more proof of a poſſibility of ſaving thyſelf by the law, than there is by theſe: "For by the works of the law ſhall no man living be juſtified in his ſight." The intent then of the text objected, is not to prove a poſſibility of man's ſalvation by the law, but to inſinuate rather an impoſſibility, by aſſerting what perfections the law requireth. And were I to argue againſt the pretended ſufficiency of man's own righteouſneſs, I would chooſe to frame mine argument upon ſuch a place as this: The hearers of the law are not juſt before God: Therefore the breakers of the law are not juſt before God; not juſt, I ſay, by the law; but all have ſinned, and broken the law, therefore none by the law are juſt before God: For if all ſtand guilty of ſin by the law; then that law that judgeth them ſinners, cannot juſtify them before God. And what if the apoſtle had ſaid, Bleſſed are they that continue in all things; inſtead of pronouncing a curſe for the contrary? The concluſion had been the ſame: For where the bleſſing is pronounced, he is not the better that breaks the condition; and where the curſe is pronounced, he is not the worſe that keeps it: But neither doth the bleſſing nor curſe in the law, intend a ſuppoſition, That men may be juſt by the law; but rather, to ſhew the perfection of the law; and that though a bleſſing be annexed thereto, no man by it can obtain that bleſſing: For not the hearers of the law are juſtified before God; but the doers, when they do it, ſhall be juſtified: None but doers can by it be juſt before God; but none do the law, no, not one; therefore none by it can ſtand juſt before God.

And whereas it is ſaid, Chriſt kept the law, as our example, that we by keeping it, might get to heaven, as he; it is falſe, (as afore was ſhewed,) *He is the end of the law* (or, hath perfectly finiſhed it) *for righteouſneſs to every one that believeth.*

But a little to travel with this objection: No man can keep the moral law, as Chriſt, unleſs he be firſt without ſin, as Chriſt; unleſs he be God and man, as Chriſt.

And again: Chriſt cannot be our pattern in keeping the law for life, becauſe of the diſproportion that is between him and us; for if we do it as he, when yet we are weaker than he; what is this but to out-vie, out-do, and go beyond Chriſt? Wherefore, we, not he, have our lives exemplary; exemplary, I ſay to him; for who doth the greateſt work, they that take it in hand in full ſtrength, as Chriſt; or he that takes it in hand in weakneſs, as we? Doubtleſs the laſt, if he fulfills it as Chriſt. So then, by this doctrine, while we call ourſelves his ſcholars, we make ourſelves indeed the maſters. But I challenge all the angels in heaven, let them but firſt ſin, as we have done, to fulfill the law, as Chriſt, if they can.

But again: If Chriſt be our pattern in keeping the law for life, from the curſe before God, then Chriſt fulfilled the law for himſelf; if ſo, he was imperfect before he fulfilled it: And how far ſhort this is of blaſphemy, let ſober chriſtians judge: For the righteouſneſs he fulfilled, was to juſtify from ſin; but if it was not to juſtify us from ours, you know what remaineth.

But when muſt we conclude we have kept the law? Not when we begin, becauſe we have ſinned firſt; nor when we are in the middle, for we may afterwards miſcarry. But what if a man, in this his progreſs, hath one ſinful thought? I query, Is it poſſible to come up to the pattern for juſtification with God? If yea, then Chriſt had ſuch; if no, then who can fulfil the law as he?

But ſhould I grant that which is indeed impoſſible; namely, That thou art juſtified by the law: What then? Art thou now in the favour of God? No, thou art fallen, by this thy perfection, from the love and mercy of God: *Whoſoever of you are juſtified by the law, are fallen from grace.* He ſpeaks not this to them that are doing, but to ſuch as think they have done it; and ſhews, that the bleſſing that theſe have got thereby, is to fall from the favour of God: Being fallen from grace, Chriſt profits them nothing, and ſo they ſtill ſtand debtors to do the whole law.

So then they muſt not be ſaved by God's mercy, nor Chriſt's merits, but alone by the works of the law. But what ſhould ſuch men do in that kingdom that comes by gift, where grace and mercy reigns? Yea, what ſhould they do among that company that are ſaved alone by grace, through the redemption that is in Jeſus Chriſt? Let them go to that kingdom that God hath prepared for them that are fallen from grace. Caſt out the bond-woman, with her ſon; for he ſhall not be heir with the ſon of the promiſe.

But to paſs this objection: Before I come to the next reaſon, I ſhall yet, for the further clearing of this, urge theſe ſcriptures more. The firſt is that in Gal. 3. ver. 10. *As many as are of the works of the law, are under the curſe.* Behold, how boldly Paul aſſerts it! And obſerve it, he ſaith not here, So many as ſin againſt the law, (though that be true;) but, *As many as are of the* works *of the law.* But what then are the works of the law? Not whoredom, murder, theft, and the like; but works that are holy and good; the works commanded in the ten commandments: As to love God; abhor idols; reverence the name of God; keeping the ſabbath; honouring thy parents; abſtaining from adultery, murder, theft, falſe witneſs; and not to covet what is thy neighbours: Theſe are the works of the law. Now he (ſaith Paul) that is *of* theſe, is under the curſe of God: But what is it then to be *of* theſe? Why, to be found in the practice of them, and there reſting; this is the man that is under the curſe: Not becauſe the works of the law are wicked in themſelves; but becauſe the man that is in the practice of them, comes ſhort of anſwering the exactneſs of them; and therefore dies for his imperfections.

The ſecond ſcripture, is that of the twelfth verſe of the ſame chapter. But that no man is juſtified by the law, in the ſight of God, is evident: For, *The juſt ſhall live by faith.* Theſe words, *The juſt ſhall live by faith,* are taken out of the Old Teſtament, and are thrice uſed by this apoſtle in the New.

1. To ſhew, That nothing of the goſpel can be apprehended, but by faith: *For therein is the righteouſneſs of God revealed from faith to faith:* As it is written, *The juſt ſhall live by faith.*

2. To ſhew, That the way to have relief and ſuccour under temptation, is then to live by faith: *Now the juſt ſhall live by faith.*

3. But in this of the Galatians, it is urged to ſhew, That how holy and juſt ſoever men be in themſelves; yet, as ſuch, they are dead, and condemned to death by the law, before God. But that no man is juſtified by the law, in the ſight of God, is evident; for, *The juſt ſhall live by faith.*

The word [*Juſt*] therefore, in this place, in ſpecial, reſpecteth a man that is juſt, or that ſo eſteems himſelf by the law; and is here conſidered in a double capacity.

Firſt, What he is before men.

Secondly, What he is before God.

1. As he ſtands before men, he is juſt by the law; as Paul before his converſion.

2. As he ſtands in the ſight of God; ſo (without the faith of Chriſt) he cannot be juſt: As is evident; for, *The juſt ſhall live,* not by his juſtice, or righteouſneſs by the law.

This is the true intent of this place.

1. Becauſe they carry with them a ſuppoſition, That the juſt here intended, may be excluded life, he falling within the rejection aſſerted within the firſt part of the verſe. No man is juſt by the law, in the ſight of God: For, *The juſt ſhall live by faith:* His juſtice cannot make him live, he muſt live by the faith of Chriſt. Again,

2. The words are a reaſon diſſwaſive, urged to put a ſtop to thoſe that are ſeeking life by the law; as if the apoſtle had ſaid, Ye Galatians! What are you doing? Would you be ſaved by keeping the law? Would you ſtand juſt before God thereby? Do you not hear the prophets, how they preſs faith in Jeſus, and life by faith in him? Come, I will reaſon with you.

1. By way of ſuppoſition: Were it granted that you all loved the law; yet that, for life, will avail you nothing: For, *the juſt ſhall live by faith.*

2. Were it granted that you kept the law, and that no man on earth could accuſe you; were you therefore juſt before God? No: Neither can you live by works before him; for, *the juſt ſhall live by faith.* Why not live before him? Becauſe when we have done our beſt, and are applauded of all the world for juſt: yet then God ſees ſin in our hearts: He putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight. There is then a juſt man that periſheth in his righteouſneſs, if he want the faith of Chriſt: For that no man is juſtified by the law, in the ſight of God, is evident; for, *the juſt ſhall live by faith;* and the law is not of faith.

The third ſcripture, is this: "We, who are Jews by nature, and not ſinners of the Gentiles, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified."

Theſe words are the reſult of the experienced chriſtians in the primitive times; yea, of thoſe among them, that had given up themſelves before to the law, to get life and heaven thereby; the reſult, I ſay, of believing Jews: We who are Jews by nature. But how are they diſtinguiſhed from the Gentiles? Why, they are ſuch that reſt in the law, and make their boaſt of God; that know his will, and approve the things that are excellent; that are guides to the blind, and a light to them that are in darkneſs; that are inſtructors of the fooliſh, teachers of babes; and which have the form of knowledge, and of the truth of the law.

How far theſe attained, we find by that of the Phariſee; I pray, I faſt, I give tithes of all: And by the young man in the goſpel; All theſe have I kept from my youth up: And by that of Paul; touching the righteouſneſs which is in the law, blameleſs. This was the Jew by nature; to do, and truſt in this. Now theſe attaining afterwards the ſound knowledge of ſin, the depravedneſs of nature, and the exactions of the law, fled from the command of the law, to the Lord Jeſus for life: We know it: We that are taught of God, and that have found it by ſad experience: "We, even we, have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law."

Surely, if righteouſneſs had come by the law, Paul and the Jews had found it, they being by many privileges far better than the ſinners of the Gentiles: But theſe, when they received the word of the goſpel, even theſe now fly to Chriſt from the law, that they might be juſtified by the faith of Chriſt, and not by the works of the law.

To conclude this: If righteous men, through the knowledge of the goſpel, are made to leave the law of God, as deſpairing of life thereby; ſurely righteouſneſs is not to be found in the law; I mean, that which can juſtify thee before God from the curſe, who liveſt and walkeſt in the law.

I ſhall therefore end this ſecond reaſon with what I have ſaid before: Men muſt be juſtified from the curſe, in the ſight of God, while ſinful in themſelves.

The third reaſon.

Thirdly, Another reaſon why not one under heaven can be juſtified by the law, or by his own perſonal performances to it, is, becauſe ſin was in the world, God hath rejected the law, and the works thereof, for life.

It is true, before man had ſinned, it was ordained to be unto life; but ſince, and becauſe of ſin, God of love gave the word of grace. Take the law then as God hath eſtabliſhed it, to wit, to condemn all fleſh; and then there is room for the promiſe, and the law; the one to kill, the other to heal: And ſo the law is not againſt the promiſes; but make the law a juſtifier, and faith is made void; and the promiſe is made of none effect; and the everlaſting goſpel, by ſo doing, thou endeavoureſt to root out of the world.

Methinks, ſince it hath pleaſed God to reject the law, and the righteouſneſs thereof for life; ſuch duſt and aſhes as we are ſhould ſtrive to conſent to his holy will; eſpecially, when in the room of this of works, there is eſtabliſhed a better covenant, and that upon better promiſes.

The Lord hath rejected the law, for the weakneſs and unprofitableneſs thereof: For (finding fault with them of the law) "The days come (ſaith the Lord) that I will make a new covenant with the houſe of Iſrael, &c." Give God leave to find fault with us, and to condemn our perſonal performances to death, as to our juſtification before him thereby: Let him do it, I ſay; and the rather, becauſe he doth by the goſpel preſent us with a better: And certainly, if ever he be pleaſed with us, it will be when he findeth us in that righteouſneſs that is of his own appointing.

To conclude: Notwithſtanding all that hath or can be ſaid, there are ſix things that have great power with the heart, to bend it to ſeek life before God by the law: Of all which I would caution that ſoul to beware, that would have happineſs in another world.

Firſt, take heed thou be not made to ſeek to the law for life, becauſe of that name and majeſty of God which thou findeſt upon the doctrine of the law. God indeed ſpake all the words of the law, and delivered them in that dread and majeſty to men, that ſhook the hearts of all that heard it. Now this is of great authority with ſome, even to ſeek for life and bliſs by the law: "We know (ſaid ſome) that God ſpake to Moſes:" And Saul rejected Chriſt, even of zeal towards God. What zeal? Zeal towards God according to the law; which afterwards he left and rejected, becauſe he had found out a better way. The life that he once lived, it was by the law; but afterwards, ſaith he, The life that I now live, it is by faith, by the faith of Jeſus Chriſt. So that, though the law was the appointment of God, and had alſo his name and majeſty upon it;

yet now he will not live by the law. Indeed, God is in the law; but yet only as juſt and holy, not as gracious and merciful; ſo he is only in Jeſus Chriſt. The law (the word of juſtice) was given by Moſes, but grace and truth came by Jeſus Chriſt: Wherefore, whatever of God thou findeſt in the law; yet ſeeing grace and mercy is not there, let neither the name of God, nor that majeſty that thou findeſt of him in the law, prevail with thee to ſeek life by all the holy commands of the law.

Secondly, Take heed that the law, by taking hold on thy conſcience, doth not make thee ſeek life by the law. The heart of man is the ſeat of the law: This being ſo, the underſtanding and conſcience muſt needs be in danger of being bound by the law: Man is a law unto himſelf, and ſheweth that the works of the law are written in his heart. Now the law being thus nearly related to man, it eaſily takes hold of the underſtanding and conſcience: By which hold, if it be not quickly broken off by the promiſe and grace of the goſpel, it is captivated to the works of the law: For conſcience is ſuch a thing, that if it once be poſſeſſed with a doctrine, yea, though but with the doctrine of an idol, it will cleave ſo faſt thereto, that nothing but an hand from heaven can looſen it: and if it be not looſed, no goſpel can be there embraced. Conſcience is little eaſe, if men reſiſt it, whether it be rightly or wrongly informed: How faſt then will it hold, when it knows it cleaves to the law of God? Upon this account the condition of the unbeliever is moſt miſerable: For not having faith, in the goſpel of grace, through which is tendered the forgiveneſs of ſins; they like men drowning, hold faſt that they have found; which being the law of God, they follow it; but becauſe righteouſneſs flies from them, they at laſt are found only accurſed, and condemned to hell by the law: Take heed therefore, that thy conſcience be not entangled by the law.

Thirdly, Take heed of fleſhly wiſdom. Reaſoning ſuiteth much with the law: I thought verily that I ought to do many things againſt the name of Jeſus, and ſo to have ſought for life by the law; my reaſon told me ſo: For thus will reaſon ſay; here is a righteous law, the rule of life and death: Beſides, What can be better than to love God, and my neighbour as myſelf? Again, God hath thus commanded, and his commands are juſt and good: Therefore, doubtleſs, Life muſt come by the law. Further, to love God, and keep the law, are better than to ſin, and break it: And ſeeing men loſt heaven by ſin, how ſhould they get it again but by working righteouſneſs? Beſides, God is righteous, and will therefore bleſs the righteous. Oh, the holineſs of the law! It mightily ſwayeth with reaſon, when a man addicteth himſelf to religion: The light of nature teacheth, that ſin is not the way to heaven; and ſeeing no word doth more condemn ſin, than the words of the ten commandments; it muſt needs be therefore the moſt perfect rule for holineſs: Wherefore, ſaith reaſon, the ſafeſt way to life and glory, is, to keep myſelf cloſe to the law. But a little here to correct: Though the law indeed be holy, yet the miſtake as to the matter in hand, is as wide as the eaſt from the weſt: For therefore the law can do thee no good, becauſe it is holy and juſt: For what can he that hath ſinned expect from a law that is holy and juſt: Nought but condemnation: Let them lean to it while they will, "there is one that accuſeth you (ſaith Chriſt) even Moſes in whom you truſt."

Fourthly, Man's ignorance of the goſpel, ſuiteth well with the doctrine of the law: They, through their being ignorant of God's righteouſneſs, fall in love with that. Yea, they do not only ſuit, but, when joined in act, the one ſtrengtheneth the other; that is, the law ſtrengtheneth our blindneſs, and bindeth the vail more faſt about the face of our ſouls. The law ſuiteth much our blindneſs of mind: For until this day remains the vail untaken away, in the reading of the Old Teſtament; eſpecially in the reading of that which was written and engraven in ſtones, to wit, the ten commandments, that perfect rule for holineſs; which vail is done away in Chriſt: But even to this day, when Moſes is read, the vail is over their hearts: They are blinded by the duties enjoined by the law, from the ſight and hopes of forgiveneſs of ſins by grace: Nevertheleſs, when it (the heart) ſhall turn to the Lord, the vail ſhall be taken away. The law then doth vail the heart from Chriſt; and holds the man ſo down to doing, and working for the kingdom of heaven, that he quite forgets the forgiveneſs of ſins, by mercy through Chriſt. Now this vailing, or blinding by the law is occaſioned,

1. By reaſon of the contrariety of doctrine that is in the law, to that which was in the goſpel. The law requireth obedience to all its demands, upon pain of everlaſting burnings: The goſpel promiſeth forgiveneſs of ſins to him that worketh not but believeth. Now the heart cannot receive both theſe doctrines; it muſt either let go doing, or believing: If it believe, it is dead to doing; if it be ſet to doing for life, it is dead to believing. Beſides, he that ſhall think both to do, and believe, for juſtification before God from the curſe, he ſeeks for life but, as it were, by the law; he ſeeks for life but, as it were, by Chriſt; and he, being not direct in neither, ſhall for certain be forſaken of either. Wherefore? Becauſe

he ſeeks it not by faith, but as it were, by the works of the law.

2. The law vails and blinds, by that guilt and horror for ſin that ſeizeth the ſoul by the law: For guilt, when charged cloſe upon the conſcience, is attended with ſuch aggravations, and that with ſuch power and evidence, that the conſcience cannot hear, nor ſee, nor feel any thing elſe but that. When David's guilt, for murther and blood, did roar by the law in his conſcience, notwithſtanding he knew much of the grace of the goſpel, he could hear nothing elſe but terror, the ſound of blood; the murder of Uriah was the only noiſe that he heard: Wherefore he crieth to God, that he would *make* him hear the goſpel: *Make me* (ſaith he) *to hear joy and gladneſs, that the bones which thou haſt broken may rejoice.* And as he could not hear, ſo neither could he ſee; the law had ſtruck him deaf and blind: *I am* (ſaith he) *not able to look up*; not up to Chriſt for mercy: As if David had ſaid, "O Lord, the guilt of ſin, which is by the law, makes ſuch a noiſe and horror in my conſcience, that I can neither hear nor ſee the word of peace, unleſs it is ſpoke with a voice from heaven!" The ſerpents that bit the people in the days of old were types of guilt and ſin: Now theſe were fiery ſerpents, and ſuch as (I think) could fly: Wherefore, in my judgment, they ſtung the people about their faces, and ſo ſwelled up their eyes; which made it the more difficult for them to look up to the brazen ſerpent, which was the type of Chriſt. Juſt ſo doth ſin by the law do now; it ſtings the ſoul, the very face of the ſoul; which is the cauſe that looking up to Jeſus, or believing in him, is ſo difficult a taſk in time of terror of conſcience.

3. This is not only ſo at preſent; but ſo long as guilt is on the conſcience, ſo long remains the blindneſs: For guilt ſtanding before the ſoul, the grace of God is intercepted, even as the ſun is hid from the ſight of mine eyes, by the cloud that cometh between: *My ſin* (ſaid David) *is ever before me*; and ſo kept other things out of his ſight: Sin, I ſay, when applied by the law. When the law came to Paul, he remained without ſight, until the good man came unto him with the word of forgiveneſs of ſins.

4. Again, where the law comes with power, there it begetteth many doubts againſt the grace of God; for it is only a revealer of ſin, and the miniſtration of death; that is, a doctrine that ſheweth ſin, and condemneth for the ſame: Hence therefore, as was hinted before, the law being the revealer of ſin; where that is embraced, there ſin muſt needs be diſcovered and condemned, and the ſoul for the ſake of that. Further, it is not only a revealer of ſin, but that which makes it abound. So that the cloſer any man ſticks to the law for life, the faſter ſin doth cleave to him. *That law* (ſaith Paul) *which was ordained to be unto life, I found to be unto death*; for by the law I became a notorious ſinner; I thought to have obtained life, by obeying the law, but ſin taking occaſion by the commandment, deceived me, and thereby ſlew me. A ſtrange way of deceivableneſs, and it is hid from the moſt of men; but, as I have already told you, you ſee how it comes to paſs.

1. Man by nature is carnal, and the law itſelf is ſpiritual: Now betwixt theſe two ariſeth great difference; the law is exceeding good, the heart exceeding bad; theſe two oppoſites therefore (the heart ſo abiding) can by no means agree.

2. Therefore, at every approach of the law to the heart, with intent to impoſe duty, or to condemn for the neglect thereof; at every ſuch approach the heart ſtarteth back, eſpecially when the law comes home indeed, and is heard in his own language. This being thus, the conſcience perceiving this is a fault, begins to tremble at the ſenſe of judgment; the law ſtill continueth to command to duty, and to condemn for the neglect thereof: From this ſtruggling of theſe two oppoſites, ariſeth, I ſay, thoſe doubts and fears that drive the heart into unbelief: and that makes it blind to the work of the goſpel, that it can neither ſee nor underſtand any thing, but that it is a ſinner, and that the law muſt be fulfilled by it, if ever it be ſaved.

But again, another thing that hath great influence upon the heart, to make it lean to the law for life, is, the falſe names that ſatan and his inſtruments have put upon it; ſuch as theſe, to call the law the goſpel; conſcience, the ſpirit of Chriſt; works, faith; and the like: With theſe weak conſciences have been mightily peſtered; yea, thouſands deluded, and deſtroyed. This was the way whereby the enemy attempted to overthrow the church of Chriſt of old; as namely, thoſe in Galatia, and at Corinth, &c. I ſay, by the feigned notion, that the law was the goſpel, the Galatians were removed from the goſpel of Chriſt; and ſatan by appropriating to himſelf and his miniſters, the names and titles of the miniſters of the Lord Jeſus, prevailed with many at Corinth to forſake Paul and his doctrine. Where the Lord Jeſus hath been preached in truth, and ſomething of his doctrine known; it is not there ſo eaſy to turn people aſide from the ſound of the promiſe of grace, unleſs it be by the noiſe and ſound of a goſpel: Therefore, I ſay, the falſe apoſtles came thus among the churches; another goſpel, another goſpel; which in truth, ſaith Paul, *is not another*; *but ſome would pervert the goſpel of Chriſt*; and thruſt that out of doors, by guilding the law with that glorious name. So again, for the miniſters of ſatan, they muſt be called the apoſtles of Chriſt, and miniſters of righteouſneſs? Which thing, I ſay, is of great force, eſpecially being accompanied with ſo holy and juſt a doctrine as the word of the law is; for what better to the eye of reaſon, than to love God above all, and our neighbour as our ſelves; which doctrine being the ſcope of the ten words given on Sinai, no man can contradict; for in truth they are holy and good: But here is the poiſon: To ſet this law in the room of a mediator, as thoſe do, that ſeek to ſtand juſt before God thereby; and then nothing is ſo diſhonourable to Chriſt, nor of ſo ſoul-deſtroying a nature as the law; for that thus placed, hath not only power when ſouls are deluded; but power to delude, by its real holineſs, the underſtanding, conſcience and reaſon of a man; and by giving the ſoul a ſemblance of heaven, to cauſe it to throw away Chriſt, grace and faith. Wherefore it behoveth all men to take heed of names, and of appearances of holineſs and goodneſs.

Laſtly, ſatan will yet go further; he will make uſe of ſomething that may be at a diſtance from a moral precept, and therewith bring ſouls under the law. Thus he did with ſome of old; he did not make the Galatians fall from Chriſt, by virtue of one of the ten words; but by ſomething that was aloof of, by circumciſion, days and months: that were levitical ceremonies; for he knows it is no matter, nor in what teſtament he found it, if he can therewith hide Chriſt from the ſoul: *Behold, I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing; for I teſtify again to every man that is circumciſed, that he is a debtor to the whole law.* Why ſo, ſeeing circumciſion is not one of the ten words? Why, becauſe they did it in conſcience to God, to ſtand juſt before him thereby. Now here we may behold much cunning of the devil; he begins with ſome at a diſtance from that law, which curſeth, and ſo by little and little bringeth them under it; even as by circumciſion the Galatians were at length brought under the law, that condemneth all men to the wrath and judgment of God. I have often wondered, when I have read, how God crieth out againſt the Jews, for obſerving his own commandment, (Iſa. 1.) but I perceive by Paul, that by theſe things a man may reject and condemn the Lord Jeſus; which thoſe do, that for life ſet up ought, whether moral, or other inſtitution, beſides the faith of Jeſus.

Let men therefore warily diſtinguiſh betwixt names and things; between ſtatute and commandment; leſt they by doing the one, tranſgreſs againſt the other. Study therefore the nature and end of the law, with the nature and end of the goſpel; and if thou canſt keep them diſtinct in thy underſtanding and conſcience, neither names nor things, neither ſtatutes nor commandments, can draw thee from the faith of the goſpel. And that thou may'ſt yet be helped in this matter, I ſhall now come to ſpeak to the ſecond concluſion.

The ſecond Poſition.

That man can be juſtified from the curſe before God, while ſinners in themſelves, by no other righteouſneſs than that long ago performed by, and remaining with the perſon of Chriſt.

For the better proſecuting of this poſition, I ſhall obſerve two things.

1. That the righteouſneſs by which we ſtand juſt before God, from the curſe, was performed by the perſon of Chriſt.

2. That this righteouſneſs is inherent only in him.

As to the firſt of theſe, I ſhall be but brief.

Now that the righteouſneſs that juſtifieth us, was performed long ago by the perſon of Chriſt, beſides what hath already been ſaid, is further manifeſt thus.

1. He is ſaid to have purged our ſins by HIMSELF: *When he had by himſelf purged our ſins, he ſat down on the right hand of God.* I have ſhewed, that in Chriſt, for the accompliſhing of righteouſneſs, there was both doing and ſuffering; doing, to fulfill all the commands of the law; ſuffering, to anſwer its penalty for ſin: This ſecond is that which in this to the Hebrews, is in ſpecial intended by the apoſtle; where he ſaith, he hath *purged our ſins*; that is, by his precious blood; for it is that alone can purge our ſins, either out of the ſight of God, or out of the ſight of the ſoul. Now this was done by HIMSELF, ſaith the apoſtle, that is, in or by his perſonal doings and ſufferings. And hence it is, that when God had rejected the offerings of the law, he ſaid, *Lo I come! A body haſt thou prepared me, to do thy* WILL, *O God.* Now by this will of God (ſaith the ſcripture) we are *ſanctified.* By what will? Why, by the *offering up of the body of Jeſus Chriſt*; for that was God's will, that thereby we might be an habitation for him: As he ſaith again: *Jeſus alſo, that he might ſanctify the people with his own blood ſuffered without the gate.*

2. As it is ſaid, he hath *purged our ſins by* himſelf; ſo it was by himſelf at *once: For by one offering hath he perfected for ever them that are ſanctified.* Now by this word, at *once*, or by *one offering*, is cut off all thoſe imaginary ſufferings of Chriſt, which fooliſh men conceive of; as, that he in all ages hath ſuffered, or ſuffereth for ſin, in us. No, he did this work but *once: Not that he ſhould offer himſelf often; as the high-prieſt entered into the holy place, every year, with the blood of others; for then muſt he often have ſuffered ſince the foundation*

tion of the world. But now once *in the end of the world* (in the time of Pilate) *hath he appeared, to put away ſin by the ſacrifice of himſelf.* Mark how to the purpoſe the Holy Ghoſt expreſſeth it: He hath ſuffered but *once*; and that *once, now*; *now once: Now* he is God and man in one perſon: *Now* he hath taken the *body* that was prepared of God: Now once, *in the end of the world, hath he appeared, to put away ſin, by the ſacrifice of himſelf*; by the offering up of the body of Jeſus Chriſt *once* for all.

3. It further appears, in that by his reſurrection from the dead, the mercies of God are made ſure to the ſoul; God declaring by that, as was ſaid before, how well pleaſed he is by the undertaking of his Son, for the ſalvation of the world: "And as concerning that he raiſed him up from the dead, now no more to return to corruption; he ſaid on this wiſe, I will give thee the ſure mercies of David." For Chriſt being cloathed with man's fleſh, and undertaking for man's ſins, did then confirm all ſure to us, by his reſurrection from the dead. So that by the riſing of that man again, mercy and grace are made ſure to him that hath believed on Jeſus. Wherefore, from theſe things, together with what hath been diſcovered about his addreſſing himſelf to the work, I conclude, that men can be juſtified from the curſe before God, while ſinners in themſelves, by no other righteouſneſs than that long ago performed by the perſon of Chriſt. Now the concluſion is true, from all ſhew of contradiction; for the Holy Ghoſt ſaith, He hath done it; hath done it by himſelf, and that by the will of God, at once, even then when he took the prepared body upon him. "By the will of God we are ſanctified, through the offering up of the body of Jeſus Chriſt *once* for all."

This being ſo, the ſecond poſition is alſo manifeſt; namely, That the righteouſneſs, by which we ſtand juſt from the curſe before God, is only inherent in Jeſus Chriſt. For if he hath undertaken to bring in a juſtifying righteouſneſs, and that by works and merits of his own, then that righteouſneſs muſt of neceſſity be inherent in him alone, and ours only by imputation: And hence it is called, in that fifth to the Romans, the *gift*, the GIFT *of righteouſneſs*; becauſe neither wrought nor obtained by works of *ours*, but beſtowed upon us, as a garment already prepared by the mercy of God in Chriſt.

There are four things that confirm this for a truth.

Firſt, This righteouſneſs is ſaid to be the righteouſneſs of *one*, not of many: I mean, of *one* properly and perſonally, as his own particular perſonal righteouſneſs. The gift of grace, which is the gift of righteouſneſs, it is by *one* man, Jeſus Chriſt. "Much more they that receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by *one* Jeſus Chriſt: Therefore as by the offence of one, judgment came upon all to condemnation; even ſo by the righteouſneſs of *one*, the free gift came upon all men to juſtification of life: For as by one man's diſobedience many were made ſinners; ſo by the obedience of *one*, ſhall many be made righteous." Mark, the righteouſneſs of *one*, the obedience of *one*; the righteouſneſs of *one* man, of *one man, Jeſus*. Wherefore, the righteouſneſs that juſtifieth a ſinner, it is perſonally and inherently the righteouſneſs of that perſon only, who by works and acts of obedience did compleat it, even the obedience of *one*, of *one* man, Jeſus Chriſt; and ſo ours only by imputation. It is improper to ſay, Adam's eating of the forbidden fruit, was perſonally and inherently an act of mine: It was perſonally his, and imputatively mine; perſonally his, becauſe he did it; imputatively mine, becauſe I was then in him. Indeed, the effects of his perſonal eating is found in my perſon, to wit, defilement and pravity: The effects alſo of the imputation of Chriſt's perſonal righteouſneſs, is truly found in thoſe that are in him, by electing love, and unfeigned faith, even holy and heavenly diſpoſitions: But a perſonal act is one thing, and the effects of that another: The act may be done by, and be only inherent in *one*; the imputation of the merit of the act, as alſo the effects of the ſame, may be in a manner univerſal, extending itſelf unto the moſt, or all. This the caſe of Adam and Chriſt doth manifeſt: The ſin of one is imputed to his poſterity; the righteouſneſs of the other is reckoned the righteouſneſs of thoſe that are his.

Secondly, The righteouſneſs by which we ſtand juſt before God, from the curſe, is called, The righteouſneſs of the Lord; the righteouſneſs of God; the righteouſneſs of Jeſus Chriſt, &c. And that by way of oppoſition to the righteouſneſs of God's own holy law: "That I might be found in him; not having on my own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith." Now by this oppoſition, (as by what was ſaid before) the truth is made exceeding clear: For by theſe words, [not having my own righteouſneſs,] is not only excluded what qualifications we ſuppoſe to be in us; but the righteouſneſs thro' which we ſtand juſt in the ſight of God, by them is limited and confined to a perſon abſolutely diſtinct: Diſtinct, I ſay, as to his perſon and performances; who here is called GOD, and Jeſus Chriſt: As he ſaith alſo in the prophet Iſaiah, "In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory:" In the Lord, not in the law; in the Lord, not in themſelves. "And their righteouſneſs is of me, ſaith the Lord:" Of *me*, not of themſelves; of *me*, not of the law. And again, *Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength.* Now, as I have already ſaid, all this is to be underſtood of the righteouſneſs that was fulfilled by acts and works of obedience, which the perſon of the Son of God accompliſhed in the days of his fleſh in the world: By that man, I ſay, *The Lord our righteouſneſs.* Chriſt indeed is naturally and eſſentially righteouſneſs; but as he is ſimply ſuch, ſo he juſtifieth no man; for then he need not to bear our ſins in his fleſh, and become obedient in all points of the law for us; but the righteouſneſs by which we ſtand juſt before God, is a righteouſneſs conſiſting of works and deeds, of the doings and ſufferings of ſuch a perſon who alſo is eſſentially righteouſneſs. And hence, as before I have hinted, we are ſaid to be juſtified, by the obedience and blood of the Lord Jeſus Chriſt, by the doings and ſufferings of the Son of God. And hence again it is, that he firſt is called *King of Righteouſneſs*; that is, *a King of Righteouſneſs*, as God-man, which of neceſſity ſuppoſeth his perſonal performances; and after that, *King of Peace*: for what he is naturally and eternally in his Godhead, he is not to us, but himſelf, but what he is actively, and by works, he is not to himſelf, but to us: So then, he is neither king of righteouſneſs, nor of peace, to us, as he is only the eternal Son of the Father, without his being conſidered as our prieſt and undertaker; he hath obtained (by works of righteouſneſs) eternal redemption for us. So then, the righteouſneſs by which we ſtand juſt before God, is a righteouſneſs inherent (only) in Chriſt, becauſe a righteouſneſs performed by him alone.

Now that righteouſneſs by which we ſtand juſt before God, muſt be a righteouſneſs conſiſting of perſonal performances: The reaſon is, becauſe perſons had ſinned, this the nature of juſtice requireth: That *ſince by man came death, by man ſhould come alſo the reſurrection from the dead.* The angels therefore, for this very reaſon, abide under the chains of everlaſting darkneſs; becauſe he *took not hold on them*; that is, by fulfilling righteouſneſs for them in their nature: That is a bleſſed word, *To* you, *to* you *is born this day in the city of David, a Saviour, which is Chriſt, the Lord: To,* you not to angels; to *you* is born a Saviour.

Thirdly, It is yet further evident, that the righteouſneſs by which we ſtand juſt before God from the curſe, is a righteouſneſs inherent; not in us, but Chriſt; becauſe it is a righteouſneſs beſides, and without the law itſelf, now take away the law, and you take away the rule of righteouſneſs. Again, take away the rule, and the act as to us muſt ceaſe: *But now the righteouſneſs of God without the law, is manifeſted; being witneſſed by the law and the prophets.* So then, by ſuch a righteouſneſs we are juſtified, as is not within the power of the law to command of us.

Queſt. But what love is that which hath not power to command our obedience, in the point of our juſtification with God?

Anſ. The moral law, or that called the ten commandments. Therefore we are neither commanded to love God, or our neighbour, as the means or part of our juſtifying righteouſneſs: Nay, he that ſhall attempt to do theſe things, to be delivered from the curſe thereby, by the ſcripture is holden accurſed of God: *As many as are of the works* (or, duties) *of the law are under the curſe*, &c. Becauſe we are juſtified, not by that of the law, but by the righteouſneſs of God, without the law; that is, without its commanding of us, without our obedience to it: *Freely by his grace, through the redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a propitiation, through faith in his blood.* This is the righteouſneſs of God without the law; that is, without any of our obedience to the law. Wherefore, the righteouſneſs by which we ſtand juſt in the ſight of God, cannot be inherent in us, but in Chriſt the king thereof.

Fourthly, This is further made apparent, by the capacity that God will conſider that ſoul in, to whom he imputeth juſtifying righteouſneſs; and that is, as one that worketh not, as one that ſtands ungodly in the judgment of the law. But this I have handled before, and therefore ſhall paſs it here.

Fifthly, To conclude: If any works of ours could juſtify us before God, they would be works after faith received; but it is evident that theſe do not: Therefore the righteouſneſs that juſtifies us from the curſe before God, is a righteouſneſs inherent only in Chriſt.

That works after faith do not juſtify us from the curſe, in the ſight of God, is evident:

1. Becauſe no works of the ſaints can be juſtified by the moral law, conſidering it as the law of works for life: For this muſt ſtand a truth for ever: Whatſoever juſtifieth us, muſt be juſtified by the moral law? for that it is that pronounceth the curſe; unleſs then that curſe be taken away by the work, the work cannot juſtify us before God. But the curſe cannot be taken away, but by a righteouſneſs that is firſt approved of by that law that ſo curſeth: For if that ſhall yet complain for want of a full ſatisfaction, the penalty remaineth: This is evident to reaſon, and confirmed by the authority of God's word, as hath been already proved; becauſe the law once broken, pronounceth death, ex-

pecteth death, and executeth the ſame on him that will ſtand to the judgment of the law: But no work of a believer, is capable of anſwering this demand of the law; therefore none of his works can juſtify him before God; for the law, that notwithſtanding, complaineth.

2. No works of faith can juſtify us from the curſe before God; becauſe of the want of perfection that is in the greateſt faith in us. Now if faith be not perfect, the work cannot be perfect; I mean, with that perfection, as to pleaſe divine juſtice: Conſider the perſon, one that hath to do with God immediately by himſelf. Now, that faith is not capable of this kind of perfection, it is evident; becauſe when men here know moſt, they know but in part: Now he that knows but in part, can do but in part; and he that doth but in part, hath a part wanting in the judgment of the juſtice of God. So then, when thou haſt done all thou canſt, thou haſt done but part of thy duty, and ſo art ſhort of juſtification from the curſe, by what thou haſt done.

3. Beſides, it looks too like a monſter, that the works of faith ſhould juſtify us before God; becauſe then faith is turned, as it were, with its neck behind it. Faith, in its own nature and natural courſe, reſpecteth the mercy of God, through the mediator Jeſus Chriſt; and, as ſuch, its virtue and excellency is to expect juſtification by grace, through him; but by this doctrine, Faith is turned round about, and now makes a life out of what itſelf hath done: But methinks faith ſhould be as noble as its fruits; that being the firſt, and they but the fruits of that.

Beſides, ſeeing the work is only good, becauſe it floweth from faith, (for *faith purifieth the heart*) therefore faith is it that juſtifies all its works: If then we be juſtified by either, it is by faith, and not by his works; unleſs we will ſay, there is more virtue in the leſs than in the greater. Now what is faith, but a believing, a truſting, or relying act of the ſoul? What then muſt it rely upon or truſt in? Not in itſelf, that's without ſcripture; not in its works, they are inferior to itſelf: beſides, this is the way to make even the works of faith the mediator between God and the ſoul, and ſo by them thruſt Chriſt out of doors: Therefore it muſt truſt in Chriſt; and if ſo, then no man can be juſtified from the curſe before God, by the works that flow from faith.

4. To put all out of doubt; the ſaint, when he hath done what he can to bring forth good works by faith; yet he dares not ſhew theſe works before God, but as they paſs through the mediator, Chriſt; but as they are waſhed in the blood of the lamb. And therefore Peter ſaith, thoſe ſacrifices of ours that are truly ſpiritual, are only then accepted of God, when offered up by Jeſus Chriſt. And therefore it is ſaid again, That the prayers of the ſaints, which are the fruits of faith, *come up before the throne of God, through the angel's hand*; that is, through the hand of Chriſt; through his golden cenſer, perfumed with his incenſe, made acceptable by his interceſſion.

It is ſaid, in the book of the Revelations, That it is granted to the bride, the lamb's wife, that ſhe ſhould be *arrayed in fine linnen, clean and white*; which *white linnen is the righteouſneſs of ſaints*. This fine linnen, in my judgment, is the works of godly men, their works that ſprang from faith. But how came they clean? How came they white? Not ſimply, becauſe they were the works of faith. But mark, *They waſhed their robes, and made them white in the blood of the lamb; and therefore they ſtand before the throne of God:* Yea, therefore it is that their good works ſtand there too.

I conclude then: Our perſons are juſtified, while we are ſinners in ourſelves: Our works, even the works of faith, are no otherwiſe accepted, but as they come through Jeſus Chriſt, even through his interceſſion and blood. So, then, Chriſt doth juſtify both our perſon and works, not by way of approbation, as we ſtand in ourſelves, or works before God; but by preſenting of us to his Father by himſelf; waſhing what we are and have from guilt in his blood, and cloathing us with his own performances: This is the cauſe of our acceptance with God, and that our works are not caſt forth of his preſence

The USE.

1. Is juſtifying righteouſneſs to be found in the perſon of Chriſt only? Then this ſhould admoniſh us, to take heed of ſeeking it in ourſelves; that is, of working righteouſneſs, thereby to appeaſe the juſtice of God; leſt by ſo doing, we affront and blaſpheme the righteouſneſs of Chriſt. He that ſhall go about to eſtabliſh his own righteouſneſs; he, as yet, doth defiance to that which is of God; of God's appointing, of God's providing; and that only wherewith the juſtice of the law muſt be well-pleaſed. Wherefore, take heed, I ſay, of doing ſuch a thing, leſt it provoke the eyes of the Lord's glory. *When I ſhall ſay to the righteous, that he ſhall ſurely live: If he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered; but for his iniquity that he hath committed, he ſhall die for it.* Mark, though he be righteous; yea, though he have a promiſe of life; yet he ſhall die. But why? Becauſe he ſinned againſt the Lord, by truſting to his own righteouſneſs, therefore he muſt die for it.

There are ſome things that will preſerve a man from ſplitting upon this rock: As,

1. Get good acquaintance with the covenant of grace, and of the perſons concerned in the conditions of that covenant. The conditions (of that covenant) are, That a righteouſneſs ſhall be brought into the world, that ſhall pleaſe the juſtice of God, and anſwer (and ſo remove the curſe of) the law. Now he that doth perform this condition, is Chriſt; therefore the covenant is not immediately with man, but with him that will be the mediator betwixt God and man; *As for thee, by the blood of thy covenant*, (ſpeaking of Chriſt.) So then, Chriſt, the man Chriſt, is he who was to bring in theſe conditions, to wit, everlaſting righteouſneſs. And hence it is that God hath ſaid, *Chriſt ſhall be the covenant of the people*; that is, he ſhall be our conditions to God-ward: He therefore is all our righteouſneſs, as to the point of our juſtification before God; he is the covenant of the people, as well as the light of the Gentiles: For as no man can ſee, but in the light of his ſpirit; ſo no man can ſtand, but in and by him: *He is the covenant of the people, the conditions and qualifications of the people:* So that to God-ward, *Chriſt is all in all*, and no man any thing at all. *He hath made with me an everlaſting covenant*; with me, as I ſtand in my head, Chriſt, who, becauſe he hath brought in everlaſting righteouſneſs, therefore hath removed the curſe of the law: Wherefore he adds, this covenant *is ordered in all things, and ſure*; becauſe, all points that concern me, as to redemption from the curſe, are taken away by Chriſt, (as before is diſcourſed.) Look then upon Chriſt, as the man, the mediator, undertaker and accompliſher of that righteouſneſs in himſelf, wherein thou muſt ſtand juſt before God; and that he is the covenant, or conditions of the people, to God-ward; always having in himſelf the righteouſneſs that the law is well-pleaſed with; and always preſenting himſelf before God, as our only righteouſneſs.

2. That this truth may be the more heartily enquired into by thee, conſider thine own perfections; I ſay, ſtudy how polluted thou art, even from the heart throughout: No man hath an high eſteem of the Lord Jeſus, that is a ſtranger to his own ſore: Chriſt's church is an hoſpital of ſick, wounded and afflicted people; even as when he was in the world, the afflicted and diſtreſſed ſet the higheſt price upon Jeſus Chriſt. Why? They were ſick, and he was the phyſician; but the whole have no need of him. And juſt thus it is now: Chriſt is offered to the world, to be the righteouſneſs and life of ſinners; but no man will regard him, ſave he that ſeeth his own pollution: He that ſeeth he cannot anſwer the demands of the law; he that ſees himſelf from top to toe polluted; and that therefore his ſervice cannot be clean, as to juſtify him from the curſe before God; he is the man that muſt needs die in deſpair, and be damned: or muſt truſt in Jeſus Chriſt for life.

Further, This rule I would have all receive, that come to Jeſus Chriſt for life and ſalvation.

1. Not to ſtick at the acknowledgment of ſin, but to make that of it, which the law makes of it: *Acknowledge thine iniquity*, ſaith the Lord. This is a hard pinch, (I know what I ſay,) for a man to fall down under the ſenſe of ſin, by acknowledging them to be, what the Lord ſaith they are; to acknowledge them, I ſay, in their own defiling and polluting nature; to acknowledge them in their unreaſonable and aggravating circumſtances; to acknowledge them in their God-offending, and ſoul-deſtroying nature, eſpecially when the conſcience is burthened with the guilt of them. Yet this is duty, *If we confeſs our ſins, he is faithful and juſt to forgive:* Yea, to this is annexed the promiſe, *He that confeſſeth, and forſaketh them ſhall find mercy*. This made David as it were, lay claim to the mercy of God. *Waſh me thoroughly* (ſaid he) *from mine iniquity, and cleanſe me from my ſin; for I acknowledge my tranſgreſſion, and my ſin is ever before me.* Though then thou art to bluſh, and be aſhamed, when thou remembreſt thy ſins and iniquities, yet do not hide them: *He that hideth his ſins ſhall not proſper:* Do not leſſen them; do not ſpeak of them before God after a mincing way: *Acknowledge thine iniquities, that thou haſt ſinned againſt the Lord thy God; and haſt ſcattered thy ways to the ſtrangers, under every green tree; and ye have not obeyed my voice, ſaith the Lord.*

2. If we would come to Chriſt aright, we muſt only acknowledge our ſins; we muſt only acknowledge them, and there ſtop; ſtop, I ſay, from attempting to do ought to preſent us good before God, but only to receive the mercy offered. Only acknowledge thine iniquities: Men are ſubject to two extreams; either to confeſs ſins notionally, and by the halves; or elſe, together with the confeſſion of them, *to labour to do ſome holy work, thereby to eaſe their burthened conſcience*, and beget faith in the mercy of God. Now both theſe are dangerous, and very ungodly: Dangerous, becauſe the wound is healed falſely; and ungodly, becauſe the command is tranſgreſſed: Only acknowledge thy ſin, and there ſtand (as David) till thy guilt is taken away. Joſhua ſtood before the angel, from top to toe in filthy garments, till the Lord put other cloaths upon him. In the matter of thy juſtification thou muſt know nothing, ſee nothing, hear nothing, but thine own ſins, and Chriſt's righteouſneſs: Only acknowledge thine iniquities. Now the Saviour and the ſoul comes rightly together; the Saviour

to do his work, which is to ſpread his ſkirt over the ſinner; and the ſinner, to receive, by believing, this bleſſed imputed righteouſneſs. And hence the Church, when ſhe came to God, lyeth down in her ſhame, and her confuſion covereth her; and ſo lyeth till pardon comes.

The Second USE.

I come now to the ſecond uſe; Have faith in Chriſt. But what are we to underſtand by Faith?

Anſ. Faith importeth as much as to ſay, receive, embrace, accept of, or truſt in the benefit offered. All which are (by holy men of God) words uſed on purpoſe to ſhew that the mercy of God, the forgiveneſs of ſins, and eternal life, are not to be had by doing, or by the law; but by receiving, embracing, accepting, or truſting to the mercy of God, through Chriſt: *We believe, that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they.* Thus you ſee what the goſpel is, and what faith doth do in the ſalvation of the ſoul.

Now, that faith might be helped in this work, (for great are they that oppoſe it) therefore the ſcriptures (the word of truth) hath preſented us with the invitation, in moſt plain and ſuitable ſentences: As, *That Chriſt came into the world to ſave ſinners: Chriſt died for our ſins: Chriſt gave himſelf for our ſins: Chriſt bare our ſins in his body on the tree:* And, *That God, for Chriſt's ſake, hath forgiven you.* Further, As, the invitations are plain and eaſy; ſo the threatening to the oppoſers are ſore and aſtoniſhing: *He that believeth not ſhall be damned: becauſe they received not the love of the truth, that they might be ſaved, God gave them up to ſtrong deluſions, that they all might be damned.*

Object. But faith is ſaid to be an act of obedience.

Anſw. 1. And well it may; for it is the moſt ſubmitting act that a man can do; it throweth out all our righteouſneſs; it makes the ſoul poor in itſelf; it liveth upon God and Chriſt, as the alms-man doth upon his lord; it conſenteth to the goſpel, that it is true; it giveth God and Chriſt the glory of their mercy and merit; it loveth God for his mercy, and Jeſus Chriſt for his ſervice; whatever good it doth, it ſtill crieth, Hereby am I not juſtified; but he that juſtifieth me is the Lord.

Well, But is there in truth ſuch a thing as the obedience of faith? Then let Chriſtians labour to underſtand it, and diſtinguiſh it aright; and to ſeparate it from the law, and all man's righteouſneſs; and remember, that it is a receiving of mercy, an embracing of forgiveneſs, an accepting of the righteouſneſs of Chriſt, and a truſting to theſe for life. Remember again, that it putteth the ſoul upon coming to Chriſt, as a ſinner; and to receive forgiveneſs, as a ſinner; as ſuch. We now treat of juſtification.

But a little to inſert at large a few more of the excellencies of it, and ſo draw towards a concluſion.

Firſt, The more thou believeſt for remiſſion of ſins, the more of the light of the glorious goſpel of Chriſt thou receiveſt into thy ſoul: *For therein is the righteouſneſs of God revealed, from faith to faith*; that is, according to the degree of faith: little faith ſeeth but little, but great faith ſeeth much; and therefore he ſaith again, That by faith we have *acceſs into the grace of God.* The reaſon is,

1. Becauſe faith having laid hold upon Chriſt, *hath found him in whom are hid all the treaſures of wiſdom and knowledge:* In him therefore it finds and ſees thoſe heights and depths of goſpel-myſteries that are no where elſe to be found: Nay, let a man be deſtitute of faith, and it is not poſſible he ſhould once think of ſome of them.

2. By this means, the holy ſpirit is plentifully received. Now the Spirit of God, is a ſpirit of wiſdom and revelation; but yet ſo, as in the knowledge of Chriſt; otherwiſe the ſpirit will ſhew to man not any mighty thing; its great delight being, to open Chriſt, and to reveal him unto faith: Faith indeed can ſee him, for that is the eye of the ſoul; and the ſpirit alone can reveal him, that being the ſearcher of the deep things of God: By theſe therefore the myſteries of heaven are revealed and received: And hence it is that the myſtery of the goſpel, is called, the myſtery of faith, or the myſtery with which faith only hath to do. Wouldeſt thou then know the greateſt things of God? Accuſtom thyſelf to the obedience of faith; live upon thy juſtifying righteouſneſs.

And never think, that to live always on Chriſt for juſtification, is a low and beggarly thing, and as it were, a ſtaying at the foundation: For let me tell you, Depart from a ſenſe of the meritorious means of your juſtification with God, and you will quickly grow light and frothy, and vain: Beſides, you will always be ſubject to errors and deluſions; for this is not to hold the head from, or, *through which nouriſhment is adminiſtred.* Further, no man that buildeth, forſakes the good foundation; that is the ground of his encouragement to work; for upon that is laid the ſtreſs of all; and without it, nothing that is framed can be ſupported, but muſt inevitably fall to the ground. Again, why not live upon Chriſt alway? And eſpecially as he ſtandeth the mediator between God and the ſoul; defending thee with the merit of his blood, and covering thee with his infinite righteouſneſs, from the wrath of God, and curſe of the law. Can there be any greater comfort miniſtred to thee, than to know thy perſon ſtands juſt before

God? Juſt, and juſtified from all things that would otherwiſe ſwallow thee up? Is peace with God, and aſſurance of heaven, of ſo little reſpect with thee, that thou ſlighteſt the very foundation thereof, even faith in the blood and righteouſneſs of Chriſt? and are notions and whimſies of ſuch credit with thee, that thou muſt leave the foundation, to follow them: But again, What myſtery is deſirable to be known, that is not to be found in Jeſus Chriſt, as prieſt, prophet, or king of ſaints? *In him is hid all the treaſures of them*, and he alone hath the key of David to open them. Paul was ſo taken with Jeſus Chriſt, and the knowledge of this, that he was crucified for us; that he deſired, nay determined not to know any thing elſe among the Corinthians, that itcht after other wiſdom.

Object. But I ſee not that in Chriſt now, that I have ſeen in him in former days: Beſides, I find the ſpirit lead me forth to ſtudy other things.

Anſ. To the firſt part of this objection, I would anſwer ſeveral things.

1. The cauſe why thou ſeeſt not that in Chriſt now, which thou haſt ſeen in him in former days, is not in Chriſt, but in thy faith: He is the ſame, as freſh, and as good, and as full of bleſſedneſs, as when thou didſt moſt rejoice in him.

2. And why not now, as well as formerly? God is never weary of being delighted with Jeſus Chriſt; his blood is always precious with God: His merits being thoſe in which juſtice hath everlaſting reſt, why ſhouldeſt thou wander, or go about to change thy way?

3. Sin is the ſame as ever, and ſo is the curſe of the law: The devil is as buſy as ever, and beware of the law in thy members: Return therefore to thy reſt, O ſoul! for he is thy life, and the length of thy days.

4. Guilt is to be taken off now, as it was years ago; and whether thou ſeeſt it or no, thou ſinneſt in all thy works: How then canſt thou ſtand clear from guilt in thy ſoul, who neglecteſt to act faith in the blood of the lamb? There thou muſt waſh thy robes, and there thou muſt make them white, *Rev.* 7. 14, 15.

5. I conclude then, thou art a polluted, ſurfeited, corrupted, hardened creature, whoſoever thou art, that thus objecteſt.

But I find (ſayeſt thou) as if the ſpirit led me forth to ſtudy other matters.

Anſw. What other matters? What matters beſides, above, or beyond the glorious goſpel of Jeſus Chriſt, and of our acceptance with God through him! What ſpirit, or doctrine, or wiſdom ſoever it be, that centers not in, that cometh not from, and that terminates not within the bonds of the goſpel of Jeſus Chriſt, is not worthy the ſtudy of the ſons of God; neither is it food for the faith of Jeſus Chriſt; for that is the fleſh of Chriſt, (and that is eternal life,) Whither will you go? Beware of the ſpirit of antichriſt; for many falſe ſpirits are gone out into the world. I told you before, that the ſpirit of God, is the ſpirit of wiſdom and revelation in the knowledge of Chriſt; and that without and beſides the Lord Jeſus it diſcovereth nothing; it is ſent to teſtify of him; it is ſent, to bring his words to our remembrance; it is ſent, to take of his things and ſhew them unto us. Wherefore, never call that the ſpirit of Jeſus, which leads you away from the blood and righteouſneſs of Chriſt: That is but the ſpirit of deluſion, and of the devil, whoſe teachings end in perdition and deſtruction. Tempt not Chriſt, as they of old did. But how did they tempt him? Why, in loathing the Manna, which was the type of his fleſh and blood; which we are to eat of by believing. I ſay, tempt him not, leſt you be deſtroyed by the ſerpent, by the gnawing guilt of ſin; for, take away Chriſt, and ſin remains, and there is no more ſacrifice for ſin; if ſo, thou wilt be deſtroyed by the deſtroyer, *&c.* But again:

Living by faith, begets in the heart a ſonlike boldneſs and confidence to God-ward, in all our goſpel-duties; under all our weakneſſes, and under all our temptations. It is a bleſſed thing to be privileged with an holy boldneſs and confidence God-ward, that he is on our ſide, that he taketh part with us, and that he will plead our cauſe with them that riſe up againſt us. But this boldneſs faith helpeth us to do, and alſo manageth in our heart. This is that which made Paul aways triumph and rejoice in God, and the Lord Jeſus: He lived the life of faith; for faith ſets a man in the favour of God, by Chriſt; and makes a man ſee, that what befalls him in this life, it ſhall through the wiſdom and mercy of God, not only prove for his forwarding to heaven, but to augment his glory when he comes there. This man now ſtands on high; he lives; he is rid of ſlaviſh fears and carking cares; and in all his ſtreights, he hath a God to go to. Thus David when all things looked a-wry upon him, *encouraged himſelf in the Lord his God.* Daniel alſo believed in his God, and knew that all his trouble, loſſes and croſſes, would be abundantly made up in his God. And David ſaid, *I had fainted unleſs I had believed.* Believing therefore is a great preſervative againſt all ſuch impediments, and makes us confident in our God, and with boldneſs to come into his preſence, claiming privilege in what he is and hath: For by faith, I ſay, he ſeeth his acceptance through the beloved; and himſelf intereſted in the mercy of God, and riches of Chriſt, and glory in the world to come. This man can look upon all the dangers in hell and earth, without paleneſs of countenance; he ſhall meditate terror with comfort, *becauſe he beholds the king in his beauty.*

Again: Living by faith, makes a man exerciſe patience and quietneſs under all his afflictions; for faith ſhews him, that his beſt part is ſafe; that his ſoul is in God's ſpecial care and protection, purged from ſin in the blood of Chriſt: Faith alſo ſhews him, that after a little while he ſhall be in the full enjoyment of that which now he believes is coming: *We, through the Spirit, wait for the hope of righteouſneſs by faith.* Wherefore, upon this ground it is, that James exhorteth the ſaints, to whom he wrote, to patience, becauſe they knew the harveſt would in due time come. Faith lodgeth the ſoul with Chriſt: *I know,* (ſaith Paul) *on whom I have believed,* (and to whom I have committed my ſoul) *and am perſuaded* (I believe it) *that he is able to keep that which I have committed unto him againſt that day:* Therefore it were no ſhame to him, to wear a chain for his name and ſake. Oh! it is a bleſſed thing to ſee, I ſay, by the faith of the Lord Jeſus, that we are embarked in the ſame ſhip with him: This will help us greatly, both to *hope and quietly wait for the ſalvation of the Lord.*

Further, I might add, That living by faith, is the way to receive freſh ſtrength from heaven, thereby to manage thine every day's work with life and vigour; yea, every look, by faith, upon Jeſus Chriſt, as thine, doth this great work. It is ſaid, when Paul ſaw the brethren that came to meet him, *he thanked God, and took courage.* Oh! how much more then ſhall the chriſtian be bleſſed with freſh ſtrength and courage, even at the beholding of Chriſt! *whom beholding, as in a glaſs, we are changed* (even by beholding of him by faith in the word) *into the ſame image, from glory to glory, even as by the Spirit of the Lord.* But to be brief.

Make conſcience of the duty of believing; and be as afraid of falling ſhort here, as in any other command of God. *This is his commandment, that you believe:* Believe therefore in the name of the Lord Jeſus. This is the will of God, that you believe; believe therefore to the ſaving of the ſoul. Unbelief is a fine ſpun thread, not ſo eaſily diſcerned as groſſer ſins; and therefore that is truly the ſin that doth ſo eaſily beſet us. The light of nature will ſhew thoſe ſins that are againſt the law of nature; but the law of faith is a command beyond what fleſh or nature teacheth: Therefore, to live by faith is ſo much the harder work; yet it muſt be done, otherwiſe thine other duties profit thee nothing: For if a man give way to unbelief, though he be moſt frequent in all other duties beſides; ſo often as he worſhippeth God in theſe, he yet ſaith, God is a liar in the other; even becauſe he hath not believed: *He that believeth not God, hath made him a liar; becauſe he believeth not the record that God gave of his Son: And this is the record, that God hath given us eternal life; and this life is in his Son.* So then, when thou giveſt way to unbelief; when thou doſt not venture the ſalvation of thy ſoul upon the juſtifying life that is in Chriſt, that is, in his blood, &c. at once, thou giveſt the lie to the whole teſtament of God; yea, thou trampleſt upon the promiſe of grace; and counteſt this precious blood an unholy and unworthy thing. Now how (thou doing thus) the Lord ſhould accept of thy other duties, of prayer, alms, thankſgiving, ſelf-denial, or any other, will be hard for thee to prove: In the mean time remember, that faith pleaſeth God; and that without faith it is impoſſible to pleaſe him: Remember alſo, that for this cauſe it was that the offering of Cain was not accepted. *By faith Abel offered unto God a more excellent ſacrifice than Cain:* For by faith Abel firſt juſtified the promiſe of the Meſſias, by whom a conqueſt ſhould be obtained over the devil, and all the combination of hell againſt us: Then he honoured Chriſt, by believing that he was able to ſave him; and in token that he believed theſe things indeed, he preſented the Lord with the firſtlings of his flock, as a remembrance before God, that he believed in his Chriſt: And therefore it is ſaid, *By faith he offered*; by which means the offering was accepted of God; for no man's offering can be accepted with God, but his that ſtands righteous before him firſt: But unbelief holdeth men under their guilt, becauſe they have not believed in Chriſt, and by that means put on his righteouſneſs. Again, He that believeth not, hath made invalid (what in him lies) the promiſe of God, and merits of Chriſt, of whom the Father hath ſpoken ſo worthily: Therefore, what duties, or acts of obedience ſoever he performeth, God by no means can be pleaſed with him.

By this therefore you ſee the miſerable ſtate of the people that have not faith: Whatever they do, they ſin; if they break the law, they ſin; if they endeavour to keep it, they ſin: They ſin, I ſay, upon a double account: Firſt, Becauſe they do it but imperfectly: And ſecondly, Becauſe they yet ſtay upon that; reſiſting that which is perfect, even that which God hath appointed. It mattereth not (as to juſtification from the curſe) therefore, men wanting faith, whether they be civil or profane, they are ſuch as ſtand accurſed of the law, *becauſe they have not believed*; and *becauſe they have given the lie to the truth,* and to the God of truth. Let all men therefore, that would pleaſe God, make conſcience of believing; on pain, I ſay, of diſpleaſing him; on pain of being with

Cain rejected; and on pain of being damned in hell. *He that believeth not, ſhall be damned.* Faith is the very quinteſſence of all goſpel obedience, it being that which muſt go before other duties, and that which alſo muſt accompany whatever I do in the worſhip of God, if it be accepted of him. Here you may ſee a reaſon, why the force and power of hell is ſo bent againſt believing: Satan hateth all the parts of our chriſtian obedience; but the beſt and chiefeſt, moſt. And hence the apoſtle ſaith to the Theſſalonians, *That he ſent to know their faith, leſt by ſome means the tempter have tempted them, and ſo his labour had been in vain.* Indeed, where faith is wanting, or hath been deſtroyed, all the labour is in vain; nothing can profit any man, neither as to peace with God, nor the acceptance of any religious duty: And this, I ſay, Satan knows, which makes him ſo bend his force againſt us.

There are three things in the act of believing, which makes this grace diſpleaſing to the wicked one.

1. Faith diſcovereth the truth of things to the ſoul. The truth of things as they are, whether they be things that are of this world, or of that which is to come; the things and pleaſures above, and alſo thoſe beneath. Faith diſcovereth to the ſoul, the bleſſedneſs and goodneſs, and durableneſs of the one; the vanity, fooliſhneſs, and tranſitorineſs of the other. Faith giveth credit to all things that are written in the law, and in the prophets; both as to the being, nature, and attributes of God; the bleſſed undertaking of the Lord Jeſus Chriſt; the glory of heaven, and torments of hell; the ſweetneſs of the promiſe, and terror of the threatnings, and curſes of the word: By which means Satan is greatly fruſtrated in his aſſaults, when he tempteth either to love this world, or ſlight that which is to come; for he can do no great matter in theſe things to any but thoſe who want the faith: *In vain is the ſnare laid in the ſight of any bird:* Therefore he muſt firſt blind, and hold blind the minds of men, *that the light of the glorious goſpel of Chriſt, who is the image of God, ſhould not ſhine into them,* elſe he can do no harm to the ſoul. Now faith is the eye of the godly man, and that ſees the truth of things, whatever Satan ſuggeſts, either about the glory of this world, the ſweetneſs of ſin, the uncertainty of another world, or the like.

2. Faith wraps the ſoul up in the bundle of life with God; it incloſeth it in the righteouſneſs of Jeſus; and preſents it ſo perfect in that, that whatever he can do, with all his cunning, cannot render the ſoul ſpotted or wrinkled before the juſtice of the law: Yea, though the man, as to his own perſon and acts, be full of ſin from top to toe, Jeſus Chriſt covereth all; faith ſees it, and holds the ſoul in its godly ſenſe and comfort of it. The man therefore ſtanding here, ſtands ſhrouded under that godly robe that makes him gliſter in the eye of juſtice: yea, all the anſwer that Satan can get from God againſt ſuch a ſoul, is, That he *doth not ſee iniquity in Jacob, nor behold perverſeneſs in Iſrael: For here Iſrael hath not been forſaken, nor Judah of his God, of the Lord of Hoſts, though* (as to their own perſons) *their land was filled with ſin againſt the Holy One of Iſrael.* Thus therefore the ſoul believing, is hid from all the power of the enemy, and dwells ſafely under the dominion of grace.

3. Faith keeps the ſoul from giving credit to any of his inſinuations; for whatever Satan ſaith, either about the acceptance of my perſon or performances, ſo long as I believe that both are accepted of God, for Chriſt's ſake, he ſuggeſteth to the wind: Wherefore, faith doth the ſame againſt the devil, that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the ſoul from the mercy of God? Faith holds the ſoul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the ſoul full of ſorrow? Faith fills it full of the joy of the Holy Ghoſt. In a word, Doth unbelief bind down thy ſins upon thee? Why, faith in Jeſus Chriſt releaſeth thee of them all.

4. As faith keeps the ſoul from giving credit to the inſinuations of Satan; ſo, when he makes his aſſaults, it over-maſters him, and makes him retreat: *Reſiſt the devil, and he will flee from you; whom reſiſt, ſtedfaſt in the faith.* Believe, as I have already ſaid, that God loveth you; that the blood of Chriſt was ſhed for you; that your perſon is preſented compleat before him, through the righteouſneſs of Chriſt; and Satan muſt give place, thy crediting of the goſpel, makes him fly before thee, but thou muſt do it ſtedfaſt in the faith; every waver giveth him advantage. And indeed this is the reaſon that the godly are ſo foiled with his aſſaults, they do not reſiſt him ſtedfaſt in the faith; they often ſtagger through unbelief: Now at every ſtagger, he recovereth loſt ground again, and giveth battle another time. Beſides, by this and the other ſtagger, he taketh heart to attempt by other means, and ſo doubleth the afflictions with manifold temptations: This is, I ſay, for want of being ſtedfaſt. *Above all taking the ſhield of faith, wherewith you ſhall be able to quench all the fiery darts of the wicked.* To quench them, though they come from him as kindled with the very fire of hell: None knows, ſave him that feels it, how burning hot the fiery darts of Satan are; and how, when darted, they kindle upon our fleſh and unbelief; neither can any know the

power and worth of faith to quench them, but he that hath it, and hath power to act it.

5. Laſtly, If juſtifying righteouſneſs be alone to be found in the perſon of Jeſus Chriſt, then this ſhews us the ſad condition of two ſorts of men.

1. Of thoſe that hang in doubt betwixt Chriſt and the law,

2. Of thoſe that do profeſſedly make denial of the ſufficiency of this moſt bleſſed righteouſneſs.

The firſt ſort, though they may ſeek life; yet thus continuing, are never like to find it: Wherefore? becauſe they ſeek it not by faith, but as it were by the works of the law. Indeed they will not be merit-mongers; they will not wholly truſt to the law; they will partly venture on Chriſt, and partly truſt to the law. Well, but therefore they ſhall be damned, becauſe they truſt to Chriſt but in part, and in part, as it were, to the works of the law; for ſuch ſinners make Chriſt but a Saviour in part, Why then ſhould he be their Saviour in whole? No, becauſe they halt between Chriſt and the law, therefore they ſhall fall between Chriſt and the law; yea, becauſe they will truſt to their works in part, they ſhall be but almoſt ſaved by Chriſt: *Let not that man think that he ſhall obtain any thing from the Lord.* What man? Why, he that doubteth, or wavereth in his mind, about the truth of the mercy of God in Chriſt: Therefore the exhortation is, *But let him aſk in faith; for he that wavereth,* (or, that halteth between the law and Chriſt for life,) *is like a wave of the ſea, driven of the wind, and toſſed.* In concluſion, he reſteth no where: *a double-minded man is unſtable in all his ways.* This man therefore muſt miſcarry; he muſt not ſee the good land that flows with milk and honey; no, let him not have a thought of life in his heart: *Let not that man* think *that* he *ſhall receive any thing of the Lord.*

This was the caſe of many in the primitive times, for whoſe ſake this caution was written: For the devout and religious Jew and proſelyte, when they fell away from the word of the goſpel, they did not fall to thoſe groſs and abominable pollutions in which the open profane, like ſows and ſwine, do wallow; but they fell from the grace of God, to the law; or at leaſt, did reſt betwixt them both, doubting of the ſufficiency of either; and thus being fearful, they diſtruſt: Wherefore, being found at length unbelieving, they are reputed of God abominable, as murtherers, whoremongers, ſorcerers, idolaters, and lyars; and ſo muſt have their portion in the lake (with them) that burns with fire and brimſtone: The reaſon is, becauſe where Chriſt is rejected, ſin remaineth, and ſo the wrath of God for ſin: Neither will he be a Saviour in part; he muſt be all thy ſalvation, or none: *Let not that man think that he ſhall receive any thing of the Lord.*

Not any thing, There is no promiſe for him, no pardon for him, no heaven for him, no ſalvation for him, no eſcaping of his fire! What condition is this man in! Yet he is a religious man, for he prays; he is a ſeeking man, a deſiring man, for he prays: But he halts between two, he leaneth to his righteouſneſs, and committeth iniquity; he is afraid to venture all upon the Lord Jeſus Chriſt. Let not that man think of receiving any thing from the Lord.

Yet the words ſuggeſt, that he is apt to think he ſhall receive ſomething, becauſe God is merciful, becauſe his promiſe is great; but this expectation is by this word cut off, and this ſinner is caſt away. Let not that man think; let him forbear to think of having any thing at the hand of God. The Iſraelites thought to go up to the land the day after they had deſpiſed it. Agag thought the bitterneſs of death was paſt, even that day in which he was hewn in pieces. Rechab, and Baanah his brother thought to have received reward of David, that day they were hanged over the pool in Hebron. Let not that man think that he ſhall receive any thing of the Lord.

2. As for thoſe that do profeſſedly make denial of the ſufficiency of this moſt bleſſed righteouſneſs, the whole book is conviction to them; and ſhall aſſuredly, if it comes to their hands, riſe up in judgment againſt them. They have rejected the wiſdom and mercy of God; they have rejected the means of their ſalvation; they have trampled upon the blood of the Son of God: Wherefore, judgment waiteth for them, and fiery indignation, which ſhall devour the adverſaries.

To conclude: One word alſo to you that are neglecters of Jeſus Chriſt: *How ſhall we eſcape, if we neglect ſo great ſalvation?* Here then we may ſee how we ought to judge of all ſuch perſons as neglect the Lord Jeſus, under what guiſe, name or notion ſoever they be: We ought, I ſay, to judge of ſuch, *That they are at preſent in a ſtate of condemnation*; of condemnation, *becauſe they have not believed in the only begotten Son of God.*

'Tis true, there is no man more at eaſe in his mind, (with ſuch eaſe as it is,) than the man that hath not cloſed with the Lord Jeſus, but is ſhut up in unbelief: Oh! but that is the man that ſtands convict before God, and that is bound over to the *great aſſize!* that is the man whoſe ſins are ſtill his own, and upon whom the wrath of God abideth: For the eaſe and peace of ſuch, though it keep them far from fear, is but like to that of the ſecure thief, that is ignorant that the *conſtable ſtandeth at the door*; the firſt ſight of an officer, makes his peace to give up the ghoſt: Ah, how many thouſands that can now glory, that they never were troubled for ſin againſt God; I ſay, how many be there that God will trouble worſe than he troubled curſed Achan; becauſe their peace (though falſe, and of the devil) was rather choſen by them, than *Peace by Jeſus Chriſt*, than *peace with God by the blood of his croſs*.

Awake! Careleſs ſinners, awake! and ariſe from the dead, and Chriſt ſhall give you light. Content not yourſelves either with ſin or righteouſneſs, if you be deſtitute of Jeſus Chriſt; but *Cry, Cry*, Oh *Cry* to God for light to ſee your condition by! for light in the word of God! for therein is the righteouſneſs of God revealed: *Cry* therefore for light to ſee this righteouſneſs by; it is a righteouſneſs of Chriſt's finiſhing, of God's accepting, and that which alone can ſave the ſoul from the ſtroke of eternal juſtice.

There are ſix things that on man's part, are the cauſe he receiveth not the goſpel of Chriſt, and ſo life by him.

1. They ſee not *their ſtate by nature*, how polluted they are with original ſin.

2. They ſee not the juſtice of God againſt ſin; they know not him that hath ſaid, *Vengeance belongeth unto me, I will recompence.*

3. They cannot ſee the beauty of Jeſus Chriſt.

4. Unbelief being mighty in them, they dare not venture their ſouls with Jeſus Chriſt; they dare not truſt to his righteouſneſs, and to that only. For,

5. Their carnal reaſon alſo ſets itſelf againſt the word of faith, and cannot ſtoop to the grace of Jeſus Chriſt.

6. They love to have honour one of another; they love to be commended for their own vain-glorious righteouſneſs; and the fools think, that becauſe they are commended of men, they ſhall be commended of God alſo: How can you believe, who ſeek honour one of another, and ſeek not the honour that cometh from God only. This laſt thing, to wit, Deſire of vain-glory, is the bane of thouſands; it is the legaliſt's bane; it is the civilian's bane; it is the formaliſt's bane; yea, (which yet is ſtranger,) it is the bane of the vicious and debauched alſo: For though there be a generation, that, to one's thinking, have not regard to righteouſneſs; yet watch them narrowly, and they have their times of doing ſomething that looks like good; and though poſſibly it be but ſeldom, yet this wretch counteth, that for the ſake of that, God accepteth him, and counteth his, glorious righteouſneſs.

I might add a ſeventh cauſe; which is, want of ſerious meditation upon eternal judgment, and what ſhall follow. This conſideration, did it take a deep place in the heart, would doubtleſs produce the workings of ſpirit after Jeſus Chriſt for juſtification, that now is wanting in the moſt of men. This made Felix, yea, it makes the devils tremble; and would I ſay, couldeſt thou deeply meditate, make thee ſtart, and turn thy wanton thoughts into heavy ſighs after God's mercy in Jeſus Chriſt, leſt thou alſo come into their place of torment.

Before I conclude this uſe, I would lay down a few motives, if ſo be thou mayeſt be prevailed with, to look after thine own everlaſting ſtate.

1. Conſider, God hath put man (above all the creatures in this viſible world) into a ſtate of abiding for ever; they cannot be annihilated, they ſhall never again be turned into nothing; but muſt live with God or the devil for ever and ever. And though the ſcripture ſaith, *Man hath not pre-eminence over a beaſt in his death*, yet the beaſt hath pre-eminence above many men; for he ſhall not riſe again, to come into judgment, as man muſt; nor receive that diſmal ſentence for ſin and tranſgreſſion, as man ſhall: This therefore is worthy to be conſidered with ſeriouſneſs, of all that have ſouls to be ſaved or damned: They muſt one day come to judgment, there to ſtand before that Judge of all the earth, whoſe eyes are like a flame of fire; from the ſight of which thou canſt not hide one of thy words, or thoughts, or actions, becauſe thou wanteſt the righteouſneſs of God: The fire of his juſtice ſhall burn up all thy rags of righteouſneſs, wherewith by the law thou haſt cloathed thyſelf; and will leave thee nothing but a ſoul full of ſin to bemoan, and eternal burnings to grapple with. Oh! the burnings that will then beſet ſinners on every ſide! and that will eat their fleſh, and torment their ſpirit, with far more terror than if they were ſtricken with ſcorpions! And obſerve it, the torment will there be higher than other, where there is the guilt of neglecting Jeſus Chriſt, he being indeed the Saviour, and him that was ſent on purpoſe to deliver men from the wrath to come.

2. Conſider, Once paſt grace, and ever paſt grace: When the door is ſhut againſt thee, it will open no more; and then repentings, deſires, wiſhings, and wouldings, come all too late; good may be done to others, but to thee none; and this ſhall be, becauſe, even becauſe thou haſt withſtood the time of thy viſitation, and not received grace when offered: *My God ſhall caſt them away, becauſe they did not hearken unto him.* Cain was driven out from the preſence of God, (for ought I know) ſome hundreds of years before his death. Iſhmael was caſt away after ſeventeen years of age; Eſau lived thirty or forty years after he had ſold his birth-right. O! many, very many, are in this condition! for though God be gracious, yea very gracious, yet he will not be ſlighted, nor abuſed always; there is plenty of ſinners in the

world, if one will not, another will. Chriſt was ſoon repulſed by, and ſent away from the country of the Gaderens; but on the other ſide of the ſea, *there were many ready with joy to receive him*, Acts 13. 46, 47, 48. So when the Jews contradicted and blaſphemed, *the Gentiles gladly received the word.* Look to it, ſinner; here is life and death ſet before thee; life, if it be not too late to receive it; but if it be, 'tis not too late for death to ſwallow thee up: and tell me, will it not be dreadful, to be carried from under the goſpel to the damned, there to lye in endleſs torment, becauſe thou wouldeſt not be delivered therefrom? will it be comfort to thee, to ſee the Saviour turn judge? to ſee him that wept and died for the ſin of the world, now eaſe his mind on Chriſt-abhorring-ſinners, by rendering to them the juſt judgment of God? For all their abominable filthineſs, had they cloſed with Chriſt, they had been ſhrouded from the juſtice of the law; and ſhould not have come into condemnation, but had been paſſed from death to life; but they would not take ſhelter there; they would venture to meet the juſtice of God in its fury, wherefore now it ſhall ſwallow them up for ever and ever. And let me aſk further, Is not he a mad man, who being loaded with combuſtible matter, will run headlong into the fire upon a bravado? Or, that being guilty of felony or murther, will deſperately run himſelf into the hand of the officer, as if the law, the judge, the ſentence, execution, were but a jeſt, or a thing to be played withal? And yet thus mad are poor, wretched, miſerable ſinners, who flying from Chriſt, as if he were a viper, they are over-come, and caſt off for ever *by the juſt judgment of the law.* But ah! how poorly will theſe be able to plead the virtues of the law, to which they have cleaved, when God ſhall anſwer them, *Whom doſt thou paſs in beauty? Go down, and be thou laid with the uncircumciſed*, Ezek. 32. 19. Go down to hell, and there be laid with thoſe that refuſed the grace of God.

Sinners, take my advice; with which I ſhall conclude this Uſe: call often to remembrance, that thou haſt a precious ſoul within thee; that thou art in the way to thine end, at which thy precious ſoul will be in ſpecial concerned; it being then time to delay no longer, the time of reward being come. I ſay again, bring thy end home; put thy ſelf, in thy thoughts, into the laſt day thou muſt live in this world; ſeriouſly arguing thus: How if this day were my laſt? How if I never ſee the ſun riſe more? How if the firſt voice that rings to-morrow morning in my heavy ears, be, *Ariſe ye dead, and come to judgment?* Or, how if the next ſight I ſee with mine eyes, be the Lord in the clouds, with all his angels, raining floods of fire and brimſtone upon the world? Am I in a caſe to be thus near mine end? To hear this trump of God? Or, to ſee this great appearance of this Great God, and the Lord Jeſus Chriſt? Will my profeſſion, or the faith I think I have, carry me through all the trials of God's tribunal? Cannot his eyes, which are as a flame of fire, ſee in my words, thoughts, and actions, enough to make me culpable of the wrath of God? Oh! How ſerious ſhould ſinners be in this work of remembring things to come, of laying to their heart the greatneſs and terror of that notable day of God Almighty! And in examining themſelves, how it is like to go with their ſouls, when they ſhall ſtand before the judge indeed! To this end, God make this word effectual, *AMEN.*

PAUL's DEPARTURE and CROWN:

OR,

An EXPOSITION upon 2 TIM. iv. 6, 7, 8.

For I am now ready to be offered up, and the time of my departure is at hand.
I have fought a good fight, I have finiſhed my courſe, I have kept the faith.
Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day; and not to me only, but alſo to all them that love his appearing.

THESE words were by the Apoſtle Paul written to Timothy, whom he had begot to the faith, by the preaching of the goſpel of Chriſt; in which are many things of great concernment both for inſtruction and conſolation, ſomething of which I ſhall open unto you for your profit and edification. But before I come to the words themſelves, as they are a relation of Paul's caſe, I ſhall take notice of ſomething from them as they depend upon the words going before, being a vehement exhortation to Timothy to be conſtant and faithful in his work. Which in brief may be ſummed up in theſe particulars, 1ſt, A ſolemn binding charge before God and Jeſus Chriſt our Lord, that he be conſtant in preaching the word, whether in, or out of ſeaſon, reproving, rebuking, and exhorting with all long-ſuffering and doctrine: and that becauſe of that ungodly ſpirit that would poſſeſs profeſſors after he was dead; for the time will come, ſaith he, that they will not indure ſound doctrine (neither ſound reproof nor ſound trial of their ſtate and condition by the word) but after their own luſts ſhall they heap to themſelves teachers having itching ears (the plague that once God threatned to rebellious Iſrael) and be turned unto fables. Much like this is that in the Acts of the Apoſtles; for I know that after my departure ſhall grievous wolves enter in amongſt you, not ſparing the flock; and alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things to draw away diſciples after them. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one of you night and day with tears.

This evil then is to be prevented. 1ſt, By a diligent watchfulneſs in miniſters. 2d, By a diligent preaching the word of the Lord. And 3dly, By ſound and cloſe rebukes, reproofs and exhortations to thoſe in whoſoever the leaſt there appears any ſwerving or turning aſide from the goſpel. The Miniſters of the goſpel have each of them all that authority that belongs to their calling and office, and need not to ſtay for power from men to put the laws of Chriſt in his church into due and full execution. This remnant of Jacob ſhould be in the midſt of many people as a dew from the Lord, that tarrieth not for man, nor waiteth for the ſons of men. Therefore he adds, watch thou in all things, endure afflictions (if thou ſhouldſt be oppoſed in thy work) do the work of an Evangeliſt, make full proof of thy miniſtry. How our time-ſerving, and ſelf-ſaving miniſters will ſalve their conſcience from the ſtroke that God's word will one day give them, and how they will ſtand before the judgment-ſeat to render an account of this their doings, let them ſee to it; ſurely God will require it of their hand.

But O Timothy, do thou be diligent, do thou watch in all things, do thou endure affliction, do thou the work of an evangeliſt, make thou full proof of thy miniſtry; *for I am now ready to be offered up*, &c. The words then of my text are a reaſon of this exhortation, of this exhortation to Timothy, that he ſhould continue watchful and abide faithful in his calling. *For I am now ready to be offered up*, that is, to be put to death for the goſpel.

Hence then learn two things.

Firſt, That the murders and out-rage that our brethren ſuffer at the hands of wicked men, ſhould not diſcourage thoſe that live, from a full and faithful performance of their duty to God and man, whatever may be the conſequence thereof. Or thus; when we ſee our brethren before us fall to the earth, by death, through the violence of the enemies of God, for their holy and Chriſtian profeſſion, we ſhould covet to make good their ground againſt them, though our turn ſhould be next: we ſhould valiantly do in this matter, as is the cuſtom of ſoldiers in wars; take great care that the ground be maintained, and the front kept full and compleat. Thou therefore, ſaith Paul, endure hardneſs as a good ſoldier of Jeſus Chriſt: and in another place, we ſhould not be moved by theſe afflictions, but endure by reſiſting even unto blood. Wherefore Paul ſaith again, be not thou therefore aſhamed of the teſtimony of our Lord, nor of me, his priſoner; but be thou a partaker of the affliction of the goſpel, according to the power of God. Thus let the ſpirit of Paul reſt upon Joſhua, and the ſpirit of Elijah reſt upon Eliſha; ſtand up therefore like valiant worthies, as the miniſters of my God, and fly not every man to his own, while the cauſe and ways and brethren of our Lord are buffeted and condemned by the world. And remember that thoſe that keep the charge of the Lord when moſt go a whoring from under their God; they, when he turns the captivity of his people, ſhall be counted worthy to come nigh unto him, *to offer the fat and the blood, ſaith the Lord God.* But for the reſt, though they may yet ſtand before the people, becauſe they ſtood before them in a way of idolatry, yet it ſhall not be to their honour, nor to their comfort; but to their ſhame, as the ſame ſcripture ſaith.

1. Let this therefore ſmite with conviction thoſe that in this day of Jacob's trouble, have been falſe with God, his cauſe and people; I ſay thoſe firſt and eſpecially as the chief ringleaders of this cowardlineſs, who have done it againſt light, profeſſion, and reſolutions. Behold, thou haſt ſinned againſt the Lord, and be ſure thy ſins will find thee out; and though thou mayeſt now have as a judgment of God upon thee, thy right eye darkened that thou mayeſt not ſee, yet awakening time will overtake thee, and that too between the ſtraits, when he will ſhew thee, to the great confuſion of thy face, and the amazement of them that behold thee, how great an affront he counts it to be left by thee, in a day when his truth is caſt down to the ground. I have often thought of that prophet that went down from Judah to Bethel, to propheſy againſt the idolatry that was there ſet up by the king; who becauſe he kept not the commandment of God, but did eat and drink in that place, at the perſuaſion of a lying prophet, was met at laſt by a lion, who ſlew him there in the way, where his carcaſs was made a ſpectacle of God to paſſengers. If thou be ſpiritual, judge what I ſay; and think not to be one of that number that ſhall have the harps of God, when God appears for Zion, and that ſhall ſing that ſong of Moſes, and alſo the ſong of the Lamb, for that is only for thoſe who have fought the godly fight, and gotten the victory over the beaſt, his image, mark, number, and name.

2. Let this alſo be an awe to thee, who haſt hankerings to do as the other: Beware, and remember Judas, and the end God brought upon him; he will not always bear ſuch things; theſe times have ſhewed us already, that he beholds them with great diſlike; why ſhouldeſt thou hang up in chains as a fetter to all that know thee? And never object that ſome have done it and yet are at peace in their ſouls; for peace in a ſinful courſe is one of the greateſt of curſes. And *the man that wandereth out of the way of underſtanding ſhall remain in the congregation of the dead*, Prov. 21. 16.

The ſecond thing to be learned from theſe words, as they have relation to them going before, is, encouragement to thoſe that are yet in the ſtorm; and that from three great arguments; Firſt, Paul's peace and comfort now at the time of his death, which he ſignifieth to Timothy by theſe three expreſſions, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith.*

Secondly, by the bleſſed reward he ſhould have for his labour from Chriſt in another world, together *with all thoſe that love the appearing of the Lord, at that great and notable day.*

Thirdly, that now his laſt act ſhould not be inferior to any act he did for God, while he was alive and preached in the world; for his body ſhould now be an offering, a ſacrifice well pleaſing to God. To all which I ſhall ſpeak ſomething in my diſcourſe upon theſe words. And therefore to come to them;

I am now ready to be offered up.

In theſe words we have to enquire into two things,

First, What it is to be *offered up.*

Secondly, What it is to be *ready to be offered up. I am now ready to be offered up.*

For the firſt of theſe,

Paul, by ſaying *he was to be offered*, alludeth to ſome of the ſacrifices that of old were under the law, and thereby ſignifieth to Timothy, that his death and martyrdom for the goſpel ſhould be both ſweet in the noſtrils of God, and of great profit to his church in this world; for ſo were the ſacrifices of old. Paul therefore lifts his eyes up higher than ſimply to look upon death, as it is the common fate of men; and he had good reaſon to do it, for his death was violent, 'twas alſo for Chriſt, and for his church, and truth; and it is uſual with Paul thus to ſet out the ſuffering of the ſaints, which they undergo for the name and teſtimony of Jeſus. Yea, he will have our prayers a ſacrifice; our praiſes, thankſgiving and mortification, ſacrifices; alms-deed, and the offering up of the Gentiles, ſacrifices, being ſanctified by the Holy Ghoſt; and here his death alſo muſt be for a ſacrifice, and an acceptable offering to God.

Peter alſo ſaith, *we are prieſts to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt*; of which ſacrifices, it ſeems by Paul, the death of a Chriſtian for Jeſus ſake muſt needs be counted one.

Beſides, Paul further inſinuates this by ſome other ſentences in his Epiſtles. As by that in the Epiſtle to the Coloſſians, where he ſaith, *I now rejoice in my ſufferings for you, and fill up that which is behind of the affliction of Chriſt in my fleſh, for his body ſake which is the church*, Coloſ. 1. 24. (not by way of merit, for ſo Chriſt alone, and that by once being offered himſelf, hath perfected for ever them that are ſanctified,) but his meaning is, that as Chriſt was offered in ſacrifice for his church as a Saviour; ſo Paul would offer himſelf as a ſacrifice for Chriſt's church, as a ſaint, as a miniſter, and one that was counted faithful. Yea, ſaith he, and if I be offered upon the ſacrifice and ſervice of your faith, *I joy and rejoice with you all.* This then teacheth us ſeveral things worthy our conſideration.

Firſt, That the blood of the ſaints that they loſe for his name, is a ſweet ſavour to God. And ſo ſaith the Holy Ghoſt, *precious in the ſight of the Lord is the death of his ſaints*, Pſal. 116. 15. And again, *he ſhall redeem their ſoul from deceit and violence, and precious ſhall their blood be in his ſight*, Pſal. 72. 14.

Secondly, Thoſe that ſuffer for Chriſt are of great benefit to his church (as the ſacrifices of old, were confirming and ſtrengthening to Iſrael) wherefore Paul ſaith, *his bonds encouraged his brethren, and made them much more bold in the way of God to ſpeak his word without fear*, Philip. 1. 14.

Thirdly, The ſufferings or offering of the ſaints in ſacrifice it is of great uſe and advantage to the goſpel; of uſe I ſay many ways.

Firſt, The blood of the ſaints defends it; Secondly, confirmeth it; and Thirdly, redeemeth that thereof that hath been loſt in antichriſtian darkneſs.

Firſt, They do thereby defend and preſerve it from thoſe that would take it from us, or from thoſe that would impoſe another upon us. *I am ſet*, ſaith Paul, *for the defence of the goſpel, and my ſufferings have fallen out for the furtherance of it*, Phil. 1. 17. that is, it hath not only continued to hold its ground, but hath alſo got more by my contentions, ſufferings and hazards for it.

Secondly, It confirms it, and this is part of the meaning of Paul in thoſe large relations of his ſufferings for Chriſt, ſaying, *are they miniſters of Chriſt, I ſpeak as a fool, I am more, in priſons more frequent*, &c. as he ſaith again, and theſe things *I do for the goſpel's ſake*: And again, That the truth of the *goſpel might be continued with you.* So again, *I ſuffer*, ſaith he, *in the goſpel as an evil doer even unto bonds, but the word of God is not bound*; *yea*, ſaith he, *therefore I endure all things for the elects ſake*, 2 Tim. 2. 9, 10. (that is) that the goſpel may be preſerved entire, that the ſouls that are yet unborn may have the benefit of it, with eternal glory.

Thirdly, The ſufferings of the ſaints are of a redeeming virtue: for by their patient enduring and loſing their blood for the word, they recover the truths of God that have been buried in antichriſtian rubbiſh, from that ſoil and ſlur, that thereby hath for a long time cleaved unto them; wherefore it is ſaid, *they overcame the beaſt by the blood of the Lamb, the word of their teſtimony, they not loving their lives to the death*, Rev. 12. 11, 12. They overcame him, that is, they recovered the truth from under his aſperſions, and delivered it from all his enemies, David ſaith, *the words of the Lord are as ſilver tried in a furnace of earth, purified ſeven times*, Pſal. 12. 6. what is this furnace of earth but the body of the ſaints of God, in which the word is tried, as by fire, in perſecution, yea, *purified ſeven times*, that is, brought forth at laſt by the death of the Chriſtians, in its purity before the world: how hath the headſhip and lordſhip of Chriſt, with many other doctrines of God, been taken away from the pope by the ſufferings of our brethren before us? While their fleſh did fry in the flames, the word of God was cleanſed, and by ſuch means purified in theſe their earthen furnaces, and ſo delivered to us. The lamps of Gideon were then diſcovered, when his ſoldiers pitchers were broken; if our pitchers were broke for the Lord and his goſpel's ſake, thoſe lamps will then be diſcovered, that before lay hid and unſeen. Much uſe might be made of this good doctrine: Learn thus much;

Firſt, The judgment that is made of our ſufferings by carnal men, is nothing at all to be heeded; they ſee not the glory that is wrapped up in our cauſe, nor the innocence and goodneſs of our conſcience in our enduring of theſe afflictions: They judge according to the fleſh, according to outward appearance. For ſo indeed we ſeem to lie under contempt, and to be in a diſgraceful condition; but all things here are converted to another uſe and end. That which is contemptible when perſons are guilty, is honourable when perſons are clear; and that which brings ſhame when perſons are buffeted for their faults, is thankworthy in thoſe that endure grief, ſuffering wrongfully; though to ſuffer for ſin be the token of God's diſpleaſure, yet to thoſe that ſuffer for righteouſneſs it is a token of greateſt favour: wherefore matter not how the world doth eſteem of thee and thy preſent diſtreſs that thou beareſt with patience for God and his word; but believe, that thoſe things that are both ſhame and diſhonour to others, are glory and honour to thee. O for a man to be able to ſay, *for the hope of Iſrael I am bound with this chain*; *it makes his face to ſhine like the face of an angel, and his lips to drop like the honey-comb*, Acts 28. 20.

Secondly, We learn alſo from hence, the reaſon why ſome in days before us have made light of the rage of the world; but they have laughed at deſtruction when it cometh, and have gone forth to meet the armed men; and with Job's liars, *mocked at fear and have not been affrighted neither turned their back from the ſword, the quiver rattleth againſt him, the glittering ſpear and the ſhield*, Job 39. 22, 23. but they have ſaid among the trumpets, ha, ha, it hath been their glory to ſuffer for Chriſt. As it is ſaid of the ſaints of old, *they departed from the counſel, rejoicing that they were worthy to ſuffer ſhame for his name*, Acts 5. 41. As Paul alſo ſaith, *I will moſt gladly*; mark, *moſt gladly rather rejoice in mine infirmities, that the power of Chriſt may reſt upon me*, 2 Cor. 12. 9, 10. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake, &c. Let thoſe that ſuffer for theſt and murder hang down their heads like a bull-ruſh, and carry it like thoſe that are going to hanging; but let thoſe whoſe trials are for the word of God, know, by theſe very things they are dignified.

Thirdly, Learn alſo in this to be confident, that thy ſufferings have their ſound, and a voice before God and men: Firſt, before God *to provoke him to vengeance, when he makes inquiſition for blood*, Pſal. 9. 12. Gen. 4. 9, 10, 11. The blood of Abel cried until it brought down wrath upon Cain; and ſo did the blood of Chriſt and his apoſtles, till it had laid Jeruſalem upon heaps. Secondly, Thy blood will alſo have a voice before men, and that poſſibly for their good. The faithful chriſtian in his patient ſuffering knows not what work he may do for God; who knows but thy blood may be ſo remembred by thy children, neighbours and enemies as to convince them thou wert for the truth? Yea, who knows, but their thoughts of thy reſolution for Chriſt, in thy reſiſting unto blood, may have ſo good an effect upon ſome, as to perſwade them to cloſe with his ways? The three children in the fiery furnace made Nebuchadnezzar cry out, there was no God like theirs. Indeed this is hard labour, but be content, the dearer thou payeſt for it to win the ſouls of others, the greater will be thy crown when the Lord the righteous judge ſhall appear; and in the mean while thy death ſhall be as a ſacrifice pleaſing to God and his ſaints.

I am now ready to be offered up.

The Second thing that I would enquire into is this:

What it is to be [ready] *to be offered up*: Or how we ſhould underſtand this word [ready] *I am now ready to be offered up*. Which I think may be underſtood three manner of ways.

Firſt, with reſpect to that readineſs that was continually in the heart of thoſe that hated him, to deſtroy him with his doctrine.

Secondly, Or it may be underſtood with reſpect to the readineſs of this bleſſed apoſtle's mind, his being ready and willing always to embrace the croſs for the words ſake: or,

Thirdly, We may very well underſtand it, that he had done his work for God in this world, and therefore was ready to be gone.

For the firſt of theſe.

The enemies of God and his truth they never want will and malice to oppoſe the word of God; they are alſo always ſo far forth in readineſs to murder and ſlaughter the ſaints, as the prophet cries to Jeruſalem, *behold the princes of Iſrael, every one were in thee to their power to ſhed blood*, Ezek. 22. 6. That is, they had will and malice always at hand to oppoſe the upright in heart. And therefore our Lord Jeſus ſaith, *they are they that kill the body*; he doth not ſay they can do it as relating to their power, but that they do it, as relating to their will, and their cuſtom, if let looſe: and we may underſtand thereby that it is no more to them to kill the people of God, than it is to butchers to kill ſheep and oxen. For though it be indeed a truth, that God's *hand is always ſafe upon the hilt of their ſword*, yet by them *we are killed all the day long, and accounted as ſheep for the ſlaughter*, Pſal. 44. 22. Rom. 8. 26. that is, in their deſires always, as well as by their deeds when they are let looſe, as Paul's kinſman ſaid to the captain, *There lieth in wait for him of them more than forty men that have bound themſelves in a curſe, that they will neither eat nor drink until they have killed him. And now are they ready, looking for a promiſe from thee*, Acts 23. 12, 13. 21. And hence it is that by the word thy are called dragons, lions, bears, wolves, leopards, dogs, and the like: all which are beaſts of prey, and delight to live by the death of others. Paul therefore ſeeing and knowing that this readineſs was in his enemies; to pour out his bowels to the earth, he cried out to Timothy, ſaying, *make thou full proof of thy miniſtry, for I am* now ready to be ſlain; *I am now ready to be offered up*.

Theſe words thus underſtood, may be uſeful many ways.

Firſt, To ſhew us, we live, not becauſe of any good nature or inclination, that is in our enemies towards us; for they, as to their wills, are ready to deſtroy us; but they are in the hand of God, in whoſe hand is alſo our times. Wherefore though by the will of our enemies *we are always delivered to death, yet behold we live*, 2 Cor. 6. 9. Therefore in this ſenſe it may be ſaid, *where is the fury of the oppreſſor?* It is not in his power to diſpoſe of, therefore hear it may be ſaid again, *he is not ready to deſtroy.* Iſa. 51. 13. The cup that God's people in all ages have drank of, even the cup of affliction and perſecution, it is not in the hand of the enemy, but in the hand of God; and he, not they, poureth out of the ſame. So that they, with all their raging waves, have banks and bounds ſet to them, by which they are limited within their range, as the bear is by his chain. *Surely the wrath of men ſhall praiſe thee, and the remainder of wrath thou wilt reſtrain*, Pſal. 76. 10.

Secondly, This ſhould encourage us, not to forſake the way of our Lord Jeſus, when threatened by our adverſaries; becauſe, they are in his chain: indeed they are ready in their wills to deſtroy us, but as to power and liberty to do it, that is not at all with them, who would fear to go, even by the very noſe of a lion, if his chain would not ſuffer him to hurt us. It is too much below the ſpirit of a chriſtian to fear a man that ſhall die; and they that have ſo done have *forgotten the Lord their Maker, who preſerveth the hairs of our head*, Luke 12. 7. Yea, let me tell you, he that ſo doth, he feareth to truſt the Lord with his life, eſtate, and concernments, and chuſeth rather to truſt to himſelf, and that too out of God's way; and though ſuch perſons may lick themſelves whole now, while they are fallen and ſenſleſs, they muſt count for theſe things again, and then they ſhall ſee, that fear of men, and to be aſhamed of Chriſt, will load them with no light burden. Alſo it is an uncomely thing for any man in his profeſſion, to be in and out with the times; and to do this when winked at by men, that they would not do if they frowned: Do ſuch fear God? Nay, they fear the fear of men, when they ſhould ſanctify the Lord himſelf, and let him be their dread, and let him be their fear.

Thirdly, Let the readineſs that is in the enemies of God to deſtroy, provoke thee to make ready alſo, as I ſaid a little before, go out to meet the armed men. *David ran to meet Goliah*; rub up man, put on thy harneſs, *put on the whole armour of God, that thou mayeſt be ready*, as well as thy adverſaries, as bleſſed Paul was here, *I am now ready to be offered up, and the time of my departure is at hand:* but becauſe this will fall in fitteſt under the ſecond head, I ſhall therefore diſcourſe of it there.

The ſecond thing.

The ſecond thing conſidered in the words is this, that to be *ready*, might be underſtood with reſpect to the bleſſed apoſtle's mind, that was graciouſly brought over into a willingneſs to embrace the croſs for the Word's ſake, and thus in other places he himſelf expounds it; *I am ready*, ſaith he, *not to be bound only, but to die at Jeruſalem for the name of the Lord Jeſus*, Acts 21. 13. That alſo implies as much, where he ſaith, *I count not my life dear unto my ſelf, ſo that I may finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God*, Acts 20. 24. As the enemies then were ready and willing in their hearts: ſo he was ready and willing in his. This man was like to thoſe mighty men of Solomon, that were ready prepared for the war, and waited on the king, fit to be ſent at any time upon the moſt ſharp and pinching ſervice. A thing fitly becoming all the ſaints, but chiefly thoſe that miniſter in the word and doctrine.

Underſtand the words thus, and they alſo teach us many things both for conviction and for edification:

Firſt, Here we ſee that a chriſtian's heart ſhould be unclenched from this world; for he that is ready to be made a ſacrifice for Chriſt and his bleſſed word, he muſt be one that is not entangled with the affairs of this life; how elſe can he pleaſe him who hath choſen him to be a ſoldier? Thus was it with this bleſſed man, he was brought to God's foot with Abraham, and crucified to this world with Chriſt; he had paſſed a ſentence of death upon all earthly pleaſures and profits beforehand, that they might not deaden his ſpirit when he came to ſuffer for his profeſſion.

Secondly, This ſhews us the true effects of unfeigned faith and love, for they were the riſe of this moſt bleſſed frame of heart; read, 2 Cor. 4. at the 8, 9, 10, 11, 12, 13, 14. and compare it chapter the 12. at the 9th and 10th verſes; and men may talk what they will of their faith and love to the Lord Jeſus and to his holy goſpel; but if they throw up their open profeſſing of his name for fear of thoſe that hate him, it is evident their mouths go before their hearts, and that their words are bigger than their graces. *If thou fainteſt in the day of adverſity, thy ſtrength is ſmall*, Prov. 24. 10. and ſo thy faith and love: *herein is love, that a man lay down his life for his friend*, Joh. 15. 13.

Thirdly, This ſhews us the true effects of a right ſight and ſenſe of the ſufferings that attend the goſpel, that they ſhall become truly profitable to thoſe that ſhall bear them aright. What made he ready for? it was for ſufferings; and why made he ready for them, but becauſe he ſaw they wrought out for him a *far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. This made Moſes alſo ſpurn at a crown and a kingdom; to look with a diſdainful eye upon all the glory of Egypt: He ſaw the *reward that*

that was laid up in heaven for thoſe that ſuffered for Chriſt. Therefore he refuſed to be called the ſon of Pharaoh's daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon. Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect to the recompence of reward: by faith he forſook Egypt, not fearing the wrath of the king, for he endured, as ſeeing him who is inviſible, Heb. 11. 24, 25, 26, 27. Every one cannot thus look upon the afflictions and temptations that attend the goſpel; no not every one that profeſſeth it, as appears by their ſhrinking and ſhirking at the noiſe of the trumpet, and alarum to war. They can be content (as cowards in a garriſon) to lie ſtill under ſome ſmaller pieces of ſervice, as hearing the word, entering in, to follow with loving in word and in tongue, and the like, but *to go forth to him without the camp, bearing his reproach,* Heb. 13. 13. and to be in jeopardy every hour for the truth of the glorious goſpel, that they dare not do. Nay, inſtead of making ready with Paul to engage the dragon and his angels, they ſtudy how to evade, and ſhun the croſs of Chriſt. Secretly rejoicing if they can but delude their conſcience, and make it ſtill and quiet while they do yet unworthily.

Fourthly, By this readineſs we may diſcern who are unfeignedly willing to find out, that they may do the whole will of God; even thoſe that are already made willing to ſuffer for his ſake, they are ſtill enquiring, *Lord, what wouldeſt thou have me to do?* Acts 20. 23, 24. not mattering nor regarding the croſs and diſtreſs that attends it. *The Holy Ghoſt witneſſeth to me,* ſaith Paul, *that in every city, bonds and afflictions abide me; but none of theſe things move me; neither count I my life dear unto my ſelf, ſo that I may finiſh my courſe with joy, &c.* counting that to ſee and be doing of heavenly things, will countervail all the trouble and ſorrow that attends them; this therefore ſharply rebuketh thoſe that can be glad to be ignorant of the knowledge of ſome truths, eſpecially of them that are perſecuted. Still anſwering thoſe that charge them with walking irregularly, that they do but according to their light. Whereas the hearts that be full of love to the name and glory of Chriſt, will in quiet, return and come: yea, and be glad, if they find the words of God, and will eat them with ſavour and ſweet delight, how bitter ſoever they are to the belly; becauſe of that teſtimony they bind us up to maintain before peoples, and nations, and kings.

I am now ready to be offered up.

The third thing to be conſidered in the words is this, that the apoſtle by ſaying *I am now ready,* doth ſignify that now he had done that work that God had appointed him to do in the world. *I am now ready,* becauſe I have done my work; this is further manifeſt by the following words of the text; *I am now ready to be offered up, and the time of my departure is at hand;* namely my time to depart this world. The words alſo that follow, are much to the purpoſe, *I have fought the good fight, I have finiſhed my courſe, &c.* much like that of our Lord Jeſus, *I have finiſhed the work which thou gaveſt me to do,* John 17. 4. Now then, put all theſe things together, namely that I am to be offered a ſacrifice, and for this my enemies are ready, my heart is alſo ready; and becauſe I have done my work, I am therefore every way ready. This is a frame and condition that deſerveth, not only to ſtand in the word of God for Paul's everlaſting praiſe: but to be a provoking argument to all that read or hear thereof, to follow the ſame ſteps. I ſhall therefore, to help it forward according to grace received, draw one concluſion from the words, and ſpeak a few words to it. The concluſion is this;

That it is the duty and wiſdom of thoſe that fear God, ſo to manage their time and work that he hath allotted unto them, that they may not have part of the work to do when they ſhould be departing the world.

This truth I might further urge from the very words of the text, they being written on purpoſe by Paul to ſtir up Timothy and all the godly to preſs hard after this very thing. But to paſs that, and to mind you of ſome other ſcriptures that preſs it hard as a duty, and then to proceed to ſome few examples of the wiſe and moſt eminent ſaints. Which when I have done I ſhall

1. Shew you reaſon for it.
2. Give you encouragement to it.
3. Preſs it with ſeveral motives.
4. Make ſome uſe and application of the whole, and ſo conclude.

That this is the duty and wiſdom of thoſe that fear God, you may ſee by Chriſt's exhortation to watchfulneſs and to prepare for his ſecond coming: *Therefore be ye ready alſo; for at an hour when you think not, the Son of Man cometh,* Mat. 24. 44. Theſe words, as they are ſpoken to ſtir up the godly to be *ready, to meet their Lord at his coming,* ſo becauſe the godly muſt meet him as well in his judgments and providences here, as at his perſonal appearing at the laſt day; therefore they ſhould be diligent to be fitting themſelves to meet him in all ſuch diſpenſations: and becauſe, ſaith God, *I will do this unto thee, prepare to meet thy God, O Iſrael,* Amos 4. 12. Now death is one of the moſt certain of thoſe diſpenſations; yea, and ſuch, that it leaveth to thoſe no help at all, or means to perform for ever that, which, ſhouldeſt thou want it, that is lacking to thy work. Wherefore Solomon alſo doth preſs us to this very work, and that from this conſideration, *whatſoever thy hand findeth to do, do it with* *all thy might, for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt*, Eccleſ. 9. 10. baulk nothing of thy duty, neither defer to do it; for thou art in thy way to thy grave, and there thou canſt not finiſh ought that by neglect thou leaveſt undone; therefore be diligent while life laſts.

Another ſcripture is that in Peter's epiſtle to thoſe that were ſcattered abroad, ſeeing, ſaith he, *that you look for ſuch things, be diligent, that you may be found of him in peace*, &c. 2 Pet. 3. 14. He is there diſcourſing of the coming of Chriſt to judgment, as Chriſt alſo was in the other; and from the certainty and dread of that day he doth preſs them on to a continual diligence, and is to be underſtood, as that of Paul to Timothy, a diligent watching in all things, that as he ſaith again, they may ſtand compleat in all the will of God, not lacking this or that of that work which was given them to do of God and this world. Much might be ſaid for the further proof of this duty; but to give you ſome examples of the godly men of old, whereby it will appear, that as it is our duty to do it, ſo it is alſo our wiſdom: and hence,

It is ſaid of Enoch, *that he walked with God*, Gen. 5. 22. and of Noah, *that he was faithful in his generation, and alſo walked with God*, Gen. 6. 9. that is, they kept touch with him, ſtill keeping up to the work and duty that every day required; not doing their duty by fits and by ſtarts, but in a fervent ſpirit they ſerved the Lord. So again it is ſaid of Abraham that his work was to walk before God in a way of faith and ſelf-denial, which he with diligence performed. And therefore the Holy Ghoſt ſaith, *he died in a good old age*; thereby inſinuating, that he made both ends meet together, the end of his work with the end of his days, and ſo came to his grave, in a full age, as a ſhock of corn coming in his ſeaſon. Jacob alſo when he bleſſed his ſons, as he lay upon his death-bed before them, doth ſweetly comfort himſelf with this, after all his toil and travel, ſaying, *I have waited for thy ſalvation, O Lord*: as if he had ſaid, Lord, I have faithfully walked before thee in the days of my pilgrimage thorough the help and power of thy grace; and now having nothing to do but to die, I lie waiting for thy coming to gather me up to thyſelf and my fathers: ſo *when he had made an end of commanding his ſons*; (now his bottom was wound) *he gathered up his feet in the bed, and yielded up the ghoſt, and was gathered unto his people*, Gen. 49. 18. 33. Caleb and Joſhua are ſaid to be men of excellent ſpirits, becauſe they were faithful in this their work. David was eminent this way, and had done his work before his death-day came. *After he had ſerved his own generation by the will of God, then he fell aſleep*, Acts 13. 36. Which in the Old Teſtament is ſignified by three paſſages, 1. By his loſing his heat before his death, thereby ſhewing his work for God was done, he now only waited to die. 2. By that paſſage, theſe are the laſt words of David, even the winding up of all the doctrines of that ſweet Pſalmiſt of Iſrael. 3. That in the Pſalms is very ſignificant, *The prayers of David* the ſon of *Jeſſe are ended*, Pſal. 72. 20. In the whole they all do doubtleſs ſpeak forth this in the main, that David made great conſcience of walking with God, by labouring to drive his work before him, that his work and life might meet together; for that indeed is a good man's wiſdom. Job had great conſcience alſo as to this very thing, as witneſs both God's teſtimony, and his own conſcience for him. Elijah had brought his work to that iſſue that he had but to anoint Haziel to be king of Aſſyria, Jehu to be king of Iſrael, and Eliſha, prophet in his room, and then to be caught up into heaven. What ſhall I ſay? I might come to Hezekiah, Jehoſaphat, Joſias, with old Simeon alſo, whoſe days were lengthened chiefly, not becauſe he was behind with God and his conſcience as to his work for God in the world, but to ſee with his eyes now at laſt, the Lord's Chriſt: a ſweet forefitting for death! Zacharias with Elizabeth his wife (that good old couple alſo,) how tender and doubtful were they in this matter, to walk in all the commandments and ordinances of the Lord, in a bleſſed blameleſs way! their ſon alſo is not to be left out, who rather than he would be put out of his way, and hindred from fulfilling his courſe, would venture the loſs of the love of a king, and the loſs of his head for a word. All theſe with many more, are as ſo many mighty arguments for the praiſe of that I aſſerted before, to wit, that it is the duty and wiſdom of thoſe that fear God, ſo to manage their time and work that he hath here allotted unto them, that they may not have part of their work to do when they ſhould be departing this world. I might urge alſo many reaſons to enforce this truth upon you, as,

Firſt, Otherwiſe the great and chief deſign of God in ſending us into the world, eſpecially in converting us and poſſeſſing our ſouls with gifts and graces, and many other benefits, that we might here be to the glory of his grace, is as much as in us lies, fruſtrate and diſappointed. *This people have I formed for my ſelf*, ſaith he, *they ſhall ſhew forth my praiſe*: and ſo again, *you have not choſen me, but I have choſen you and ordained you that you ſhould go and bring forth fruit, and that your fruit ſhould remain*, John 15. 16. God never intended when he covered thy nakedneſs with the righteouſneſs of his dear ſon, and delivered thee from the condemning power of ſin and the law, that thou ſhouldeſt ſtill live *as do thoſe who know* *not God. This I ſay therefore,* ſaith Paul, *and teſtify in the Lord; that ye henceforth walk not as other Gentiles, in the vanity of their mind*, Eph. 4. 17. What, a chriſtian, and live as does the world? a chriſtian, and ſpend thy time, thy ſtrength and parts for things that periſh in the uſing? Remember man, if the grace of God hath taken hold of thy ſoul, thou art a man of another world, and indeed, a ſubject of another and more noble kingdom, the kingdom of God, which is the kingdom of the goſpel, of grace, of faith and righteouſneſs; and the kingdom of heaven hereafter; in theſe things thou ſhouldeſt exerciſe thyſelf: not making heavenly things, which God hath beſtowed upon thee, to ſtoop to things that are of the world; but rather here beat down thy body, to mortify thy members, hoiſt up thy mind to the things that are above, and practically hold forth before all the world that bleſſed word of life. This, I ſay, is God's deſign; this is the tendency, the natural tendency of every grace of God beſtowed upon thee; and herein is our Father glorified, that we bring forth much fruit.

Secondly, A ſecond reaſon why Chriſtians ſhould ſo manage their time and the work that God hath appointed them to do for his name in this world, that they may not have part thereof to do when they ſhould be departing this world, it is becauſe, if they do not, dying will be an hard work with them, eſpecially if God awakeneth them about their neglect of their duty. The way of God with his people is to viſit their ſins in this life; and the worſt time for thee to be viſited for them, is when thy life is ſmitten down, as it were, to the duſt of death, even when all natural infirmities break in like a flood upon thee; ſickneſs, fainting, pains, weariſomneſs and the like; now I ſay to be charged alſo with the neglect of duty, when in no capacity to do it; yea, when perhaps ſo feeble, as ſcarce able to abide to hear thy deareſt friend in this life ſpeak to thee; will not this make dying hard? yea, when thou ſhalt ſeem both in thine own eyes, as alſo in the eyes of others, to fall ſhort of the kingdom of heaven for this and the other tranſgreſſion; will not this make dying hard? David found it hard, when he cried, *O ſpare me a little, that I may recover ſtrength, before I go hence and be no more*, Pſal. 39. 13. David at this time was chaſtened for ſome iniquity; yea, brought for his folly to the doors of the ſhadow of death. But here he could not enter without great diſtreſs of mind; wherefore he cries out for reſpite, and time to do the will of God, and the work allotted to him. So again, *the pains of hell caught hold upon me, the ſorrows of death compaſſed me about, and I found trouble and ſorrow; then I cried unto the Lord.* Ay, this will make thee cry, though thou be as good as David. Wherefore learn by his ſorrow, as he himſelf alſo learned, at laſt to ſerve his own generation by the will of God, before he fell aſleep. God can tell how to pardon thy ſins, and yet make them ſuch a bitter thing, and ſo heavy a burden to thee, that thou wouldeſt not, if thou waſt but once diſtreſſed with it, come there again for all this world. Ah! it is eaſy with him to have this pardon in his boſom, when yet he is breaking all thy bones, and pouring out thy gall upon the ground; yea, to ſhew himſelf then unto thee in ſo dreadful a majeſty, that heaven and earth ſhall ſeem to thee to tremble at his preſence. Let then the thoughts of this prevail with thee, as a reaſon of great weight to provoke thee to ſtudy, to manage thy time and work in wiſdom while thou art well.

Thirdly, Another reaſon why thoſe that fear God ſhould ſo manage their time and work for God in this world, that they may not have part to do, when they ſhould be departing this life, it is becauſe loitering in thy work, doth, as much as in it lieth, defer and hold back the ſecond coming of our Lord and Saviour Jeſus Chriſt. One thing, amongſt many, that letteth the appearing of Chriſt in the clouds of heaven, is, his body with the ſeveral members thereof are not yet compleat and full; they are not all yet come to the knowledge of the Son of God, to the meaſure of the ſtature of the fulneſs of Chriſt, that is, to the compleat making up of his body, for as Peter ſaith, *the Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs, but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. 3. 9. and ſo alſo to the compleat performance of all their duty, and work they have for God in this world. And I ſay, the faſter the work of converſion, repentance, faith, ſelf-denial, and the reſt of the chriſtian duties are performed by the ſaints in their day, the more they make way for the coming of the Lord from heaven. Wherefore, Peter ſaith again, *Seeing then that we look for ſuch things, what manner of perſons ought we to be in all holy converſation and godlineſs, looking for, and haſtening unto*, or as it is in the margin, *haſtening the coming of the day of God*, wherein the heavens *being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat*, 2 Pet. 3. 11, 12. *when the bride hath made herſelf ready, the marriage of the Lamb is come*, Rev. 19. 7. That is, the Lord will then wait upon the world no longer, when his ſaints are fit to receive him. As he ſaid to Lot when he came to burn down Sodom, *haſte thee to Zoar, for I can do nothing till thou be come thither*, Gen. 19. 20, 21, 22. So concerning the great day of judgment to the world, which ſhall be alſo the day of bleſſedneſs, and reſt to the people of God, it cannot come until the Lamb's wife hath made herſelf ready; until all the ſaints that belong to glory are ready. And before I go further, what might I yet ſay to faſten this reaſon upon the truly gracious ſoul? What! wilt thou yet loiter in the work of thy day? wilt thou ſtill be unwilling to haſten righteouſneſs? doeſt thou not know that thou by ſo doing deferreſt the coming of thy deareſt Lord? beſides, that is the day of his glory, the day when he ſhall come in the glory of his Father and of the holy angels; and wilt not thou by thy diligence help it forwards? Muſt alſo the general aſſembly and church of the firſt-born wait upon thee for their full portions of glory? Wilt thou by thus doing endeavour to keep them wrapt up ſtill in the duſt of the earth, there to dwell with the worm and corruption? The Lord awaken thee, that thou mayeſt ſee thy loitering doth do this, and doth alſo hinder thy own ſoul of the inheritance prepared for thee.

Fourthly, Another reaſon why ſaints ſhould preſs hard after a compleat performing their work that God hath allotted unto them, is, becauſe ſo far forth as they fall ſhort, in that they impair their own glory. For as the Lord hath commanded his people to work for him in this world; ſo alſo he of grace hath promiſed to reward whatever they chriſtianly do. For whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bound or free; yea, he counts it unrighteouſneſs to forget their work of faith and labour of love, but a righteous thing to recompence them for it in the day of our Lord Jeſus. This well conſidered is of great force to prevail with thoſe that are covetous of glory, ſuch as Moſes and Paul, with the reſt of that ſpirit. As the apoſtle ſaith alſo to the ſaints at Corinth, *be ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord*, 1 Cor. 15. ult.

Having thus given you the reaſons, why God's people ſhould be diligent in that work that God hath allotted for them, to be doing for him in this world; I ſhall in the next place give you ſome directions, as helps to further you in this work. And they are ſuch as tend to take away thoſe hindrances that come upon thee either by diſcouragement, or by reaſon of hardneſs and benummedneſs of ſpirit. For great hindrances overtake God's people from both theſe impediments.

Firſt then, If thou wouldeſt be faithful to do that work that God hath allotted thee to do in this world for his name; labour to live in the ſavour and ſenſe of thy freedom and liberty by Jeſus Chriſt. That is, keep this, if poſſible, ever before thee, that thou art a redeemed one, taken out of this world, and from under the curſe of the law, out of the power of the devil, *&c.* and placed in a kingdom of grace, and forgiveneſs of ſins for Chriſt's ſake. This is of abſolute uſe in this matter; yea, ſo abſolute, that it is impoſſible for any Chriſtian to do his work chriſtianly without ſome enjoyment of it. For this in the firſt of Luke is made the very ground of all good works, both as to their nature and our continuance in them, and is alſo reckoned there an eſſential part of that covenant, that God made with our fathers; even that he would grant unto us *that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life*, Luke 1. 74, 75. And indeed, take this away, and what ground can there be laid for any man to perſevere in good works? none at all. For take away grace and remiſſion of ſins for Chriſt's ſake, and you leave men nothing to help them but the terrors of the law, and judgment of God, which at beſt can beget but a ſervile and ſlaviſh ſpirit in that man in whom it dwells, which ſpirit is ſo far off from being an help to us in our purſuit of good works, that it makes us we cannot endure that which is commanded, but Iſrael like, it *flieth from God even as from the face of a ſerpent.* As Solomon ſaith, *a ſervant will not be corrected by words, for though he underſtand, he will not anſwer*, Prov. 29. 19. Get thou then thy ſoul poſſeſſed with the ſpirit of the Son, and believe thou art ſet perfectly free by him from whatſoever thou by ſin haſt deſerved at the hand of revenging juſtice. This doctrine unlooſeth thy bands, takes off thy yoak, and lets thee go upright. This doctrine puts ſpiritual and heavenly inclinations into thy ſoul, and the faith of this truth, doth ſhew thee, that God hath ſo ſurprized thee, and gone beyond thee, with his bleſſed and everlaſting love, that thou canſt not but reckon thyſelf his debtor for ever. Therefore *brethren we are debtors, not to the fleſh to live after the fleſh*, Rom. 8. 12. That argument of Paul to Philemon is here true in the higheſt degree, thou oweſt to God for his grace to thee, even thy whole ſelf beſides, Philem. 19. This Paul further teſtifies both in the ſixth and ſeventh of the Romans. In the one he ſaith, *we are free from ſin*, Rom. 6. 22. in the other he ſaith, *we are dead to the law, that our fruit might be unto holineſs; that we might bring forth fruit unto God*, Rom. 7. 4. For, as I ſaid, if either thy ungodly luſts, or the power and force of the law have dominion over thy ſpirit, thou art not in a condition now to be performing thy work to God in this world. I have heretofore marvelled at the quarrelſome ſpirit that poſſeſſed the people that Malachi ſpeaketh of, how they found fault with, in a manner, *all things that was commanded them to do*: but I have ſince obſerved, their ungodly diſpoſition was grounded upon this their doubting of the love of God, *yet ye ſay, wherein haſt thou loved us?* Mal. 1. 2. And indeed if people once ſay to God by way of doubt, *wherein haſt thou loved thus*, no marvel though that people be like thoſe in Malachi's time; a diſcontented, murmuring, backward people about every thing that is good. Read that whole book of Malachi.

Secondly, If thou wouldeſt be faithful to do that work that God hath allotted thee to do in this world for his name; then labour to ſee a beauty and glory in holineſs, and in every good work: this tends much to the engaging of thy heart. O worſhip the Lord in the beauty of holineſs; fear before him all the earth: and for thy help in this, think much on this in general, that, Thus ſaith the Lord, is the wind-up of every command: for indeed much of the glory and beauty of duties doth lie in the glory and excellency of the perſon that doth command them; and hence it is, that, *Be it enacted by the king's moſt excellent majeſty*, is in the head of every law, becauſe that law ſhould therefore be reverenced by, and be made glorious and beautiful to all. And we ſee upon this very account, what power and place the precepts of kings do take in the hearts of their ſubjects, every one loving and reverencing the ſtatute, becauſe there is the name of their king. Will you rebel againſt the king, is a word that ſhakes the world. Well then, turn theſe things about for an argument to the matter in hand, and let the name of God, ſeeing he is wiſer and better, and of more glory and beauty than kings, beget in thy heart a beauty in all things that are commanded thee of God. And indeed if thou do not in this act thus, thou wilt ſtumble at ſome of thy duty and work thou haſt to do; for ſome of the commands of God are in themſelves ſo mean and low, that take away the name of God from them, and thou wilt do as Naaman the Syrian, deſpiſe inſtead of obeying. What is there in the Lord's ſupper, in baptiſm, yea in preaching the word and prayer, were they not the appointments of God? His name being intailed to them, makes them every one glorious and beautiful. Wherefore, no marvel if he that looks upon them without their title-page goeth away in a rage, like Naaman, preferring others before them. *What is Jordan? Are not Abana and Pharpar, rivers of Damaſcus, better than all the waters in Iſrael? may I not waſh in them and be clean?* ſaith he, 2 Kings 5. 10, 11, 12. This was becauſe he remembred not that the name of God was in the command. Iſrael's trumpets of rams horns, and Iſaiah's walking naked, and Ezekiel's wars againſt a tile, would doubtleſs have been ignoble acts, but that the name of God was that which gave them reverence, power, glory, and beauty. Set therefore the name of God, *and thus ſaith the Lord*, againſt all reaſonings, defamings, and reproaches, that either by the world, or thy own heart, thou findeſt to ariſe againſt thy duty, and let his name and authority alone be a ſufficient argument with thee, to behold the beauty that he hath put upon all his ways, and to inquire in his temple.

Thirdly, Wouldeſt thou be faithful to do that work that God hath appointed thee to do in this world for his name; then make much of a trembling heart and conſcience; for though the word be the line and rule whereby we muſt order and govern all our actions, yet a trembling heart and tender conſcience is of abſolute neceſſity for our ſo doing. A hard heart can do nothing with the word of Jeſus Chriſt. *Hear the word of the Lord, ye that tremble at his word*; Iſa. 66. 5. *Serve the Lord with fear, and rejoice with trembling*, Pſal. 2. 11. I ſpake before againſt a ſervile and ſlaviſh frame of ſpirit, therefore you muſt not underſtand me here as if I meant now to cheriſh ſuch a one; no, it is a heart that trembleth for, or at the grace of God; and a conſcience made tender by the ſprinkling of the blood of Chriſt. Such a conſcience as is awakened both by wrath and grace, by the terror and the mercy of God, for it ſtands with the ſpirit of a ſon to fear before his father. Yea, to fear chaſtiſings, though not to fear damnation. Let therefore deſtruction from God be a terror to thy heart, though not that deſtruction that attends them that periſh by ſin for ever. Though this I might add further; it may do thee no harm, but good, to caſt an eye over thy ſhoulder, at thoſe that now lye roaring under the vengeance of eternal fire; it may put thee in mind of what thou waſt once, and of what thou muſt yet aſſuredly be, if grace by Chriſt preventeth not: keep then thy conſcience awake with wrath and grace, with heaven and hell; but let grace and heaven bear ſway. Paul made much of a tender conſcience, elſe he had never done as he did, nor ſuffered what we read of. *But herein*, ſaith he, *I exerciſe myſelf, to have always a conſcience void of offence towards God, and towards men*, Acts 24. 16. But this could not a ſtony, benummed, bribed, deluded, or a muzzled conſcience do. Paul was like the nightingale with his breaſt againſt the thorn. That his heart might ſtill keep waking, he would accuſtom himſelf to the meditation of thoſe things that ſhould beget both love and fear; and would always be very chary leſt he offended his conſcience. *Herein do I exerciſe my ſelf*, &c.

Be diligent then in this matter, if thou wouldeſt be faithful with God. A tender conſcience to ſome people is like Solomon's brawling woman, a burthen to thoſe that have it: but let it be to thee like thoſe that invited David to go up to the houſe of the Lord. Hear it and cheriſh it with pleaſure and delight.

Fourthly, If thou wouldeſt be faithful to do that work that God hath appointed thee to do in this world for his name; then let religion be the only buſineſs to take up thy thoughts and time. *Whatſoever thy hand findeth to do, do it with all thy might*, Eccleſ. 9. 10. with all thy heart, with all thy mind, and with all thy ſtrength. Religion, to moſt men, is but a by-buſineſs, with which they uſe to fill up ſpare hours; or as a ſtalking horſe, which is uſed to catch the game. How few are there in the world, that have their converſation *only as becomes the goſpel!* Philip. 1. 27. an heart found in God's ſtatutes, an heart united to the fear of God, an heart moulded and faſhioned by the word of God, is a rare thing. Rare, becauſe it is hard to be found, and rare becauſe it is indeed the fruit of an excellent ſpirit, and a token of one ſaved by the Lord. But this indifferency in religion, this faſhioning ourſelves in our language, geſture, behaviour, and carriage to the fancies and fopperies of this world, as it is in itſelf much unbecoming a people that ſhould bear the name of their God in their foreheads; ſo it cannot but be a very great and ſore obſtruction to thy faithful walking with God in this world. Gird up then thy loins like a man, let God and his Chriſt, and his word and his people and cauſe, be the chief in thy ſoul; and as heretofore thou haſt afforded this world the moſt of thy time and travel, and ſtudy, ſo now convert all theſe to the uſe of religion. *As ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs*, Rom. 6. 19.

Holy things muſt be in every heart where this is faithfully put in practice.

1. Daily bring thy heart and the word of God together, that thy heart may be levelled by it, and alſo filled with it. The want of performing this ſincerely is a great cauſe of that unfaithfulneſs that is in us to God. Bring then thy heart to the word daily, to try how thou believeſt the word to day, to try how it agrees with the word to day. This is the way to make clean work daily, to keep thy ſoul warm and living daily. *Wherewithal ſhall a young man cleanſe his way?* ſaith David; *by taking heed thereto according to thy word*, Pſal. 119. 9. So again, concerning the works of men, *by the word of thy lips, I have kept me from the paths of the deſtroyer*, Pſal. 17. 4. And again, *I have hid thy word in my heart, that I might not ſin againſt thee*, Pſal. 119. 11. He that delighteth in the law of the Lord, and in is law doth meditate day and night, *he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper*, Pſal. 1. 2, 3.

2. A continual remembrance that to every day thou haſt thy work allotted thee; and that *ſufficient for that day are the evils that attend thee*, Mat. 6. 34. This remembrance ſet Paul upon his watch daily; made him die to himſelf and this world daily, and provoked him alſo daily to wind up the ſpirit of his mind; transforming himſelf by the power of the word, from that proneneſs that was in his fleſh to carnal things. This will make thee keep the knife at thy throat in all places and buſineſs and company.

3. Let thy heart be more affected with what concerns the honour of God, and the profit and glory of the goſpel, than with what are thy concernments as a man, with all earthly advantages. This will make thee refuſe things that are lawful, if they appear to be inexpedient. Yea, this will make thee, like the apoſtles of old, prefer another man's peace and edification before thine own profit, and to take more pleaſure in the increaſe of the power of godlineſs in any, than in the increaſe of thy corn and wine.

4. Reckon with thy own heart every day before thou lye down to ſleep, and caſt up both what thou haſt received from God, done for him, and where thou haſt alſo been wanting. This will beget praiſe and humility, and put thee upon redeeming the day that is paſt; whereby thou wilt be able, through the continual ſupplies of grace, in ſome good meaſure, to drive thy work before thee; and to ſhorten it as thy life doth ſhorten, and mayeſt comfortably live in the hope of bringing both ends ſweetly together. But to paſs this,

5. If thou wouldeſt be faithful to do that work, that God hath appointed thee to do in this world for his name; then beware thou do not ſtop and ſtick when hard work comes before thee. It is with chriſtians as it is with other ſcholars, they ſometimes meet with hard leſſons, but theſe thou muſt alſo learn, or thou canſt not do thy work. The word and ſpirit of God comes ſometimes like chain-ſhot to us, as if it would cut down all; as when Abraham was to offer up Iſaac, and the Levites to ſlay their brethren. Paul alſo muſt go from place to place to preach, though he knew beforehand he was to be afflicted there. God may ſometimes ſay to thee, as he ſaid to his ſervant Moſes, *take the ſerpent by the tail*; or as the Lord Jeſus ſaid to Peter, *walk upon the ſea*. Theſe are hard things, but have not been rejected when God hath called to do them. O how willingly would our fleſh and blood eſcape the croſs for Chriſt! The comforts of the goſpel, the

ſweetneſs of the promiſe, how pleaſing is it to us! like Ephraim here, we love to tread out the corn, and to hear thoſe pleaſant ſongs and muſick that goſpel ſermons make where only grace is preached, and nothing of our duty as to works of ſelf-denial; but as for ſuch, God will tread upon their fair neck, and yoke them with Chriſt's yoke; for there they have a work to do, even a work of ſelf-denial.

Now this work ſometimes lieth in acts that ſeem to be deſperate, as when a man muſt both leave and hate his life, and all he hath for Chriſt, or elſe he cannot ſerve him nor be counted his diſciple.

Thus it ſeemed with Chriſt himſelf when he went his fatal journey up to Jeruſalem, he went thither as he knew, to die, and therefore trod every ſtep as it were in his own bowels, but yet no doubt with great temptation to ſhun and avoid that voyage; and therefore it is ſaid *he ſet his face ſtedfaſtly to go up*, Luke 9. 51. ſcorning to be invited to the contrary, and to prevent the noiſe of his weak diſciples, maſter ſave thyſelf. It is ſaid, *he aſcended before them*, Mark 10. 32, 33, 34. inſomuch that they were amazed to ſee his reſolution, while they themſelves were afraid of that dreadful effect that might follow; alſo when he came there and was to be apprehended, he went to the garden that Judas knew, his old accuſtomed place: ſo when they aſked him the killing queſtion, he anſwered, I am he.

Sometimes in acts that ſeem to be fooliſh, as when men deny themſelves of thoſe comforts and pleaſures and friendſhips and honours of the world that formerly they uſed to have, and chuſe rather to aſſociate themſelves with the very abjects of this world; I mean ſuch as carnal men count ſo, counting their ways and manners of life, though attended with a thouſand calamities, more profitable and pleaſing and delightful than all former glory. Thus Eliſha left his father's houſe, though to pour water upon the hands of Elijah, and thus the diſciples left their father's ſhips and nets, to live a beggarly life with Jeſus Chriſt. As Paul did leave the feet of Gamaliel for the whip and the ſtocks and the deaths that attended the bleſſed goſpel. One would have thought that had been a ſimple way of Peter, to leave all for Chriſt, before he knew what Chriſt would give him; as that 19th of Matthew ſeems to import; but Chriſt will have it ſo. *He that will ſave his life, muſt loſe it, and he that will loſe his life in this world for Chriſt, ſhall keep it to life eternal*, John 12. 25. I might add many things of this nature, to ſhew you what hard chapters ſometimes God ſets his beſt people: but thy work is, if thou wouldeſt be faithful, not to ſtop nor ſtick at any thing. Some when they come at the croſs, they will either there make a ſtop and go no further; or elſe, if they can, ſtep over it, if not, they will go round about; do not thou do this; but take it up, and kiſs it, and bear it after Jeſus. *God forbid*, ſaith Paul, *that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world*, Gal. 6. 14. Now for thy better performing this piece of ſervice for our Lord and Saviour Jeſus Chriſt.

O it is hard work to pocket up the reproaches of all the fooliſh people, as if we had found great ſpoil, and to ſuffer all their revilings, lies and ſlanders, without curſing them, as Eliſha did the children; to anſwer them with prayers, and bleſſings for their curſings. It is far more eaſy to give them taunt for taunt, and reviling for reviling; to give them blow for blow; yea, to call for fire from heaven againſt them: But *to bleſs them that curſe us, and to pray for them that deſpitefully uſe and perſecute us* even of malice, of old grudge, and on purpoſe to vex and afflict our mind, and to make us break out into a rage, this is work above us; now our patience ſhould look up to unſeen things; now remember Chriſt his carriage to them that ſpilt his blood; or all is in danger of burſting, and thou of miſcarrying in theſe things.

I might here alſo dilate upon Job's caſe and the leſſon God ſet him, when at one ſtroke he did beat down all, only ſpared his life, but made that alſo ſo bitter to him, that his ſoul choſe ſtrangling rather than it. O when every providence of God unto thee is like the meſſengers of Job, and the laſt to bring more heavy tidings than all that went before him; when life, eſtate, wife, children, body and ſoul, and all at once, ſeem to be ſtruck at by heaven and earth; here are hard leſſons: now to behave myſelf even as a weaned child, now to ſay, *the Lord giveth and the Lord hath taken away, and bleſſed be the name of the Lord.* Thus with few words Job aſcribeth righteouſneſs to his Maker; but though they were but few, they proceeded from ſo bleſſed a frame of heart, that cauſed the pen-man of the word to ſtay himſelf and wonder, ſaying, *in all this Job ſinned not with his lips, nor charged God fooliſhly, in all this.* What a great deal will the Holy Ghoſt make of that, which ſeems but little when it flows from an upright heart, and it indeed may well be ſo accounted of all that know what is in man, and what he is prone unto.

1. Labour, to believe that all theſe things are tokens of the love of God.
2. Remember often that thou art not the firſt that hath met with theſe things in the world: it hated me, ſaith Chriſt, before it hated you.
3. Arm thy ſelf with a patient and quiet mind to bear and ſuffer for his ſake.
4. Look back upon thy provocations wherewith thou mayeſt have provoked God; then wilt thou accept of the puniſhment for thy ſins, and confeſs it was leſs than thine iniquities deſerve.

5. Pray thou mayeſt hear the voice of the rod, and have an heart to anſwer the end of God therein.

6. Remember the promiſe; all things ſhall work together for good to them that love God, to them who are the called according to his purpoſe.

7. If thou wouldeſt be faithful to do that work that God hath appointed thee to do in this world for his name; then labour alway to poſſeſs thy heart with a right underſtanding, both of the things that this world yieldeth, and of the things that ſhall be hereafter. I am confident that moſt, if not all the miſcarriages of the ſaints and people of God, they have their riſe from deceivable thoughts here. The things of this world appear to us more, and thoſe that are to come, leſs than they are; and hence it is that many are ſo hot and eager for things that be in the world, and ſo cold and heartleſs for thoſe that be in heaven. Satan is here a mighty artiſt, and can ſhew us all earthly things in a multiplying glaſs; but when we look up to things above, we ſee them as through ſackcloth of hair: but take thou heed, be not ruled by thy ſenſual appetite that can only ſavour fleſhly things, neither be thou ruled by carnal reaſon, which always darkneth the things of heaven. But go to the word, and as that ſays, ſo judge thou. That tells thee all things under the ſun are vanity, nay worſe, vexation of ſpirit; that tells thee the world is not, even then when it doth moſt appear to be: wilt thou ſet thine heart upon that which is not? for riches certainly make themſelves wings and fly away as an eagle towards heaven. The ſame may be ſaid for honours, pleaſures, and the like, they are poor, low, baſe things to be entertained by a chriſtian's heart. The man that hath moſt of them may in the fulneſs of his ſufficiency be in ſtraits. Yea, when he is about to fill his belly with them, God may caſt the fury of his wrath upon him; ſo is every one that layeth up treaſure for himſelf on earth and is not rich towards God. An horſe that is loaden with Gold and pearls all day, may have a foul ſtable and a gauled back at night. And wo be to him that increaſeth that which is not his, and that ladeth himſelf with thick clay. O man of God, throw this bone to the dogs, ſuck not at it, there is no marrow there. *Set thine affections on things that are above, where Chriſt ſitteth on the right hand of God*, Coloſ. 3. 1, 2, 3, 4. Behold, what God hath prepared for them that love him. And if God hath bleſſed thee with ought; ſet not thine heart upon it, honour the Lord with thy ſubſtance; *labour to be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore a good foundation for the time to come, that thou mayeſt lay hold on eternal life*, 1 Tim. 6. 17, 18, 19. Further to lighten thine eyes a little; and firſt concerning the glory of the world.

1. It is that which God doth moſtly give to thoſe that are not his; for the poor receive the goſpel, not many rich, not many mighty, not many noble are called.

2. Much of this world and its glory is permitted of God to be diſpoſed of by the Devil, and he is called both the prince and God thereof; yea, when Satan told Chriſt, he could give it to whom he would, Chriſt did not ſay thou lieſt; but anſwered, by the word it is written thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Implying alſo, that commonly when men get much of the honours and glory of this world, it is by bending the knee too low to the prince and god thereof.

3. The nature of the beſt of worldly things, if hankered after, is to deaden the ſpirit, to eſtrange the heart from God, to pierce thee through *with many ſorrows*, and to drown thee in perdition and deſtruction. O man of God flie theſe things, and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs. And fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, *&c.*

Secondly, As to the things of God, what ſhall I ſay? the things of his word, and ſpirit, and kingdom, they ſo far go beyond the conceivings of the heart of man, that none can utter them but by the Holy Spirit; there is no deceit in them, *no lie is of the truth*, 1 John 2. 21. what they promiſe they will perform with additions of amazing glory. Taſte them firſt, and then thou ſhalt ſee them, *O come taſte and ſee that the Lord is good; bleſſed is the man that truſteth in him*, Pſal. 34. 8.

To ſtoop low, is a good work (which is an act of thine,) if it be done in faith and love; though but by a cup of cold water it is really more worth in itſelf, and of higher eſteem with God, than all worldly and periſhing glory; there is no compariſon, the one periſheth with the uſing; and for the other is laid up *a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17.

But again, as thou ſhouldeſt labour to poſſeſs thy heart with a right underſtanding, of the periſhing nature of the riches and pleaſures of this world, and of the durable riches and righteouſneſs that is in Chriſt, and all heavenly things; ſo thou ſhouldeſt labour to keep always in thy eye, what ſin is, what hell is, what the wrath of God, and everlaſting burnings are: transfer them to thyſelf, as it were on a finger, that thou mayeſt learn to think of nothing more highly than is meet, but to give to what thou beholdeſt their own due weight; then thou wilt fear, where thou ſhouldeſt fear, love what is worth thy love, and ſlight that which is of no worth. Theſe are juſt weights and even balances; now thou dealeſt not with deceitful weights; and this is the way to be rich in good works, and to bring thy work, that God hath appointed, to a good iſſue, againſt thy dying day.

Seventhly, But again; If thou wouldeſt be faithful to do that work that God hath appointed thee to do, in this world, for his name, then beware that thou ſlip not, or let paſs by the preſent opportunity that providence layeth before thee; *work while it is called to day, the night comes when no man can work*, John 9. 4. In that parable of the man that took *a far journey*, it is ſaid; *as he gave to every ſervant his work*, Mark 13. 34, 35. ſo he commanded the porter to watch, that is, for his lord's coming back; and in the mean time, for all opportunities to perform the work he left in their hand, and committed unto their truſt. Seeſt thou the poor, ſeeſt thou the fatherleſs, ſeeſt thou thy foe in diſtreſs; draw out thy breaſt, ſhut not up thy bowels of compaſſion, deal thy bread to the hungry, bring the poor that are caſt out, into thine houſe, hide not thy ſelf from thine own fleſh, take the opportunity that preſents itſelf to thee; either by the eye, or the hearing of the ear, or by ſome godly motion that paſſeth over thy heart; ſay not to ſuch meſſengers, go and come again to-morrow, if thou haſt it by thee, now the opportunity is put into thy hand, delay not to do it, and the Lord be with thee. Good opportunities are God's ſeaſons for the doing of thy work; wherefore watch for them and take them as they come. Paul tells us, *he was in watchings often*; 2 Cor. 11. 26, 27. ſurely it was, that he might take the ſeaſon that God ſhould give him to do this work for him; as he alſo ſaith to Timothy, *watch thou in all things, do the work*, &c. Opportunities as to ſome things, come but once in one's life-time, as in the caſe of Eſther, and of Nicodemus, and holy Joſeph; when Eſther begged the life of the Jews, and the other the body of Jeſus, which once had they let ſlip or neglected, they could not have recovered it again for ever; watch then for the opportunity.

Firſt, Becauſe it is God's ſeaſon; which without doubt is the beſt ſeaſon and time for every purpoſe.

Secondly, Becauſe ſatan watches to ſpoil, by mis-timing as well as by corrupting, whatever thou ſhalt do for God: *when I would do good*, ſaith Paul, *evil is preſent*; Rom. 7. 21. that is either to withdraw me from my purpoſe, or elſe to infect my work.

Thirdly, This is the way to be profitable unto others. Thy wickedneſs may hurt a man, as thou art, and thy righteouſneſs may profit the ſon of man.

Fourthly, This is alſo the way to be doing good to thy ſelf. *He that watereth ſhall be watered himſelf*, Prov. 11. 25. *Caſt thy bread upon the waters; for thou ſhalt find it after many days*, Eccleſ. 11. 1. *As God ſaid to Coniah, did not thy father eat and drink, and do judgment and juſtice, and then it was well with him? He judged the cauſe of the poor and needy, then it went well with him*, Jer. 22. 15, 16.

And I ſay, That the opportunity may not ſlip thee, either for want of care or proviſion.

1. Sit always looſe from an overmuch affecting thine own concernments, and believe, that thou waſt not born for thy ſelf; a brother is born for adverſity.
2. Get thy heart tenderly affected with the welfare and proſperity of all things, that bear the ſtamp and image of God.
3. Study thy own place and capacity that God hath put thee in, in this world; for ſuitable to thy place, thy work and opportunities are.
4. Make proviſion before-hand, that when things preſent themſelves, thou mayeſt come up to a good performance; be prepared to every good work.
5. Take heed of carnal reaſonings, keep thy heart tender; but ſet thy face like a flint for God.
6. And look well to the manner of every duty.

Eighthly, Wouldeſt thou be faithful, to do that work that God hath appointed thee to do, in this world, for his name; believe then, that whatever good thing thou doeſt for him, if done according to the word, it is not only accepted by him now, but recorded, to be remembred for thee, againſt the time to come; yea, laid up for thee as treaſure in cheſts and coffers, to be brought out to be rewarded before both men and angels to thy eternal comfort by Jeſus Chriſt our Lord. *Lay not up*, ſaith Chriſt, *treaſures on earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal; but lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal*, Mat. 6. 19. 20. The treaſure that here our Lord commands, we ſhould with diligence lay up in heaven, is found both in Luke and Paul and Peter, to be meant by doing good works.

1. Luke renders it thus, *Sell that you have and give alms; provide yourſelves bags that wax not old, a treaſure in the heavens that fadeth not, where no thief approacheth, nor moth corrupteth*, Luke 12. 33. the latter part of the verſe expounding the former.

2. Paul ſaith thus, *Charge them that be rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us all things richly to enjoy: that they do good, that they be* RICH IN GOOD WORKS, *ready to diſtribute, willing to communicate: laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life*, 1 Tim. 6. 17, 18, 19.

3. Peter alſo acknowledgeth and aſſerteth this, where, in his exhortation to elders to do their duty faithfully, and with chearfulneſs; he affirms, if they do ſo, they *ſhall*

receive a crown of glory that fadeth not away, 1 Pet. 5. 2, 3, 4. which Paul alſo calleth, *a reward for chearful work*, 1 Cor. 9. 17. and that as an act of juſtice by the hand of a righteous judge, *in the day when the Lord ſhall come to give reward to his ſervants the prophets*, and to his ſaints, and to all that fear his name, ſmall and great; for *every man ſhall receive his own reward, according to his own labour*, 1 Cor. 3. 8.

But before I go any further, I muſt anſwer three objections that may be made by thoſe that read this book.

Firſt Object. The firſt is this, ſome godly heart may ſay, I dare not own, that what I do ſhall ever be regarded, much leſs rewarded by God in another world, becauſe of the unworthineſs of my perſon, and becauſe of the many infirmities and ſinful weakneſſes that attend me in every duty.

Anſwer. This objection is built partly upon a baſhful modeſty, partly upon ignorance, and partly upon unbelief. My Anſwer to it is as followeth.

1. You muſt remind and look back to what but now hath been proved, namely, That both Chriſt and his apoſtles do all agree in this; that there is a reward for the righteous; and that their good deeds are laid up as treaſure for them in heaven, and are certainly to be beſtowed upon them in the laſt day with abundance of eternal glory.

2. Now then, to ſpeak to thy caſe, and to remove the bottom of thy objection, that the unworthineſs of thy perſon, and thy ſinful infirmities, that attend thee in every duty, do make thee think thy works ſhall not be either regarded or rewarded in another world. But conſider firſt, as to the unworthineſs of thy perſon.

1. They that are in Chriſt Jeſus are always compleat before God, in the righteouſneſs that Chriſt hath obtained, how infirm and weak and wicked ſoever they appear to themſelves: before God therefore in this righteouſneſs thou ſtandeſt all the day long, and that upon a double account; firſt by the act of faith, becauſe thou haſt believed in him that thou mighteſt be juſtified by the righteouſneſs of Chriſt: but if this fail, I mean the act of believing, ſtill thou ſtandeſt juſtified by God's imputing this righteouſneſs to thee; which imputation ſtandeth purely upon the grace and good pleaſure of God to thee, that holds thee ſtill as juſt before God, though thou wanteſt at preſent the comfort thereof; thus therefore thy perſon ſtands always accepted; and indeed no man's works can at all be regarded, if his perſon in the firſt place be not reſpected. The Lord had reſpect firſt to Abel, and after to his offering; but he can have reſpect to no man before works done, unleſs he find them in the righteouſneſs of Chriſt, for they muſt be accepted through a righteouſneſs; which becauſe they have none of their own, therefore they have one of God's imputing, even that of his Son, which he wrought for us when he was born of the Virgin, *&c.*

2. As to thy ſinful infirmities that attend thee in every work, they cannot hinder thee from laying up treaſure in heaven, thy heart being upright in the way with God; nor will he be unrighteous at all to forget thy good deeds in the day when Chriſt ſhall come from heaven.

1. Becauſe by the ſame reaſon then he muſt diſown all the good works of all his prophets and apoſtles, for they have all been attended with weakneſſes and ſinful infirmities; from the beginning hitherto there is not a man, *not a juſt man upon earth, that doeth good and ſinneth not*, Eccleſ. 7. 20. the beſt of our works are accompanied with ſin; *when I would do good*, ſaith Paul, *evil is preſent with me*, Rom. 7. 21. This therefore muſt not hinder. And for thy further ſatisfaction in this conſider,

As Chriſt preſents thy perſon before God acceptable without thy works, freely and alone by his righteouſneſs, ſo his office is to take away the iniquity of thy holy things, that they alſo by him may be accepted of God; wherefore it is further ſaid for the encouragement of the weak and feeble, *He ſhall not break a bruiſed reed, nor quench the ſmoaking flax, but ſhall bring forth judgment unto victory*, Iſa. 42. 3. The bruiſed reed you know is weak; and by bruiſes we ſhould underſtand ſinful infirmities. And ſo alſo concerning the ſmoaking flax, by ſmoaking you muſt underſtand ſinful weakneſs; but none of theſe ſhall neither hinder the juſtification of thy perſon, nor the acceptation of thy performance, they being done in faith and love, let thy temptations be never ſo many, becauſe of Jeſus Chriſt, his prieſtly office now at the right hand of God; by him therefore let us offer ſpiritual ſacrifices; for they ſhall be acceptable to God and our Father.

2. Becauſe otherwiſe God and Chriſt would prove falſe to their own word, which is horrible blaſphemy once to imagine, who hath promiſed that when the Son of God ſhall come to judgment, he *ſhall render to every man according to his works*, Mat. 5. 12. Luke 6. 23. 35. Mat. 6. 1. Mat. 10. 41, 42. and doth upon this very account encourage his ſervants to a patient enduring of the hotteſt perſecutions. For great is your reward in heaven. From this alſo he bindeth his ſaints and ſervants to be ſincerely liberal and good and kind to all; firſt becauſe otherwiſe they have no reward of their Father which is in heaven, that is, for what they do not; but if they do it, then though it be but a cup of cold water given to a prophet or righteous man, they ſhall receive a prophet's reward, a righteous man's reward; yea, they ſhall receive it in any wiſe, *they ſhall in no wiſe loſe their reward.*

3. It muſt be ſo; otherwiſe he ſhould

deny a reward to the works and operations of his own good grace he hath freely beſtowed upon us; but that he will not do, *He is not unfaithful to forget your work of faith and labour of love*, Heb. 6. 10. and ſo of all other graces, our work *ſhall not be in vain in the Lord*, 1 Cor. 5. 58. and as I ſaid before, temptations, weakneſſes, aud ſins, ſhall not hinder the truly gracious of this their bleſſed reward. Nay, they ſhall further it (if need be;) you *are in heavineſs, through manifold temptations*; *that the trial of your faith being much more precious than of gold that periſheth, might be found unto praiſe and honour and glory, at the appearing of Jeſus Chriſt*, 1 Pet. 1. 6, 7. And the reaſon is, becauſe the truth and ſincerity of God's grace in us doth ſo much the more diſcover itſelf, by how much it is oppoſed and reſiſted by weakneſs and ſin. It is recorded to the everlaſting renown of three of David's mighties, that they would break through an hoſt of giant-like enemies, to fetch water for their longing king. For it beſpake their valour, their love and good will to him: the ſame alſo is true, concerning thy graces and every act of them when aſſaulted with an hoſt of weakneſſes.

And now I come to the ſecond Objection, and that ariſeth from our being compleatly juſtified freely by the grace of God through Chriſt; and by the ſame means alone brought to glory; and may be framed thus:

But ſeeing we are freely juſtified, and brought to glory by free grace, through the redemption that is in Jeſus Chriſt; and ſeeing the glory that we ſhall be poſſeſſed of, upon the account of the Lord Jeſus, is both full and compleat, both for happineſs and continuing therein, what need will there be that our work ſhould be rewarded? Nay, may not the doctrine of reward for good works be here not only needleſs, but indeed an impairing and leſſening the compleatneſs of that glory, to which we are brought (and in which we ſhall live inconceivably happy for ever) by free grace?

Anſw. That we are juſtified in the ſight of the Divine Majeſty, from the whole lump of our ſins, both paſt, preſent, and to come, by free grace, through that one offering of the body of Jeſus Chriſt, once for all, I bleſs God I believe it; and that we ſhall be brought to glory by the ſame grace, through the ſame moſt bleſſed Jeſus, I thank God by his grace I believe that alſo. Again, that the glory to which we ſhall be brought by free grace, through the only merits of Jeſus, is unſpeakably glorious and compleat, I queſtion no more than I queſtion the bleſſed truths but now confeſſed. But yet, notwithſtanding all this, there is a reward for the righteous, a reward for their works of faith and love, whether in a doing or ſuffering way, and that not principally to be enjoyed here, but hereafter, *great is your reward in heaven*, as I proved in the anſwer to the firſt Objection. And now I ſhall anſwer further:

Firſt, If this reward had been an impairing or derogation to the free grace of God that ſaveth us, he would never have mentioned it for our encouragement unto good works, nor have added a promiſe of reward for them that do them, nor have counted himſelf unfaithful if he ſhould not do it.

Secondly, The ſame may be ſaid concerning Jeſus Chriſt, who doubtleſs loveth and tendereth the honour of his own merits, as much as any who are ſaved by him can do, whether they be in heaven or earth; yet he hath promiſed a reward to a cup of cold water, or giving of any other alms; and hath further told us, They that do theſe things they do lay up treaſure in heaven, namely, a reward when their Lord doth come, then to be received by them to their eternal comfort.

Thirdly, Paul was as great a maintainer of the doctrine of God's free grace, and of juſtification from ſin, by the righteouſneſs of Chriſt imputed by grace, as any he that ever lived in Chriſt's ſervice, from the world's beginning till now; and yet he was for this doctrine; he expected himſelf, and encouraged others alſo to look for ſuch a reward, for doing and ſuffering for Chriſt, which he calls, *a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. Surely, as Chriſt ſaith, in a caſe not far diſtant from this in hand, *if it were not ſo, he would have told us*, John 14. 1, 2, 3. Now could I tell what thoſe rewards are that Chriſt hath prepared, and will one day beſtow upon thoſe that do for him in faith and love in this world, I ſhould therein alſo ſay more than now I dare or ought; yet this let me ſay in general, they are ſuch as ſhould make us leap to think on, and that we ſhould remember with exceeding joy, and never think that it is contrary to the chriſtian faith, to rejoice and be glad for that which yet we underſtand not. *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be*, &c. But *every one that hath this hope in him*, namely, that he ſhall be more than here he can imagine, *purifieth himſelf even as he is pure*, 1 John 3. 2, 3. Things promiſed, when not revealed to be known by us while here, are therefore not made known, becauſe too big and wonderful. When Paul was up in paradiſe, he heard unſpeakable words, not poſſible for man to utter. Wherefore a reward I find, and that laid up in heaven, but what it is I know not, neither is it poſſible for any here to know it any further, than by certain general words of God, ſuch as theſe, *praiſe, honour, glory, a crown of righteouſneſs, a crown of glory, thrones, judging of angels, a kingdom, with a far more exceeding and eternal weight of glory*, &c.

Wherefore to both theſe objections let me yet anſwer thus in a few words. Though thy modeſty or thy opinion will not ſuffer thee to look for a reward for what thou doeſt here for thy Lord, by the faith and love of the goſpel: yea, though in the day of judgment thou ſhouldeſt there ſlight all thou didſt on earth for thy Lord, ſaying, *when, Lord, when did we do it?* he will anſwer, *then, even then when ye did it to the leaſt of theſe my brethren, ye did it unto me.*

The third Objection.

But is not the reward that God hath promiſed to his ſaints for their good works, to be enjoyed only here? for concerning holy walking, according to God's command, yieldeth even here abundance of bleſſed fruits, as he ſaith, *in keeping of them there is great reward*; and again, *this man ſhall be bleſſed in his deed*, that is, now, even in this time, as he ſaith in another place; for indeed there is ſo much goodneſs and bleſſedneſs to be found in a holy and godly life, that were a man to have nothing hereafter, the preſent comfort and glory that lieth as the juice in the grape, in all things rightly done for God, it were ſufficient to anſwer all our travel and ſelf-denial in our work of faith and labour of love to do the will of God.

Doeſt thou love thy friends, doeſt thou love thine enemies, doeſt thou love thy family or relations, or the church of God; then cry for ſtrength from heaven, and for wiſdom, and an heart from heaven to walk wiſely before them. For if a man be remiſs, negligent and careleſs in his converſation, not much mattering whom he offends, diſpleaſes or diſcourages by doing this or that, ſo he may ſave himſelf, pleaſe his fooliſh heart, and get this world, or the like, this man hath loſt a good report of them that are without, and is fallen into reproach and the ſnare of the devil. He is fallen into reproach, and is ſlighted, diſdained, both he, his profeſſion and all he ſays, either by way of reproof, rebuke or exhortation; phyſician cure thyſelf, ſay all to ſuch a one; this man is a ſayer, but not a doer, ſay they; he believeth not what he ſays. Yea, religion itſelf is made to ſtink by this man's ungodly life. This is he that hardens his children, that ſtumbleth the world, that grieveth the tender and godly chriſtian; but I ſay, he that walketh uprightly, that tenders the name of God, the credit of the goſpel, and the welfare of others, ſeeking with Paul, not his own profit, but the profit of others, that they may be ſaved; this man holds forth the word of life, this man is a good ſavour of Chriſt amongſt them that are ſaved; yea, may prove by ſo doing the inſtrument in God's hand of the ſalvation of many ſouls.

Thirdly, This is the way to be clear from the blood of all men, the way not to be charged with the ruin and everlaſting miſery of poor immortal ſouls. Great is the danger that attends an ungodly life, or any ungodly action, by them that profeſs the goſpel. When wicked men learn to be wicked of profeſſors, when profeſſors cauſe the enemies of God to blaſpheme; doubtleſs ſad and woful effects muſt needs be the fruit of ſo doing. How many in Iſrael were deſtroyed for that which Aaron, Gideon, and Manaſſeh unworthily did in their day? a godly man, if he take not heed to himſelf, may do that in his life, that may ſend many to everlaſting burnings, when he himſelf is in everlaſting bliſs. But on the contrary, let men walk with God, and here they ſhall be excuſed; the blood of them that periſh ſhall lie at their own door, and thou ſhalt be clear. *I am pure from the blood of all men*, ſaith Paul, Acts 20. 26. and again, *your blood be upon your own head, I am clean*, Acts 18. 6. Yea, he that doth thus ſhall leave in them that periſh an accuſing conſcience, even begotten by his good converſation, and by that they ſhall be forced to juſtify God, his people and way, in the day of their viſitation; in the day when they are deſcending into the pit to the damned.

Fourthly, This is the way to maintain always the anſwer, the ecchoing anſwer of a good conſcience in thy own ſoul. Godlineſs is of great uſe this way, for the man that hath a good conſcience to Godward, hath a continual feaſt in his own ſoul. While others ſay there is caſting down, he ſhall ſay there is lifting up, for he ſhall ſave the humble perſon. Some indeed in the midſt of their profeſſion are reproached, ſmitten and condemned of their own heart, their conſcience ſtill biting and ſtinging of them becauſe of the uncleanneſs of their hands, and they cannot lift up their face unto God, they have not the anſwer of a good conſcience toward him, but muſt walk as perſons falſe to their God, and as traitors to their own eternal welfare; but the godly upright man ſhall have the light ſhine upon his ways, and he ſhall take his ſteps in butter and honey. The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever. If our heart condemn us, God is greater than our hearts and knoweth all things; beloved, if our hearts condemn us not, then have we confidence towards God.

Fifthly, the godly man that walketh with God, that chiefly careth to do the work that God hath allotted him to do for his name in this world, he hath not only theſe advantages, but further, he hath as it were a privilege of power with God, he can ſway much with him; as it is ſaid of Jacob, *as a prince he had power with God to prevail in times of difficulty*, Gen. 32. 28. and ſo again, it is ſaid of Judah, *being faithful with the ſaints, they ruled with God.* How many times did that good man Moſes turn away the wrath of God from the many thouſands of Iſrael; yea, as it were he held the hands of God, and ſtaved off the judgments not once nor twice; the effectual fervent prayer of a righteous man availeth much. One man that walketh much with God, may work wonders in this very thing, he may be a means of ſaving whole countries and kingdoms from thoſe judgments their ſins deſerve. How many times when Iſrael provoked the Lord to anger, did he yet defer to deſtroy them? and the reaſon of that forbearance, he tells them, *it was for David's ſake; for my ſervant David's ſake, I will not do it.* As the Lord ſaid alſo concerning Paul, *Lo, God hath given thee all them that ſail with thee*, Acts 27. 23, 24. that is to ſave their lives from the rage of the ſea. Yea, when a judgment is not only threatned, but the decree gone forth for its execution, then godly upright men may ſometimes cauſe the very decree itſelf to ceaſe without bringing forth; or elſe may ſo time the judgment that is decreed, that the church ſhall beſt be able to bear it.

Sixthly, The man that is tender of God's glory in this world, ſtill ruling and governing his affairs by the word, and deſirous to be faithful to the work and employment that God hath appointed him to do for his name; that man ſhall ſtill be let into the ſecrets of God; he ſhall know that which God will reſerve and hide from many; *ſhall I hide from Abraham the thing that I do*, ſaith the Lord? *For I know him that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, &c.* Gen. 18. 17, 19. So again, *The ſecret of the Lord is with them that fear him: and he will ſhew them his covenant*, Pſal. 25. 14. *And to him that ordereth his converſation aright, will I ſhew the ſalvation of God*, Pſal. 50. 23. Such a man ſhall have things new as well as old. His converſe with the Father and the Son and the Spirit ſhall be turned into a kind of familiarity; he ſhall be led into the word, and ſhall ſtill increaſe in knowledge: when others ſhall be ſtinted and look with old faces, being black and dry as a ſtick, *he ſhall be like a fatted calf, like the tree that is planted by the rivers of water, his fleſh ſhall be freſh as the fleſh of a child, and God will renew the face of his ſoul.*

Seventhly, If any eſcape publick calamities, uſually they are ſuch as are very tender of the name of God, and that make it their buſineſs to walk before him. They either eſcape by being mercifully taken away before it, or by being ſafely preſerved in the midſt of the judgment, until the indignation be over-paſt. Therefore God ſaith in one place, the *righteous are taken away from the evil to come*, Iſa. 57. 1. but if not ſo, as all be not, then they ſhall have their life for a prey. Caleb and Joſhua eſcaped all the plagues that befel to Iſrael in the wilderneſs, *for they followed God.* Somewhat of this you have alſo in that ſcripture, *Seek the Lord all ye meek of the earth, which hath wrought his judgments, ſeek righteouſneſs, ſeek meekneſs, it may be, ye ſhall be hid in the day of the Lord's anger*, Zeph. 2. 3. According to this is that in Luke, *Watch therefore and pray always, and you may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man*, Luke 21. 36. When a man's ways pleaſe the Lord he will make his enemies to be at peace with him. Marvellous is the work of God, in the preſervation of his ſaints (that are faithful with him) when dangers and calamities come; as Joſeph, David, Jeremiah, and Paul, with many others may appear: *He ſhall deliver thee in ſix troubles; yea, in ſeven there ſhall no evil touch thee. In famine he ſhall redeem thee from death; and in war, from the power of the ſword. Thou ſhalt be hid from the ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction when it cometh.*

Eighthly, If afflictions do overtake thee; for whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth; yet thoſe afflictions ſhall not befal thee, for thoſe cauſes for which they befal the ſlothful and backſliding chriſtian; neither ſhall they have that pinching and gauling operation upon thee, as on thoſe who have left their firſt love and tenderneſs for God's glory in the world.

1. Upon the faithful upright man (though he alſo may be corrected and chaſtiſed for ſin, yet I ſay he abiding cloſe with God) afflictions come rather for trial and for the exerciſe of grace received, than as rebukes for this or that wickedneſs; when upon the backſliding heartleſs chriſtian theſe things ſhall come from fatherly anger and diſpleaſure, and that for their ſins againſt him. Job did acknowledge himſelf a ſinner, and that God therefore might chaſtiſe him; but yet he rather believed it was chiefly for the trial of his grace, as indeed and in truth it was: *he is a perfect man*, ſaith God to Satan, *and one that feareth God, and eſcheweth evil, and holdeth ſtill his integrity, although thou moveſt me againſt him to deſtroy him without cauſe*, Chap. 2. 3. God will not ſay thus of every one when affliction is laid upon them, though they yet may be his children; but rather declareth and pronounceth that it is for their tranſgreſſions, becauſe they have wickedly departed from him.

2. Now affliction ariſing from theſe two cauſes, their effects in the manner of their working (though grace turns them both for good) is very different one from the other; he who hath been helped to walk with God, is not aſſaulted with thoſe turnings and returnings of guilt when he is afflicted, as he who hath baſely departed from God; the one can plead his integrity when the other bluſheth for ſhame. See both theſe caſes in one perſon, even that goodly beloved David. When the Lord did rebuke him for ſin, then he cries, *O blood guiltineſs, O caſt me not away from thy preſence*, Pſal. 51. 11. But when he at another time knew

himſelf guiltleſs (though then alſo ſorely afflicted) behold with what boldneſs he turns his face unto God; *O Lord my God*, ſaith he, *if I have done this*; *if there be iniquity in my hands*; *if I have rewarded evil unto him that was at peace with me*; *(yea, I delivered him that without cauſe was mine enemy) let the enemy perſecute my ſoul, and take it*; *yea, let him tread down my life to the earth, and lay mine honour in the duſt. Selah, &c.* Pſal. 7. 1, 2, 3, 4, 5.

This therefore muſt needs be a bleſſed help in diſtreſs, for a man to have a good conſcience when affliction hath taken hold on him; for a man then in his looking behind and before to return with peace to his own ſoul; that man muſt needs find honey in this lion, that can plead his innocency and uprightneſs. *All the people curſe me*, ſaith Jeremiah, *but that without a cauſe*; *for I have neither lent nor taken on uſury*, Jer. 15. 10. which it ſeems was a ſin at that day.

Ninthly, When men are faithful with God in this world, to do the work he hath appointed for them, by this means a dying bed is made eaſier, and that upon a double account.

1. By reaſon of that preſent peace ſuch ſhall have, even in their time of languiſhing.

2. By reaſon of the good company ſuch ſhall have at their departure.

(1. Such ſouls uſually abound in preſent peace, they look not back upon the years thy have ſpent, with that ſhame as the idle and ſlothful chriſtian does. *Remember now, Lord, how I have walked before thee in truth, and with a perfect heart.*

Bleſſed is the man that conſidereth the poor, the Lord will deliver him in the time of trouble. The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the earth; *and thou wilt not deliver him to the will of his enemies. The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs*, Pſal. 41. 1, 2, 3. Ah! when God makes the bed, he muſt needs lye eaſy, that weakneſs hath caſt thereon; a bleſſed pillow hath that man for his head, though to all beholders it is hard as a ſtone. Jacob, on his death-bed, had two things that made it eaſy:

1. The faith of his going to reſt, *I am to be gathered unto my people*; Gen. 49. 29. that is, to the bleſſed that have yielded up the Ghoſt before me.

2. The remembrance of the ſealings of the countenance of God upon him, when he walked before him in the days of his pilgrimage: when Joſeph came to ſee him before he left this world, Iſrael, ſaith the word, *ſtrengthened himſelf upon his bed*; and the firſt word that dropt out of this good man's mouth, O how full of glory was it! *God Almighty appeared unto me*, ſaith he, *at Luz in the land of Canaan, and bleſſed me, &c.* Gen. 48. 1, 2, 3, 4. O bleſſed diſcourſe for a ſick bed, when thoſe can talk thus that lie thereon, from as true a ground as Jacob; but thus will God make the bed of thoſe who walk cloſe with him in this world.

Secondly, The dying bed of ſuch a man, is made eaſy by reaſon alſo of the good company ſuch ſhall have at their departure: and that is, 1ſt, The angels; 2dly, their good works they have done for God in the world.

1. The angels of heaven ſhall wait upon them, as they did upon the bleſſed Lazarus, to carry them into Abraham's boſom. I know all that go to paradiſe are by theſe holy ones conducted thither; but yet, for all that, ſuch as die under the clouds for unchriſtian walking with God, may meet with darkneſs in that day, may go heavily hence, notwithſtanding that; yea, their bed may be as uncomfortable to them as if they lay upon nothing but the cords, and their departing from it (as to appearance) more uncomfortable by far. But as for thoſe who have been faithful to their God, they ſhall ſee before them, ſhall know their tabernacle, ſhall be in peace, *the everlaſting gates ſhall be opened unto them*; in all which from earth they ſhall ſee the glory. I once was told a ſtory of what happened at a good man's death, the which I have often remembered, with wonderment and gladneſs: after he had lain for ſome time ſick, his hour came that he muſt depart, and behold, while he lay (as we call it) drawing on, to the amazement of the mourners, there was heard about his bed ſuch bleſſed and raviſhing muſic as they never had heard before; which alſo continued till his ſoul departed, and then began to ceaſe, and grow (as to its ſound) as if it was departing the houſe, and ſo ſtill ſeemed to go further and further off, till at laſt they could hear it no longer. *Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him:* behold then how God can make thy ſick bed eaſy!

2. A dying bed is made eaſy by thoſe good works that men have done in their life for the name of God: *Bleſſed are the dead that die in the Lord*: *yea, ſaith the Spirit, that they may reſt from their labours, and their works follow them:* yea, and go before them too. No man need be afraid to be accompanied by good deeds to heaven. Be afraid of ſins, they are like bloodhounds at the heels; and be ſure thy ſins will find thee out, even thee who haſt not been pardoned in the precious blood of Chriſt: but as for thoſe who have ſubmitted themſelves to the righteouſneſs of God for their juſtification, and who have through faith and love to his name, been frequent in deeds of righteouſneſs, they ſhall not appear empty before their God, *their works* (their good works) *follow them.* Theſe

ſhall enter into reſt, and walk with Chriſt in white. I obſerve when Iſrael had paſſed over Jordan, they were to go to poſſeſs between mount Ebal and mount Gerizzim, from whence was to be pronounced the bleſſing and the curſing. The goſpel meaning of which I take to be as followeth, I take Jordan to be a type of death; and theſe two mountains with the curſing and bleſſing to be a type of the judgment that comes on every man, ſo ſoon as he goes from hence, [*and after death the judgment*] ſo that he that eſcapes the curſing, he alone goes into bleſſedneſs: But he that mount Ebal ſmiteth, he falls ſhort of heaven: O! none knows the noiſe that doth ſound in ſinners ſouls from Ebal and Gerizzim when they are departed hence; yet it may be they know not what will become of them till they hear theſe ecchoings from theſe two mountains: But here the good man is ſure mount Gerizzim doth pronounce him bleſſed: Bleſſed then are the dead that die in the Lord, for their works will follow them till they are paſt all danger. Theſe are the chriſtians train that follow him to reſt; theſe are a good man's company that follow him to heaven.

Of the TRINITY, and a CHRISTIAN.

How a young, or ſhaken Chriſtian ſhould demean himſelf under the weighty thoughts of the doctrine of the Trinity, or plurality of perſons in the eternal godhead.

THE reaſon why I ſay a young, or ſhaken Chriſtian; it is becauſe ſome that are not young, but of an ancient ſtanding, may not only be aſſaulted with violent temptations, concerning goſpel principles, but a ſecond time may become a child, a babe, a ſhallow man, in the things of God; eſpecially, either when by backſliding he hath provoked God to leave him, or when ſome new, unexpected, and (as to preſent ſtrength) over-weighty objection doth fall upon the ſpirit; by means of which, great ſhakings of mind do commonly attend ſuch a ſoul, in the moſt weighty matters of the concerns of faith, of which this is one that I have ſuppoſed in the above-named queſtion: Wherefore paſſing other things, I will come directly to that, and briefly propoſe ſome helps to a ſoul in ſuch a caſe.

(The firſt preparative)

Firſt, Then beſure thou keep cloſe to the word of God; for that is the revelation of the mind and will of God, both as to the truth of what is either in himſelf or ways; and alſo as to what he requireth and expecteth of thee, either concerning faith in, or obedience to what he hath ſo revealed. Now for thy better performing of this I ſhall give thee in brief theſe following directions.

1. Suffer thyſelf, by the authority of the word, to be perſuaded that the ſcripture indeed is the word of God; the ſcriptures of truth, the words of the holy one, and that they therefore muſt be every one true, pure, and for ever ſettled in heaven.

2. Conclude therefore from the former doctrine, that that God whoſe words they are, is able to make a reconciliation and moſt ſweet and harmonious agreement with all the ſayings therein, how obſcure, croſs, dark, and contradictory ſoever they ſeem to thee. To underſtand all myſteries, to have all knowledge, to be able to comprehend with all ſaints, is a great work; enough to cruſh the ſpirit, and to ſtretch the ſtrings of the moſt capacious and widened ſoul that breatheth on this ſide glory, be they notwithſtanding exceedingly enlarged by revelation. Paul, when he was caught up to heaven, ſaw that which was unlawful, becauſe impoſſible for man to utter. And ſaith Chriſt to the reaſoning Phariſee, *If I have told you earthly things, and ye believe not, how ſhall you believe, if I tell you of things that are heavenly?* It is great lewdneſs, and alſo unſufferable arrogancy to come to the word of God, as conceiting already that whatever thou readeſt, muſt either by thee be underſtood, or of itſelf fall to the ground as a ſenſeleſs error. But God is wiſer than man, wherefore fear thou him, and tremble at his word, ſaying ſtill, with godly ſuſpicion of thine own infirmity, what I ſee not, teach thou me, and thou art God only wiſe; but as for me, I was as a beaſt before thee.

3. Take heed of taking a part of the word only, leſt thou thereby go away with the truth as mangled in pieces. For inſtance, where thou readeſt *The Lord our God is one Lord*, there take heed that thou doeſt not thence conclude, Then there are not three perſons in the godhead: Or when thou readeſt of the Father, the Son, and the Holy Spirit, then take heed of concluding, There muſt therefore either be three Gods, or elſe that Jeſus Chriſt and the Holy Ghoſt are not true God, but the Father only. Wherefore to help thee here, obſerve,

(The ſecond preparative)

1. That Chriſtian religion requireth credit concerning every doctrine contained in the word; credit, I ſay, according to the true relation of every ſentence that the Holy Ghoſt hath revealed for the aſſerting, maintaining, or vindicating that ſame truth.

2. And therefore hence it is that a Chriſtian is not called a doer, a reaſoner, an objector, and perverſe diſputer; but a believer: Be thou an example to the believers: And believers were added to the church, &c.

3. Therefore know again that the word, if it ſaith and expreſſeth that this or that is ſo and ſo, as to the matter in hand, thou art bound and obliged both by the name, profeſſion, and the truth, unto which thou haſt joined thyſelf, to aſſent to, confeſs and acknowledge the ſame, even then when thy carnal reaſon will not ſtoop thereto. *Righteous art thou, O God*, ſaith Jeremiah, *yet let me plead with thee: Wherefore do the wicked live?* Mark, firſt he acknowledgeth that God's way with the wicked is juſt and right, even then when yet he could not ſee the reaſon of his actings and diſpenſations towards them. The ſame reaſon is good as to our preſent caſe. And hence it is that the apoſtle ſaith, the ſpiritual armour of Chriſtians ſhould be much exerciſed againſt thoſe high towering and ſelf-exalting imaginations, that within our own boſoms do exalt themſelves againſt the knowledge of God. That every thought, or carnal reaſoning, may be not only taken, but brought as captive into obedience to Chriſt; that is, be made to ſtoop to the word of God, and to give way and place to the doctrine therein contained, how croſs ſoever our thoughts and the word lie to each other. And it is obſervable that he here ſaith, They exalt themſelves againſt the knowledge of God, which cannot be underſtood that our carnal or natural reaſon doth exalt itſelf againſt an eternal deity, ſimply conſidered; for that nature itſelf doth gather from the very things that are made, even his eternal power and godhead; it muſt be then that they exalt themſelves againſt that God as thus and thus revealed in the word, to wit, againſt the knowledge of one God conſiſting of three perſons, Father, Son, and Spirit; for this is the doctrine of the ſcriptures of truth; and therefore it is obſervable theſe thoughts muſt be brought captive, and be made ſubject in particular to the Lord Jeſus Chriſt, as to the ſecond perſon in the godhead; for the Father is ever acknowledged by all that profeſs the leaſt of religion; but the Son is that ſtumbling-ſtone, and rock of offence, againſt which thouſands daſh themſelves in pieces; though in him are hid all the treaſures of wiſdom and knowledge, and in him dwells the fullneſs of the godhead bodily.

Of the LAW and a CHRISTIAN.

THE law was given twice upon mount Sinai, but the appearance of the Lord when he gave it the ſecond time, was wonderfully different from that of his, when at the firſt he delivered it to Iſrael.

1. When he gave it the firſt time, he cauſed his terror and ſeverity to appear before Moſes, to the ſhaking of his ſoul, and the diſmaying of Iſrael: But when he gave it the ſecond time, he cauſed all his goodneſs to paſs before Moſes, to the comfort of his conſcience, and the bowing of his heart.

2. When he gave it the firſt time, it was with thunderings and lightenings, with blackneſs and darkneſs, with flame and ſmoke, and a tearing ſound of the trumpet: But when he gave it the ſecond time, it was with a proclamation of his name to be merciful, gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſions and ſins.

3. When he gave it the firſt time, Moſes was called to go up to receive it through the fire, which made him exceedingly fear and quake: But when he went to receive it the ſecond time, he was laid in a clift of the rock.

4. From all which I gather, that, though as to the matter of the law, both as to its being given the firſt time, and the ſecond, it binds the unbeliever under the pains of eternal damnation; (if he cloſe not with Chriſt by faith) yet as to the manner of its giving at theſe two times, I think the firſt doth more principally intend its force as a covenant of works, not at all reſpecting the Lord Jeſus; but this ſecond time not (at leaſt in the manner of its being given) reſpecting ſuch a covenant, but rather as a rule, or directory to thoſe who already are found in the clift of the rock, Chriſt; for the ſaint himſelf, though he be without law to God, as it is conſidered the firſt or old covenant, yet even he is not without law to him as conſidered under grace, not without law to God, but under the law to Chriſt.

5. Though therefore it be ſad with the unbeliever, becauſe he only and wholly ſtandeth under the law, as it is given in fire, in ſmoke, in blackneſs, and darkneſs, and thunder; all which threaten him with eternal ruin if he fulfil not the utmoſt tittle thereof: Yet the believer ſtands to the law under no ſuch conſideration, neither is he ſo at all to hear or regard it, for he is now removed from thence to the bleſſed mountain of Zion, to grace and forgiveneſs of ſins; he is now, I ſay, by faith in the Lord Jeſus ſhrouded under ſo perfect and bleſſed a righteouſneſs, that this thundering law of mount Sinai cannot find the leaſt fault or diminution therein; but rather approveth and alloweth thereof either when, or where-ever it find it. This is called the righteouſneſs of God without the law, and is alſo ſaid to be witneſſed by both the law and the prophets: Even the righteouſneſs of God, which is by faith in Jeſus Chriſt unto all and upon all them that believe, for there is no difference.

6. Wherefore whenever thou who be-

lieveſt in Jeſus, doeſt hear the law in its thundering and lightening fits, as if it would burn up heaven and earth; then ſay thou, I am freed from this law, theſe thunderings have nothing to do with my ſoul; nay even this law, while it thus thunders and roareth, it doth both allow and approve of my righteouſneſs. I know that Hagar would ſometimes be domineering and high, even in Sarah's houſe and againſt her; but this ſhe is not to be ſuffered to do, nay though Sarah herſelf be barren; wherefore ſerve it alſo as Sarah ſerved her, and expel her out from thy houſe. My meaning is, when this law with its thundering threatenings doth attempt to lay hold on thy conſcience, ſhut it out with a promiſe of grace; cry, the inn is took up already, the Lord Jeſus is here entertained, and here is no room for the law. Indeed if it will be content with being my informer, and ſo lovingly leave off to judge me, I will be content, it ſhall be in my ſight, I will alſo delight therein; but otherwiſe, I being now made upright without it, and that too with that righteouſneſs, which this law ſpeaks well of and approveth; I may not, will not, cannot, dare not make it my ſaviour and judge, nor ſuffer it to ſet up its government in my conſcience; for by ſo doing I fall from grace, and Chriſt Jeſus doth profit me nothing.

7. Thus therefore the ſoul that is married to him that is raiſed up from the dead, both may and ought to deal with this law of God; yea, it doth greatly diſhonour its Lord and refuſe its goſpel privileges, if it at any time otherwiſe doth, whatever it ſeeth or feels. The law hath power over the wife ſo long as her huſband liveth, but if her huſband be dead ſhe is freed from that law, ſo that ſhe is no adultereſs though ſhe be married to another man. Indeed ſo long as thou art alive to ſin, and to thy righteouſneſs which is of the law, ſo long thou haſt them for thy huſband and they muſt reign over thee: But when once they are become dead unto thee, as they then moſt certainly will, when thou cloſeſt with the Lord Jeſus Chriſt; then I ſay, thy former huſbands have no more to meddle with thee, thou art freed from their law. Set caſe a woman be caſt into priſon for a debt of hundreds of pounds, if after this ſhe marry; yea, though while ſhe is in the gaoler's hand, in the ſame day that ſhe is joined to her huſband, her debt is all become his; yea, and the law alſo that arreſted and impriſoned this woman, as freely tells her, go, ſhe is freed, ſaith Paul, from that, and ſo ſaith the law of this land.

The ſum then of what hath been ſaid is this, the chriſtian hath now nothing to do with the law, as it thundereth and burneth on Sinai, or as it bindeth the conſcience to wrath and the diſpleaſure of God for ſin; for from its thus appearing, it is freed by faith in Chriſt. Yet it is to have regard thereto, and is to count it holy, juſt and good; which that it may do, it is always whenever it ſeeth or regards it, to remember that he who giveth it to us *is merciful, gracious, long-ſuffering, and abundant in goodneſs and truth*, &c.

ISRAEL's HOPE Encouraged:

OR,

What HOPE is, and how diſtinguiſhed from FAITH;

WITH

ENCOURAGEMENTS for a HOPING PEOPLE.

PSAL. cxxx. 7.

Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.

THIS pſalm is ſaid to be one of the pſalms of degrees, which ſome ſay, if I be not miſtaken, the prieſts and Levites uſed to ſing, when they went up the ſteps into the temple. But to let that paſs. It is a pſalm that gives us a relation of the pen-man's praying frame, and of an exhortation to Iſrael to hope in God.

Ver. 1. *Out of the deeps have I cried unto thee, O Lord*; that is, out of deep or great afflictions: (And ſaid) *Lord hear my voice, let thine ears be attentive to the voice of my ſupplications.* The latter words explain the former; as who ſhould ſay, by voice I mean the meaning and ſpirit of my prayer. There are *words* in prayer, and *ſpirit* in prayer; and by the ſpirit that is in prayer, is diſcerned whether the words be dead, lifeleſs, fained, or warm, fervent, earneſt; and God who ſearcheth the heart, knoweth the meaning of the ſpirit, becauſe he maketh interceſſion for the ſaints according to the will of God.

V. 3. *If thou Lord ſhouldeſt mark iniquity, O Lord, who ſhall ſtand?* Here he confeſſeth that all men by the law muſt fall before God for ever; for that they have broken it, but cannot make amends for the tranſgreſſion thereof: But he quickly bethinking himſelf of the mercy of God in Chriſt, he ſaith, ver. 4. *But there is forgiveneſs with thee that thou mayeſt be feared.* Then he returns, ſaying ver. 5. *I wait for the Lord,* that is, in all his appointments; yea, he doubleth it, ſaying, *My ſoul doth wait, and in his word do I hope.* By which repetition he inſinuates, that many are content to give their bodily preſence to God in his appointments, while their hearts were roving to the ends of the earth; but for his part he did not ſo. V. 6. *My ſoul waiteth for the Lord, more than they that watch for the morning: I ſay, more than they that watch for the morning.* As who ſhould ſay, even as it is with thoſe that are tired with the night, either by reaſon of dark or weariſome journies, or becauſe of tedious ſickneſs, to whom the night is moſt doleful and uncomfortable, waiting for ſpring of day: So wait I for the Lord, that his preſence might be with my ſoul. So and more too, I ſay, *More than they that wait for the morning.* Then he comes to the words which I have choſen for my text, ſaying, *Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.*

In which words we have

1. An exhortation.
2. A reaſon of that exhortation, and
3. An amplification of that reaſon.

Let Iſrael hope in the Lord; there is the exhortation. *For with the Lord there is mercy*; there is the reaſon of it, *And with him is plenteous redemption*; there is the amplification of that reaſon.

In the exhortation there are three things to be enquired into.

1. The matter contained in it.
2. The manner in which it is expreſſed.
3. The inferences that do naturally flow there-from.

We will ſpeak firſt to the matter contained in the text, and that preſenteth itſelf unto us, under three heads.

1. A duty.
2. A direction for the well management of that duty.
3. The perſons that are ſo to manage it.

Firſt then to ſpeak to the duty, and that is HOPE, Let Iſrael [Hope.] By which word, there is ſomething pre-admitted, and ſomething of great concern inſinuated.

That which is pre-admitted, is Faith; for when we ſpeak properly of Hope, and put others diſtinctly to the duty of hoping, we conclude that ſuch have faith already; for no Faith, no Hope. To hope without faith, is to ſee without eyes, or to expect without a ground: *For faith is the ſubſtance of things hoped for*; as well with reſpect to the grace, as to the doctrine of faith. Doth ſuch a one believe? No: Doth he hope? Yes: If the firſt is true, the ſecond is a lie; he that never believed, did never hope in the Lord. Wherefore when he ſaith, *Let Iſrael hope in the Lord,* he pre-ſuppoſeth faith, and ſignifieth that he ſpeaketh to believers.

That which is (of great concern) inſinuated, is, That Hope has in it an excellent quality to ſupport Iſrael in all its troubles. Faith has his excellency in this, Hope in that, and love in another thing. Faith will do that which Hope cannot do, Hope can do that which Faith doth not do, and love can do things diſtinct from both their doings: Faith goes in the van, Hope in the body, and love brings up the rear; and thus now abideth Faith, Hope and Charity.

Faith is the mother grace, for Hope is born of her, but Charity floweth from them both. But now we are upon Faith and Hope diſtinctly, to let you ſee a little.

1. Faith comes by hearing, Hope by experience.

2. Faith comes by hearing the word of God, Hope by the credit that Faith hath given to it.

3. Faith believeth the truth of the word, Hope waits for the fulfilling of it.

4. Faith lays hold of that end of the promiſe that is next to us, to wit, as it is in the bible; Hope lays hold of that end of the promiſe that is faſtened to the mercy ſeat: For the promiſe is like a mighty cable, that is faſtened by one end to a ſhip, and by the other to the anchor: The ſoul is the ſhip where Faith is, and to which the hither end of this cable is faſtened; but Hope is the anchor that is at the other end of this cable, *and which entereth into that within the vail.* Thus Faith and Hope getting hold of both ends of the promiſe, they carry it ſafely ALL away.

5. Faith looketh to Chriſt, as dead, buried and aſcended; and Hope to his ſecond coming. Faith looks to him for juſtification, Hope for glory.

6. Faith fights for doctrine, Hope for a reward: Faith for what is in the bible, Hope for what is in heaven.

7. Faith purifies the heart from bad principles, Hope from bad manners, 2 Pet. 3. 11, 14.

8. Faith ſets Hope on work, Hope ſets Patience on work: Faith ſays to Hope, Look for what is promiſed: Hope ſays to Faith, ſo I do, and will wait for it too.

9. Faith looks through the word to God in Chriſt; Hope looks through Faith, beyond the world to glory.

10. Thus faith ſaves, and thus hope ſaves: Faith ſaves by laying hold of God by Chriſt, hope ſaves by prevailing with the ſoul to ſuffer all troubles, afflictions and adverſities that it meets with betwixt this and the world to come, for the ſake thereof. Take the matter in this plain ſimilitude: There was a king that adopted ſuch an one to be his Child, and cloathed him with the attire of the children of the king, and promiſed him that if he would fight his father's battles, and walk in his father's ways, he ſhould at laſt ſhare in his father's kingdom. He has received the adoption, and the king's robe, but not yet his part in the kingdom; but now hope of a ſhare in that, will make him fight the king's battles, and alſo tread the king's paths. Yea, and though he ſhould meet with many things that have a tendency to deter him from ſo doing, yet thoughts of the intereſt promiſed in the kingdom, and hopes to enjoy it, will make him cut his way through thoſe difficulties, and ſo ſave him from the ruins that thoſe deſtructions would bring upon him, and will in concluſion, uſher him into a perſonal poſſeſſion and enjoyment of that inheritance. Hope has a thick ſkin, and will endure many a blow, it will put on patience as a veſtment, it will wade through a ſea of blood, it will endure all things, if it be of the right kind, for the joy that is ſet before it. Hence patience is called, *Patience of hope*, becauſe it is hope that makes the ſoul exerciſe patience and long-ſuffering under the croſs, until the time comes to enjoy the crown. The Pſalmiſt therefore, by this exhortation, perſuadeth them that have believed the truth, to wait for the accompliſhment of it, as by his own example he did himſelf. *I wait for the Lord, my ſoul waiteth, and in his word do I hope.* It is for want of hope, that ſo many briſk profeſſors that have ſo boaſted and made brags of their faith, have not been able to endure the drum in the day of alarum and affliction. Their hope in Chriſt has been ſuch, as has extended itſelf no further than to this life, and therefore they are of all men the moſt miſerable.

The Pſalmiſt therefore by exhorting us unto this duty, doth put us in mind of four things.

Firſt, That the beſt things are yet behind, and in reverſion for the ſaints.

Secondly, That thoſe that have believed, will yet meet with difficulties before they come at them.

Thirdly, The grace of hope well exerciſed, is the only way to overcome theſe difficulties.

Fourthly, They therefore that have hope, and do exerciſe it as they ſhould, ſhall aſſuredly at laſt enjoy that hope, that is laid up for them in heaven.

For the firſt of theſe, that the beſt things are yet behind, and in reverſion for believers; this is manifeſt by the natural exerciſe of this grace. *For hope that is ſeen, is not hope; for what a man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with patience hope for it*, Rom. 8. 24, 25. Hope lives not by ſight as faith doth, but hope truſteth faith, as faith truſts the word, and ſo bears up the ſoul in a patient expectation at laſt to enjoy what God has promiſed: But I ſay, the very natural work of this grace, proveth, that the believers beſt things are behind in reverſion.

You may aſk me, what thoſe things are? And I may tell you, firſt in general; they are heavenly things, they are eternal things, they are the things that are where Chriſt ſitteth on the right hand of God: Do you know them now? They are things that eye hath not ſeen, nor ear heard, nor that have entered into the heart of man to conceive of: Do you know them now?

They are things that are referred for the next world, for the ſaints when they come into the next world; talked of they may be now, the real being of them may be believed now, and by hope we may, and it will be our wiſdom to wait for them now; but to know what they are in the nature of them, or in the enjoyment of them, otherwiſe than by faith, he is deceived that ſaith it. They are things too big as yet to enter into our hearts, and things too big if they were there to come out, or to be expreſſed by our mouths.

Firſt, There is heaven itſelf, the imperial heaven; does any body know what that is?

Secondly, There is the mount Zion, the heavenly Jeruſalem, and the innumerable company of angels; doth any body know what all they are?

Thirdly, There is immortality and eternal life, and who knows what they are?

Fourthly, There are rewards for ſervices and labour of love ſhewed to God's name here, and who knows what they will be?

Fifthly, There are manſion-houſes, beds of glory, and places to walk in among the angels, and who knows what they are?

Sixthly, There will be badges of honour, harps to make merry with, and heavenly ſongs of triumph; doth any here know what they are?

Seventhly, There will be then a knowing, an enjoying, and a ſolacing of ourſelves with prophets, apoſtles and martyrs, and all ſaints; but in what glorious manner we all are ignorant of.

Eighthly, There we ſhall ſee and know, and be with forever, all our relations, as wife, huſband, child, father, mother, brother, or ſiſter, that have died in the faith; but how gloriouſly they will look when we ſhall ſee them, and how gloriouſly we ſhall love when we are with them, it is not for us in this world to know.

Ninthly, There are thoughts, and words, and ways for us, which we never dreamt on in this world: The law was but the ſhadow, the goſpel the image, but what will be the ſubſtance that comes to us next, or that rather we ſhall go unto, who can underſtand?

Tenthly, If we never ſaw God nor Chriſt as glorified, nor the Spirit of the Lord, nor the bottom of the bible, nor yet ſo much as one of the days of eternity (and yet all theſe things we ſhall ſee and have then) how can it be that the things laid up for us, that ſhould be the object of our hope, ſhould by us be underſtood in this world?

Yet there are intimations given us of the goodneſs and greatneſs of them.

Of their goodneſs. And that,

1. In that the Holy Ghoſt ſcorns that things that are here, ſhould once be compared with them; hence all things here are called vanities, nothings, leſs than nothings: Now if the things, all the things that are here, are ſo contemptuouſly conſidered, when compared with the things that are to be hereafter; and yet theſe things ſo great in the carnal man's eſteem, as that he is willing to venture life and ſoul, and all to have them: What are the things that God has prepared for them that wait, that is, that hope for him?

2. Their goodneſs alſo appears in this, that whoever has had that underſtanding of them as is revealed in the word, whether king or beggar, wiſe man or fool, he has willingly caſt this world behind him in contempt and ſcorn, for the hope of that.

3. The goodneſs of them has even teſtimony in the very conſciences of them that hate them: Take the vileſt man in the country, the man who is ſo wedded to his luſts, that he will rather run the hazard of a thouſand hells than leave them; and aſk this man his judgment of the things of the next world, and he will ſhake his head, and ſay, They are good, they are beſt of all.

4. But the ſaints have the beſt apprehenſion of their goodneſs, for that the Lord doth ſometimes drop ſome of the juice of them out of the word, into their hungry ſouls.

But as they are good, ſo they are great. *O how great is thy goodneſs that thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt* (that hope) *in thee before the ſons of men!*

1. Their greatneſs appears in that they go beyond the word; yea, beyond the word of the Holy Ghoſt: It doth not yet appear to us by the word of God to the full, the greatneſs of what is prepared for God's people. *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be:* It doth not appear in the word; there is a greatneſs in the things that we are to hope for, that could never be expreſſed: They are beyond word, beyond thought, beyond conceiving of. Paul when he was come down again from out of Paradiſe, into which he was caught up, could not ſpeak a word about the words he heard, and the things that there he ſaw: They were things and words which he ſaw and heard, *which it is not poſſible for a man to utter.*

2. Their greatneſs is intimated by the word [Eternal] he that knows the bottom of that word, ſhall know what things they are; the things that are not ſeen are eternal; they are incorruptible, undefiled, and that fade not away, that are reſerved in heaven for us.

3. Their greatneſs is ſhewed, in that one right thought of them, will fill the heart ſo full, that both it and the eyes will run over together; yea, ſo full, that the creature ſhall not be able to ſtand up under the weight of glory, that by it is laid upon the ſoul.

Alas! all the things in this world will not fill one heart; and yet one thought that is right, of the things that God has prepared, and laid up in heaven for us, will, yea, and over-fill it too.

4. The greatneſs of the things of the next world appears, in that when one of the leaſt of them are ſhewed to us, we are not able, without ſupport from thence, to abide the ſight thereof. I count that the angels are of thoſe things that are leaſt in that world, and yet the ſight of one of them, when the ſight of them was in uſe, what work would it make in the hearts and minds of mortal men? The ſcripture plainly enough declares.

5. Their greatneſs is intimated in that we muſt be as it were, new made again, before we can be capable of enjoying them, as we muſt enjoy them with comfort. And herein will be a great part of our happineſs, that we ſhall not only ſee them, but be made like unto them, like unto their king. *For when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is,* we ſhall ſee him, and therefore muſt be like him; for elſe the ſight of him would overcome us and deſtroy us; but becauſe we are to ſee him with comfort and everlaſting joy, therefore we muſt be like him in body and mind.

But to come to the ſecond thing, namely, That thoſe that have believed there are ſuch things as theſe, will meet with difficulties before they come at them. This is ſo grand a truth, that nothing can be ſaid againſt it. Many are the afflictions of the righteous; and we muſt through many tribulations enter into the kingdom of heaven.

The cauſe from whence theſe afflictions ariſe is known to be,

1. From ourſelves, for ſin having got ſuch hold in our fleſh, makes that oppoſition againſt our ſoul and the welfare of that, that puts us continually to trouble. Fleſhly luſts work againſt the ſoul, and ſo do worldly luſts too; yea, they quench our graces, and make them that would live, ready to die: Yea, by reaſon of theſe, ſuch darkneſs, ſuch guilt, ſuch fear, ſuch miſtruſt, ariſeth in us, that it is common for us, if we live any while, to make a thouſand concluſions, twice told, that we ſhall never arrive with comfort at the gates of the kingdom of heaven. The natural tendency of every ſtruggle of the leaſt luſt againſt grace, is, if we judge according to carnal reaſon, to make us queſtion the truth of a work of grace in us, and our right to the world to come. This it was that made Paul cry out, *O wretched man that I am, who ſhall deliver me!* Only he had more wiſdom than to follow the natural concluſions that carnal reaſon was apt to make thereupon, and ſo hoiſted up his ſoul to hope.

2. Sin by its working in us, doth not only bring darkneſs, guilt, fear, miſtruſt, and the like; but it doth oft times as it were ham-ſtring us, and diſable us from going to God by faith and prayer for pardon: It makes the heart hard, ſenſeleſs, careleſs, lifeleſs, ſpiritleſs as to feeling, in all chriſtian duty; and this is a grievous thing, to a gracious ſoul. The other things will create a doubt, and drive it up to the head into the ſoul; but theſe will go on the other ſide, and clench it: Now all theſe things make hoping difficult.

3. For by theſe things the judgment is not only clouded, and the underſtanding greatly darkened; but all the powers of the ſoul made to fight againſt itſelf, conceiving, imagining, apprehending and concluding things, that have a direct tendency to extirpate and extinguiſh, if poſſible, the graces of God that are planted in the ſoul: Yea, to the making of it cry out, *I am cut off from before thine eyes.*

4. And to theſe, the hidings of the face of God from the ſoul; a thing to it, more bitter than death; yet nothing more common among them that hope in the Lord; *He hideth himſelf from the houſe of Jacob.* Nor is this done only in fatherly diſpleaſure, but by this means ſome graces are kept alive, faith is kept alive by the word, patience by hope, and hope by faith; but oft-times a ſpirit of prayer, by the rod, chaſtiſement, and the hiding of God's face. But I ſay, this hiding of this ſweet face, is bitter to the ſoul, and oft-times puts both faith and hope to a ſad, and moſt fearful plunge: For at ſuch a day, it is with the ſoul, as with the ſhip at ſea, that is benighted and without light; to wit, like a man bewildered upon the land; only the text ſaith, for the help and ſuccour of ſuch, *Who is among you that feareth the Lord, and that obeyeth the voice of his ſervant, that ſitteth in darkneſs and hath no light, let him truſt in the name of the Lord, and ſtay upon his God.* Yet as it is with children, ſo it is with ſaints; we are a great deal more ſubject to fears in the night, than in the day: That therefore that tendeth to the help of ſome graces, if there be not great care taken, will prove an hindrance to others.

5. Nor is the ruler of the darkneſs of this world wanting to apply himſelf and his engines, ſo, as if poſſible, to make uſe of all theſe things, for the overthrowing of faith, and for the removing of our hope from the Lord; as a tree is removed from rooting in the ground.

Behold! he can expound all things, ſo as that they ſhall fall directly in the way of our believing: As thus, we have ſin, therefore we have no grace; ſin ſtruggleth in us, therefore we fear not God; ſomething in us ſideth with ſin, therefore we are wholly unregenerate; ſin is in our beſt performances, therefore wherefore ſhould I hope? Thus I ſay, he can afflict us in our pilgrimage, and make hope difficult to us. Beſides the hiding of God's face, he can make, not only a cauſe of ſorrow (for that indeed it ſhould) but a ground of deſpair, and as deſperately concluding he will never come again: How many good ſouls has he driven to theſe concluſions, who afterwards have been made to unſay all again?

6. And though ſpiritual deſertions, darkneſs of ſoul, and guilt of ſin, are the burdens moſt intolerable, yet they are not all; for there is to be added to all theſe, that common evil of perſecution, another device invented to make void our hope.

In this, I ſay, we are ſure to be concerned; that is, if we be godly: For though the apoſtle doth not ſay, *All that will live in Chriſt*; that is, in the common profeſſion of him, ſhall ſuffer perſecution: Yet he ſaith, *All that will live godly in him ſhall.* Now this in itſelf is a terror to fleſh and blood, and hath a direct tendency in it to make hope difficult. Hence men of a perſecuting ſpirit, becauſe of their greatneſs, and of their teeth, the laws are ſaid to be a terror, and to carry amazement in their doings; and God's people are apt to be afraid of them, though they ſhould die, and to forget God their maker; and this makes hoping hard work.

7. For beſides that grimneſs that appears in the face of perſecutors, ſatan can tell how to leſſen and make to dwindle in our apprehenſions, thoſe truths unto which our hearts have joined themſelves afore, and to which Chriſt our Lord has commanded us to ſtand. So that they ſhall now appear but little, ſmall, inconſiderable

things; things not worth engaging for: Things not worth running thoſe hazards for, that in the hour of trial may lie ſtaring us in the face.

Moreover we ſhall not want falſe friends in every hole, ſuch as will continually be boring our ears with that ſaying, *Maſter do good to thyſelf:* At ſuch times alſo, ſtars do uſe to fall from heaven and the powers of heaven to be ſhaken; and ſo every thing tends to weaken, or at leaſt to lay ſtumbling blocks in their way, who are commanded to hope in the Lord.

8. Again, As ſatan can make uſe of his ſubtilty, thus to afflict and weaken the hands and hearts of thoſe that hope in God; ſo he can add to theſe, the diſmalneſs of a ſuffering ſtate: He can make the loſs of goods in our imagination, ten times bigger than it is in itſelf: He can make an informer a frightful creature, a gaol look like hell itſelf; he can make baniſhment and death utterly intolerable, and things that muſt be ſhunned with the hazard of our ſalvation. Thus he can greaten and leſſen, leſſen and greaten, for the troubling of our hearts, for the hindering of our hope.

9. Add to all theſe, That the things that we ſuffer for were never ſeen by us, but are quite beyond our ſight; things that indeed are ſaid to be great and good; but we have only the word and the bible for it. And be ſure if he that laboureth night and day to devour us, can help it, our faith ſhall be moleſted and perplexed at ſuch a time, that it may, if poſſible, be hard to do the commandment that here the text enjoins us to the practice of; that is, to hope in the Lord. And this brings me to the third particular.

Thirdly, *That the grace of hope well exerciſed, is the only way to overcome thoſe difficulties:* Abraham had never laughed for joy, had he not hoped when the angel brought him tidings of a ſon; yea, had he not hoped againſt all things that could have been ſaid to diſcourage: Hence it is ſaid, that againſt hope he believed in hope, that he might become the father of many nations, according to that which was ſpoken, ſo ſhall thy ſeed be.

There is hope againſt hope; hope grounded on faith, againſt hope grounded on reaſon: Hope grounded on reaſon, would have made Abraham expect that the promiſe ſhould ſurely have been ineffectual, becauſe of the deadneſs of Abraham's body, and of the barrenneſs of Sarah's womb: But he hoped againſt the difficulty, by a hope that ſprang from faith, which confided in the promiſe and power of God, and ſo overcame the difficulty, and indeed obtained the promiſe: Hope therefore well exerciſed, is the only way to overcome. Hence Peter bids thoſe that are in a ſuffering condition, *Be ſober, and hope to the end,* for the grace that is to be brought unto them at the revelation of Jeſus Chriſt: And therefore it is as you heard before, that we are ſaid *to be ſaved by hope.*

Hope is excellent,

Firſt, Againſt thoſe diſcouragements, that ariſe up out of our bowels.

Secondly, It is excellent to embolden a man in the cauſe of God.

Thirdly, It is excellent at helping one over the difficulties, that men by frights and terrors may lay in our way.

Firſt, It is excellent to help us againſt thoſe diſcouragements that ariſe out of our own bowels: This is clear in the inſtance laſt mentioned about Abraham, who had nothing but diſcouragements ariſing from himſelf; but he had hope, and as well he exerciſed it; wherefore after a little patient enduring, he overcame the difficulty, and obtained the promiſe.

The reaſon is, for that it is the nature of true hope, to turn away its ear from oppoſing difficulties, to the word and mouth of faith; and perceiving that faith has got hold of the promiſe, hope, notwithſtanding difficulties that do or may attempt to intercept, will expect, and ſo wait for the accompliſhment thereof.

Secondly, Hope is excellent at imboldening a man in the cauſe of God: Hence the apoſtle ſaith, *Hope maketh not aſhamed;* for not to be aſhamed, there, is to be imboldened. So again, when Paul ſpeaks of his troubles he met with for the profeſſion of the goſpel, he ſaith, That they ſhould turn to his ſalvation: *According,* ſaith he, *to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſs, as always, ſo now Chriſt ſhall be magnified in my body, whether it be by life or by death:* See here, a man at the foot of the ladder, now ready in will and mind, to die for his profeſſion; but how will he carry it now? Why, with all brave and innocent boldneſs. But how will he do that? Oh! By the hope of the goſpel that is in him, for by that he is fully perſuaded that the cauſe he ſuffereth for will bear him up in the day of God, and that he ſhall then be well rewarded for it.

Thirdly, It is alſo excellent at helping one over thoſe difficulties, that men by frights and terrors may lay in our way. Hence when David was almoſt killed with the reproach and oppreſſion of his enemies, and his ſoul full ſorely bowed down to the ground therewith; That he might revive and get up again, he calls to his ſoul to put in exerciſe the grace of hope. Saying, *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God.* So again, ſaith he, in the next Pſalm after, as afore he had complained of the oppreſſion of the enemy, *Why art thou caſt down, O my ſoul? and why art thou* *diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.* Hope therefore is a ſoul-incouraging grace, a ſoul-imbolding grace, and a ſoul-preſerving grace. Hence it is called our helmet or head-piece, *the helmet of ſalvation.* This is one piece of the armour with which the Son of God was cloathed, when he came into the world; And 'tis that againſt which nothing can prevail. For as long as I can hope for ſalvation, what can hurt me? This word ſpoken in the bleſſed exerciſe of grace, *I hope for ſalvation*, drives down all before it. The truth of God is that man's ſhield and buckler that hath made the Lord his hope.

And now to encourage thee, good man, to the exerciſe of this bleſſed grace of hope as the text bids: Let me preſent thee with that which followeth.

1. God to ſhew how well he takes hoping in him at our hands, has called himſelf *The God of hope.* That is, not only the author of hope, but the God that takes pleaſure in them that exerciſe it. *The Lord takes pleaſure in them that fear him, in them that hope in his mercy.*

2. He will be a ſhield, a defence to them that hope in him. *Thou art my hiding place and my ſhield*, ſaith David, *I hope in thy word.* That is, he knew he would be ſo: For he hoped in his word.

3. He has promiſed us the life we hope for, to incourage us ſtill to hope, and to endure all things to enjoy it. *That he that ploweth ſhould plow in hope, and that he that threſheth in hope ſhould be partaker of his hope.*

Queſt. But you may ſay, What is it to exerciſe this grace aright?

Anſw. Firſt, you muſt look well to your faith that that may proſper; for as your faith is, ſuch your hope will be. Hope is never ill when faith is well; nor ſtrong if faith be weak. Wherefore Paul prays that the Romans might *be filled with all joy and peace in believing, that they might abound in hope.* When a man by faith believes to joy and peace, then hope grows ſtrong, and with an aſſurance looketh for a ſhare in the world to come. Wherefore look to your faith, and pray heartily that the God of hope will fill you with all joy and peace in believing.

Secondly, Learn of Abraham not to faint, ſtumble, or doubt, at the ſight of your own weakneſs; for if you do, hope will ſtay below and creak in the wheels as it goes, becauſe it will want the oil of faith. But ſay to thy ſoul, when thou beginneſt to faint and ſink at the ſight of theſe, as David did to his, in the places made mention of before.

Thirdly, Be much in calling to mind what God has done for thee in former times. Keep thy experience as a choice thing. *Remember all the ways the Lord hath led thee in the wilderneſs this forty years. O God*, ſaid David, *my ſoul is caſt down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.*

Fourthly, Be much in looking at the end of things, or rather, to the end of this, and to the beginning of the next world. What we enjoy of God in this world, may be an earneſt of hope, or a token that the thing hoped for is to be ours at laſt; but the object of hope is in general, the next world. We muſt therefore put a difference betwixt the mother of hope, faith; the means of hope, the word; the earneſt of hope, Chriſt in us; and the proper object of hope, to wit, the world to come and the goodneſs thereof.

If chriſtians have not much here, their hope, as I may ſo ſay, lies idle, and as a grace out of its exerciſe. For as faith cannot feed upon patience, but upon Chriſt; and as the grace of hungering and thirſting cannot live upon ſelf-fulneſs, but upon the riches of the promiſe; ſo hope cannot make what is enjoyed, its object; *for what a man ſeeth why doth he yet hope for it?* but the proper object of hope is, that we ſee not.

Let faith then be exerciſed upon Chriſt crucified, for my juſtification; and hope upon the next world, for my glorification: and let love ſhew the truth of faith in Chriſt, by acts of kindneſs to Chriſt and his people; and patience, the truth of hope, by a quiet bearing and enduring that which may now be laid upon me for my ſincere profeſſions ſake, until the hope that is laid up for us in heaven ſhall come to us, or we be gathered to that, and then hope is in ſome meaſure in good order, and exerciſed well. But,

Fourthly, We now come to the laſt thing propounded to be ſpoken to, which is, *They that have hope and exerciſe it well, ſhall aſſuredly at laſt enjoy that hope that is laid up for them in heaven.* That is, they that do regularly exerciſe the grace of hope, ſhall at laſt enjoy the object of it, or the thing hoped for. This muſt of neceſſity be concluded, elſe we overthrow the whole truth of God at once, and the expectation of the beſt of men: Yea, if this be not concluded, what follows, but that atheiſm, unbelief, and irreligion is the righteſt? and profane and debauched perſons are in the righteſt way?

But to proceed, This muſt be, as is evident, for that the things hoped for, are put under the very name of the grace that lives in the expectation of them: They are called Hope; looking for *the bleſſed hope*; *for the hope that is laid up for them in heaven.* God has ſet that character upon them, to ſignify *that they belong to Hope*, and ſhall be *the reward of hope.*

God doth in this, as your great traders do with the goods that their chapmen have either bought or ſpoke for; to wit, he ſets their name or mark upon them; and then ſaith, This belongs to this grace, and this belongs to that; but the kingdom of heaven belongs to Hope, for his name is ſet upon it. This therefore is one thing to prove that the thing hoped for ſhall be thine, God has marked it for thee: Nor can it be given to thoſe that do not hope. That is, to the ſame purpoſe that you read of, 2 Theſ. 1. *That you may be counted worthy of the kingdom of heaven for which ye alſo ſuffer.* Suffering flows from hope; he that hopes not for an houſe in heaven, will not for it chuſe to ſuffer the loſs of the pleaſures and friendſhips of this world. But they that ſuffer for it, and that all do, one way or other, in whom is placed this grace of hope: They God counteth worthy of it, and therefore hath marked it with their mark, Hope, for that it belongs to hope, and ſhall be given to thoſe that hope. That's the firſt.

Secondly, They that do, as afore is ſaid, exerciſe this grace of hope, ſhall aſſuredly enjoy the hope that is laid up for them in heaven, as is evident alſo from this; becauſe as God has marked and ſet it apart for them, ſo what he has done to and with our Lord and head, ſince his death, he hath done it to this very end: That is, to beget and maintain our hope in him, as touching this thing. *He has begotten us again to a lively hope, by the reſurrection of Chriſt from the dead.* The meaning is, Chriſt is our undertaker, and ſuffered death for us, that we might enjoy happineſs and glory: And God to ſhew how willing he was that we ſhould have this glory, raiſed up Chriſt again, and delivered him from the ſorrows of death. Wherefore conſidering this, Paul ſaid, *he rejoiced in hope of the glory of God,* to wit, of that glory, that ſin, had he not had Jeſus for his undertaker, would have cauſed that he ſhould certainly have come ſhort of.

But again, God raiſed him up from the dead, and gave him glory too, and that to this very end, *that your faith and hope might be in God.* I ſay, he did it to this very end, that he might beget in you this good opinion of him, as to hope in him, that he would give you that good thing hoped for, to wit, eternal life. And gave him glory, and put it into his hand (for you) who is your head and Saviour, that you might ſee how willing God is to give you the hope you look for, *That your faith and hope might be in God.*

Thirdly, That we that have hope and rightly exerciſe it, might aſſuredly enjoy that hope that is laid up for us in heaven: *God has promiſed it, and that to our Saviour for us.* Had he promiſed it to us, we might yet have feared, for that with our faults we give a cauſe of continual provocation to him: But ſince he hath promiſed it to Chriſt, it muſt aſſuredly come to us by him; becauſe Chriſt, to whom 'tis promiſed, never gave occaſion of provocation to him, to take it back. And that it was promiſed to Chriſt, it is evident, becauſe it was promiſed before the world began. *In hope of eternal life,* ſaith Paul, *which God, that cannot lie, promiſed before the world began:* And this is, that we might hope. Men that uſe to hope to enjoy that money or eſtate, that by thoſe that are faithful is promiſed to them, and put into the hands of truſty perſons for them. Why this is the caſe, God that cannot lie has promiſed it to the hopers, and has put it into the hand of the truſty Jeſus for us, therefore let us hope that in his times we ſhall both ſee and enjoy the ſame we hope for.

Fourthly, Yea, that all ground of doubt and ſcruple as to this, might be removed out of the way; when Chriſt, who as to what was laſt ſaid, is our hope, ſhall come, he ſhall bring that grace and mercy with him, that ſhall even from before his judgment-ſeat, remove all thoſe things that might have any tendency in them to deprive us of our hope, or of the thing hoped for by us. Hence Peter bids us, *Be ſober and hope to the end, for the grace that ſhall be brought unto us at the revelation of Jeſus Chriſt.* Alſo as to this, Jude, the ſervant of Jeſus Chriſt joins with him, ſaying, *Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* Here then you ſee that there is grace and mercy ſtill for us in reverſion, grace and mercy to be brought unto us at the revelation, or ſecond coming of Jeſus Chriſt: How then can we be hindered of our hope? For tranſporting mercy will then be buſy for them that indeed have here the hope of eternal life. *And they ſhall be mine, ſaith the Lord, in the day that I make up my jewels; and I will ſpare him, as a man ſpareth his own ſon that ſerveth him.*

None knows the myſtery of God's will in all things revealed in his word: Therefore many texts are looked over, or laid by, as thoſe whoſe key doth go too hard; nor will I boaſt of any ſingular knowledge in any particular thing. Yet methinks ſince grace and mercy was not only brought by Chriſt when he came into the world, but ſhall be brought again with him when he comes in his Father's glory: It ſignifies, that as the firſt brought the beginning of eternal life to us while we were enemies; This ſecond will bring the full enjoyment of it to us, while we are ſaints, attended with many imperfections: And that as by the firſt grace, all unworthineſs was pardoned and paſſed by: So by this ſecond grace, the grace that is to be brought unto us at the revelation of Jeſus Chriſt, all ſhortneſs in duties, and failings in performances, ſhall be ſpared alſo; and we made poſſeſſors by virtue of this grace and mercy, of the bleſſings hoped for, to wit, the bleſſings of eternal life.

But thus much for the duty contained in the exhortation, to wit, of hoping. I ſhall therefore come in the next place, to treat of the well managing of this duty with reference to its primary object, which is, the Lord himſelf. *Let Iſrael hope in the Lord.* There is a general object of hope, and there is a particular object; there is a common object, and there is a ſpecial one. Of the general and common object, to wit, of heaven and happineſs, I have ſaid ſomething already; wherefore it remains that now we come and treat of this particular and ſpecial object of our hope: *Let Iſrael hope in the* [*Lord.*] The Lord therefore is to be the particular and ſpecial object of our hope: *Let Iſrael hope in the Lord.* Now in that there is not only a duty here exhorted to, but a direction for the better management of that duty, to the particular and ſpecial object upon which this duty ſhould be exerciſed; it ſuggeſteth how apt good men are, eſpecially in times of trouble (the caſe of Iſrael now) to fix their hopes in other things, than on the Lord. We have ſeen a great deal of this in our days; our days indeed have been days of trouble, eſpecially ſince the diſcovery of the Popiſh plot, for then we began to fear cutting of throats, of being burned in our beds, and of ſeeing our children daſhed in pieces before our faces. But looking about us, we found we had a gracious king, brave parliaments, a ſtout city, good lord mayors, honeſt ſheriffs, ſubſtantial laws againſt them, and theſe we made the object of our hope, quite forgetting the direction in this exhortation, *Let Iſrael hope in the Lord.* For indeed the Lord ought to be our hope in temporals, as well as in ſpirituals, and eternals. Wherefore Iſrael of old were checked under a ſuppoſition, of placing their hope for temporals in men, *It is better to truſt in the Lord, than to put confidence in man. It is better to truſt in the Lord, than to put confidence in princes.* And again, *Put not your truſt in princes, nor in the ſon of man, in whom there is no help.* This implieth that there is in us an incidency to forget God our hope, and to put confidence in ſome thing elſe. And to be ſure we ſhall find it the more difficult to make the Lord our hope only, when things that are here, though deceitfully, proffer us their help.

But my deſign is not to treat of the object of hope, but with reference to the next world. And as to that we muſt take heed that we ſet our hope in God, in God in the firſt place, and in nothing below or beſides himſelf. To this end it is that he has given us his word, and appointed a law to Iſrael.

Firſt, Becauſe of his own grace he is become the ſpecial object of hope, deſigning Himſelf in the moſt ſpecial ſenſe to be the portion of his people. *The Lord is my portion, ſaith my ſoul, therefore will I hope in him.* Wherefore this we muſt look well to, and take heed that we miſs not of this object. This is the ſpecial object, the ultimate object, the object that we cannot be without, and that ſhort of which we cannot be happy, as, God willing, ſhall be ſhewed more anon. God is not only happineſs in himſelf, but the life of the ſoul, and him that puts goodneſs into every thing in the next world, in which goodneſs ſhall be found. And this our Lord Jeſus Chriſt himſelf affirmeth, when he ſaith, *I am the way*, to wit, the way to life and happineſs. And yet he ſaith, I am the way to the Father, for that it is He that is the fountain and ocean of happineſs and bliſs.

So then, that we might in the next world be heirs of the higheſt good, God has made us heirs of his own good ſelf, *Heirs of God and joint-heirs with Chriſt*, heirs of God through Chriſt. This God, this eternal God therefore is of neceſſity to be the object of our hope, becauſe he is of grace become our hope. The church in heaven, called the body and temple of God, is to be an habitation for himſelf, when it is finiſhed, to dwell in for ever and ever. This then we hope for, to wit, to be poſſeſſed at that day with eternal life, eternal glory. Now this eternal life and eternal glory, is through God, the hope of his people. And for this end, and to this bliſs, are the called and regenerate in this world, *That being juſtified by his grace, we ſhould be made heirs, according to the hope of eternal life.*

Nor can it be that heaven and happineſs, ſhould ever be the portion of them that make not God their hope; any more than ſuch a lady ſhould hope to enjoy the eſtate of ſuch a lord, who firſt makes not the lord himſelf her huſband. Heaven, heaven is the talk of the ignorant, while the God of heaven they cannot abide. But ſhall ſuch ever come to glory! But,

Secondly, God muſt be the ſpecial object of our hope, and him in ſpecial that muſt be enjoyed by us in the next world, or nothing can make us happy. We will ſuppoſe now for the illuſtrating of this matter, that which is not to be ſuppoſed: As,

1. Suppoſe a man when he dieth ſhould go to heaven, that golden place, what good would this do him, if he was not poſſeſſed of the God of it? It would be, as to ſweetneſs, but a thing unſavoury; as to durableneſs, but a thing uncertain; as to ſociety, as a thing forlorn; and as to life, but a place of death. All this is made ap-

pear by the angels that fell; for when fallen, what was heaven to them? Suppoſe they ſtaid but one quarter of an hour there after their fall, before they were caſt out, what ſweetneſs found they there, but guilt? what ſtay, but a continual fall of heart and mind? What ſociety, but to be abandoned of all? And what life, but death in its perfection? Yea, if it be true that ſome think, that for the promoting of grace, they are admitted yet to enter that place to accuſe the ſaints on earth; yet what do they find there, but what is grievous to them? It is the preſence of God that makes heaven heaven in all its beauteouſneſs. Hence David when he ſpeaks of heaven ſays, *whom have I in heaven but thee?* As who ſhould ſay, What would heaven yield to me for delights, if I was there without my God? It is the preſence of God that will make heaven ſweet to thoſe who are his. And as it is that that makes the place, ſo it is intereſt in him that makes the company, and the deeds that are done there, pleaſant to the ſoul. What ſolace can he that is without God, though he were in heaven, have with Abraham, Iſaac and Jacob, the prophets and angels? how could he join in their thanks, and praiſes, and bleſſings of him for ever and ever, in whoſe favour, mercy and grace they are not concerned?

2. Suppoſe a man, when he dieth, ſhould be made to live for ever, but without the enjoyment of God, what good would his life do him? Why, it would be filled full of horror, darkneſs, deſolation, ſorrow, and all things that would tend to make it bitter to the ſoul. Witneſs they that live in hell, if it be proper to ſay they live in hell. It is no more poſſible for a man to live happily (were he poſſeſſed of all that heaven and life could afford him) ſuppoſe him to be without intereſt in God, than it is for a man that hath all the enjoyments of this world, if the ſun was taken from him out of the firmament. As all things, whether it be heaven, angels, heavenly pleaſures and delights have had their being of him: So their being is continued by him, and made ſweet of him.

Now for the well managing of our hope with reference to this ſpecial object of it, there are theſe things to be conſidered; and now I ſpeak to all.

We muſt know him right, we muſt come to him right: Firſt, we muſt know him right. It is eſſential to happineſs, and ſo to the making of the God of heaven our hope, to know him rightly. It is not every fancy, or every imagination of God, that thou mayeſt have, that will prove that therefore thou knoweſt God a-right. In him there is no variableneſs, nor ſhadow of turning, he only is what he is, what imaginations ſoever we have of him. We may ſet up idols and images of him, as much in our minds as ſome do in their houſes and in their temples, and be as great, tho' not ſo groſs idolaters as they. Now if thou wouldſt know him, thou muſt diligently feel for him in his works, in his word, and in his ways, if perhaps thou mayeſt find the knowledge of him.

Secondly, Beware when thou haſt found him, that thou go to him by his Son, whom he has ſanctified and ſent into the world, to be the way for ſinners to go to God. And ſee that thou keepeſt in this path always, for out of him he is found intolerable, and a conſuming fire.

Thirdly, Buſy thyſelf with all thy might to make an intereſt in his Son (and he will willingly be thy Saviour) for he muſt become thine before his Father can be the object of thy hope. He that hath the Son, hath the Father, but contrariwiſe, he that hath not him has neither.

Fourthly, Stay not in ſome tranſient comforts, but abide reſtleſs till thou ſeeſt an union betwixt thee and this bleſſed one. To wit, that he is a root, and thou a branch; that he is head, and thou a member. And then ſhalt thou know that the caſe is ſo between thee and him, when grace and his Spirit has made thee to lay the whole ſtreſs of thy juſtification upon him, and has ſubdued thy heart and mind to be one Spirit with him.

Fifthly, This done, hope thou in God, for he is become thy hope, that is the object of it. And for thy encouragement ſo to do,

1. Conſider that he is able to bear up thy heart, and has ſaid he will do it, as to this very thing, to all thoſe that thus hope in him: *Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.*

It is manifeſt, as was ſaid before, that many difficulties lie in the way of hoping; but God will make thoſe difficulties eaſy, by ſtrengthening the heart of him that hopeth, to hope. He has a way to do that, which no creature can hinder, by the bleſſed work of his Holy Spirit; he can ſhew us he loves us, that he may encourage our hope.

2. As he can work in us for our encouragement, ſo he can and will, as was ſaid before, himſelf in his time anſwer our hope, by becoming our hope himſelf. The Lord ſhall be the hope of his people, and the ſtrength of the children of Iſrael.

3. His faithfulneſs alſo is a great encouragement to his, to hope for the accompliſhment of all that he hath promiſed unto his people. *Hath he ſaid it, and ſhall he not make it good?* When he promiſed to bring Iſrael into the Land of Canaan, he accompliſhed it to a tittle. *There failed not ought of any good thing which the Lord had ſpoken to the houſe of Iſrael; all came to paſs.* Alſo what he with his mouth had promiſed to David, with his hand he fulfilled

filled to Solomon in the view of all the thouſands of Iſrael. I will omit making mention again of the encouragements ſpoken of before, and ſhall now come to the third thing ſpecified in this part of the text, to wit, to ſhew more diſtinctly, who, and what particular perſons they are, who are concerned in this exhortation to hope.

They are put, as you ſee, under this general term [Iſrael.] *Let Iſrael hope in the Lord:* And, *he ſhall ſave Iſrael from all his troubles.*

Iſrael is to be taken three ways: (in the ſcripture)

1. For ſuch that are Iſrael after the fleſh.
2. For ſuch as are Iſrael after God, or the ſpirit.
3. For ſuch as are neither after the fleſh nor the ſpirit; but in their own fancies and carnal imaginations only.

Firſt, Iſrael is to be taken for thoſe that are ſuch after the fleſh; that is, for thoſe that ſprang from the loins of Jacob, and are called, Iſrael after the fleſh, the children of the fleſh. Now theſe, as ſuch, are not the perſons intereſted in this exhortation, for by the fleſh comes no true ſpiritual and eternal grace. Men are not within the bounds of the promiſe of eternal life, as they are the children of the fleſh, either in the more groſs or more refined ſenſe. Jacob was as ſpiritual a father as any he, I ſuppoſe, that now profeſſeth the goſpel; but his ſpiritualneſs could not convey down to his children, that were ſuch only after the fleſh, that ſpirit and grace that cauſeth ſound converſion, and ſalvation by Jeſus Chriſt. Hence Paul counts it a carnal thing to glory in this; and tells us plainly, if he had heretofore known Chriſt thus, that is, to have been his brother or kinſman, according to the fleſh, or after that, he would henceforth know him, that is, ſo, no more. For though the children of Iſrael be as the ſand of the ſea; yet not that multitude, but the remnant that the Lord hath choſen and ſhall call, ſhall be ſaved.

This therefore is as an arrow againſt the face of that falſe doctrine that the Jews leaned upon, to wit, that they were in the ſtate of grace, and the everlaſting favour of God, becauſe the children and off-ſpring of Abraham, Iſaac, and Jacob. But,

Secondly, Iſrael may be taken for ſuch, as are neither ſo after the fleſh, nor the ſpirit, but in their own fancy and imagination only. And ſuch I take to be all thoſe that you read of in Rev. 2. 9. which ſaid, *They were Jews, and were not*, but did lie.

Theſe I take to be thoſe carnal goſpellers, that from among the Gentiles pretended themſelves to be Jews inwardly, whoſe circumciſion is that of the heart in the ſpirit, when they were ſuch only in their own fancies and conceits, and made their profeſſion out as a lie.

Abundance of theſe there are at this day in the world, men who know neither the Father, nor the Son, nor any thing of the way of the Spirit, in the work of regeneration, and yet preſume to ſay, they are Jews; that is, truly and ſpiritually the ſeed of Abraham, Iſaac, and Jacob: For now, *he is not a Jew who is one outwardly, neither is that circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and circumciſion is that of the heart in the ſpirit, whoſe praiſe is not of men, but of God.*

And although it may pleaſe ſome now to ſay, as they of old ſaid to them of the captivity, *We ſeek your God, as ye do*; yet at laſt it will be found, that as they, *ſuch have no portion, nor right, nor memorial, in Jeruſalem.* And I would from hence caution all to take heed of preſuming to count themſelves Jews, unleſs they have a ſubſtantial ground ſo to do: For to do this without a good bottom, makes all our profeſſion a lie; and not only ſo, but it hindereth us of a ſight of a want of an intereſt in Jeſus Chriſt, without which we cannot be ſaved; yea, ſuch an one is the great Self-Deceiver, and ſo the worſt deceiver of all: For he that deceives his Own ſelf, his Own heart, is a deceiver in the worſt ſenſe; nor can any diſappointment be like unto that, which caſts away ſoul and body at once. Oh ſlender thread! that a man ſhould think that becauſe he fancieth himſelf an Iſraelite indeed, that therefore he ſhall go for ſuch an one in the day of judgment, or that he ſhall be able to cheat God with a pitiful ſay-ſo.

Thirdly, But the Iſrael under conſideration in the text, is Iſrael after God, or the Spirit; hence they are called the Iſrael of God, becauſe they are made ſo of him, not by generation, nor by fancy, but by divine power.

And thus was the firſt of this name made ſo, *Thy name ſhall be called no more Jacob, but Iſrael:* This then is the man concerned in the text, *Let Iſrael hope in the Lord*; to wit, Iſrael that is ſo of God's making, and of God's allowance: For men are not debarred from calling themſelves after this moſt godly name, provided they are ſo indeed; all that is dangerous is, when men ſhall think this privilege comes by carnal generation, or that their fancying of themſelves to be ſuch, will bear them out in the day of judgment. Otherwiſe, if men become the true ſervants of God by Chriſt, they have, as I ſaid, an allowance, ſo to ſubſcribe themſelves. *One ſhall ſay, I am the Lord's, and another ſhall call himſelf by the name of Jacob, and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of Iſrael.* But then for the further deſcribing of ſuch, they muſt be men of circumciſed and tender hearts, they muſt be ſuch which *worſhip God in the ſpirit, and that rejoice in Chriſt Jeſus, and that have no confidence in the fleſh*: for theſe are the Nathaniels, the *Iſraelites indeed, in whom there is no guile*; and theſe are they that are intended in the exhortation, when he ſaith, *Let Iſrael hope in the Lord.*

Firſt, For theſe are formed for that very end, that they might hope in the Lord; yea, the word and teſtament is given to them for this purpoſe.

Secondly, Theſe are priſoners of hope all the time they are in the ſtate of nature, even as the whole creation is ſubjected under hope, all the time of its bondage, by the ſin and villainy of man; and unto them it ſhall be ſaid, in the diſpenſation of the fulneſs of time, *Return to the ſtrong hold ye priſoners of hope*; as certainly, as that which is called the creature itſelf, ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

Only here, as I ſaid before, let all men have a care in this thing; this is the pinnacle, the point; he that is right here, is right in all that is neceſſary to ſalvation; but he that miſſes here, can by no means be right any where to his ſoul's advantage in the other world.

If I ſhould a little improve the text, where this title is firſt given to man, and ſhew the poſture that he was in, when it was ſaid to him, *Thy name ſhall be called Iſrael*; and ſhould alſo debate upon the cauſe or ground of that, *An Iſraelite Indeed*, thou mighteſt not repent it who ſhall read it; and therefore a few words to each.

1. When Jacob received the name of Iſrael, he was found wreſtling with the angel; yea, and ſo reſolved a wreſtler was he, that he purpoſed, now he had begun, not to give out without a bleſſing, *I will not let thee go*, ſaid he, *except thou bleſs me.* Diſcouragements he had while he wreſtled with him, to have left off, before he obtained his deſire; for the angel bid him leave off; *let me go*, ſaid he: He had wreſtled all night and had not prevailed; and now the day brake upon him, and conſequently his diſcouragement was like to be the greater, for that now the majeſty and terribleneſs of him with whom he wreſtled, would be ſeen more apparently; but this did not diſcourage him: Beſides, he loſt the uſe of a limb as he wreſtled with him; yet all would not put this Iſrael out: Pray he did, and pray he would, and nothing ſhould make him leave off prayer, until he had obtained, and therefore he was called *Iſrael: For as a prince haſt thou had power with God, and with men, and haſt prevailed,* Gen. 32. 28, 32.

A wreſtling ſpirit of prayer is a demonſtration of an Iſrael of God; this Jacob had, this he made uſe of, and by this he obtained the name of Iſrael: A wreſtling ſpirit of prayer in ſtraits, difficulties, and diſtreſſes; a wreſtling ſpirit of prayer when alone in private, in the night, when no eye ſeeth but God's, then to be at it, then to lay hold of God, then to wreſtle, to hold faſt, and not to give over until the bleſſing is obtained, is a ſign of one that is an Iſrael of God.

Behold an Iſraelite indeed, in whom is no guile: This was the teſtimony of the Lord Jeſus concerning Nathaniel. Nathaniel was perſuaded by Philip to come to Jeſus, and as he was coming, Jeſus ſaith to the reſt of the diſciples concerning him, *Behold an Iſraelite indeed, in whom is no guile*: Then ſaid Nathaniel to Jeſus, *Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.* Nathaniel, as Jacob, was at prayer, at prayer alone under the fig-tree, wreſtling in prayer; for what no man can certainly tell, but probably for the Meſſias, or for the revelation of him: For the ſeeing Jews were convinced that the time of the promiſe was out; and all men were in expectation concerning John, whether he might not be he. But Nathaniel was under the fig-tree alone with God, to enquire of him, and that with great earneſtneſs and ſincerity; elſe the Lord Jeſus would not thus have excuſed him of hypocriſy, and juſtified his action as he did, concluding from what he did there, that he was a true ſon of Jacob; and ought, as he, to have his name changed from what his parents gave him, to this given him of Chriſt, *An Iſraelite indeed.* Wherefore, from both theſe places, it is apparent, that a wreſtling ſpirit of prayer in private, is one of the beſt ſigns that this or that man or woman is of Iſrael; and, conſequently, ſuch who are within the compaſs of the exhortation here, ſaying, *Let Iſrael hope in the Lord.*

I ſay it is this wreſtling ſpirit of prayer with God alone; for as for that of public prayer (though I will not condemn it) it gives not ground for this character, notwithſtanding all the flouriſhes and excellencies that may therein appear. I am not inſenſible what pride, what hypocriſy, what pretences, what ſelf-ſeekings of commendations and applauſe, may be countenanced by thoſe concerned in, or that make public prayers; and how little thought or favour of God, may be in all ſo ſaid; but this cloſet, night, or alone prayer, is of another ſtamp, and attended, (at leaſt ſo I judge) with that ſenſe, thoſe deſires, that ſimplicity, and thoſe ſtrugglings, wherewith that in public is not. Nay, I think verily a man cannot addict himſelf to theſe moſt ſolemn retirements, without ſome of Jacob's and Nathaniel's ſenſe and ſincerity, wreſtlings and reſtleſneſs for mercy: Wherefore laying aſide all other, I ſhall abide by this; That the man that is as I have here deſcribed, is not an Iſraelite of the fleſh, nor one ſo only in his fancy or imagination, but one made ſo of God; one that is called a child of promiſe, and one to whom this exhortation doth belong: *Let Iſrael hope in the Lord*; to wit, they that ſerve God by prayer day and night: Theſe I ſay are Iſrael, the Iſrael of God: *And let theſe hope in the Lord, from now, henceforth, and for ever.*

Having thus briefly touched upon thoſe three things, that are contained in the matter of the exhortation; I now come to ſpeak a word to the manner of praiſes, by which the exhortation is preſented to us, Let Iſrael hope; he doth not ſay, Iſrael hath hoped; Iſrael did hope, or Iſrael can hope, *but let Iſrael hope in the Lord.* Let is a word very copious, and ſometimes ſignifies this, and ſometimes that, even according as the nature or reaſon of the thing under debate, or to be expreſſed, will with truth and advantage bear: Let him hope.

Firſt, Sometimes Let is equivalent to a command; *Let every ſoul be ſubject to the higher powers*, this is a command: *Let all things be done decently and in order*, this alſo is a command: So here, Let Iſrael hope, this alſo is a command; and ſo enjoins a duty upon Iſrael; for why, ſince they ſeek for mercy, ſhould they not have it? now a command lays a very ſtrong obligation upon a man, to do this or any other duty. He commandeth all men every where to repent, but Iſrael only to hope in his mercy: Now take the exhortation and convert it into a commandment, and it ſheweth us,

1. In what good earneſt God offers his mercy to his Iſrael; he commands them to hope in him, as he is and will be ſo to them.

2. It ſuppoſes an impediment in Iſrael, as to the faculty of receiving or hoping in God for mercy; we that would have God be merciful, we that cry and pray to him to ſhew us mercy, have yet that weakneſs and impediment in our faith, which greatly hindereth us from a ſtedfaſt hoping in the Lord for mercy.

3. It ſuggeſteth alſo, that Iſrael ſins if he hopeth not in God; God would not that all ſhould attempt to hope, becauſe they have no faith; for he is for having of them firſt believe, knowing that it is in vain to think of hoping, until they have believed; but Iſrael has believed, and therefore God has commanded them to hope, and they ſin if they obey him not in this, as in all other duties. He commands thee, I ſay, ſince thou haſt believed in his Son, to hope, that is, to expect to ſee his face in the next world with joy and comfort; this is hoping, this is thy duty, this God commands thee.

Secondly, As this word Let is ſometimes equivalent to a command, ſo it is expreſſed ſometimes alſo to ſhew a grant, leave, or licence to do a thing; ſuch are theſe that follow, *Let us come boldly to the throne of grace*; *Let us draw near with a true heart*; *Let us hold faſt the profeſſion of our faith without wavering.* Here alſo this manner of expreſſing the thing may be taken in the ſame ſenſe, to wit, to ſhew that Iſrael has a grant, a leave, a licence, to truſt in the Lord. And Oh! what a privilege is this, but who believes it? And yet as truly as God has granted to Jacob, to Iſrael, repentance unto life, and by that means has made him fly for refuge, to lay hold of Chriſt ſet before him as a juſtifier; ſo has he granted him leave and licence to truſt in him for ever, and to hope for his favour in the next world.

And if you take the word in this ſenſe, to wit, for a grant, leave or licence, to hope in God; Then

1. This ſhews how liberal God is of himſelf, and things to Iſrael: Let Iſrael hope in me, truſt to me, expect good things at my hand, I give him leave and licence to do it: Let him live in a full expectation of being with me, and with my Son in glory, I give him leave to do ſo; he has licence from me to do ſo.

2. Underſtand the word thus, and it ſhew us with what boldneſs and confidence God would have us hope in him: They that have leave and licence to do a thing, may do it with confidence and boldneſs, without miſgivings and reluctances of mind, this is our privilege; we may live in a full aſſurance of hope, unto the end, we may hope perfectly to the end, we have leave, licence, and a grant to do it.

3. Underſtand the word thus, and it alſo ſhews you how muddy, how dark thoſe of Iſrael are, and how little they are acquainted with the goodneſs of their God, who ſtands ſhrinking at his door like beggars, and dare not in a godly ſort be bold with his mercy: Wherefore ſtandeſt thou thus with thy if's and thy o-buts, O thou poor benighted Iſraelite! Wherefore putteſt thou thy hand in thy boſom, as being afraid to touch the hem of the garment of thy Lord? Thou haſt a leave, a grant, a licence, to hope for good to come, thy Lord himſelf has given it to thee, ſaying; *Let Iſrael hope in the Lord.*

Thirdly, This word Let is alſo ſometimes uſed by way of rebuke and ſnub, *Let her alone*, for her ſoul is vexed; *Let her alone*, why trouble ye her? Refrain from theſe men, and *Let them alone*; and it may alſo ſo be taken here. But if ſo, then it implies that God in this exhortation, rebuketh thoſe evil inſtruments, thoſe fallen angels, with all others that attempt to hinder us in the exerciſe of this duty. As Boaz ſaid to his ſervants, when Ruth was to glean in his field; *Let her glean even among the ſheaves, and reproach her not:* We have indeed thoſe that continually endeavour to hinder us of living in the full aſſurance of hope, as to being with God and with Chriſt in glory: But here's a rebuke for ſuch; *Let Iſrael hope in the Lord.* And it ſhews us,

1. That what ſuggeſtions come from ſatan to make us that are Iſraelites to doubt, come not for that end, by virtue of any commiſſion that he hath from God; God has rebuked him in the text, and you may ſee it alſo elſewhere: Theſe temptations therefore are rather forged of malice, and of deſpite to our faith and hope, and ſo ſhould be accounted by us.

2. This ſhews us alſo, that we ſhould take heed of crediting of that which comes unto us, to hinder our hope in the Lord; leſt we take part with ſatan, while God rebuketh him, and countenanceth that which fights againſt the grace of God in us.

3. It ſhews us alſo, that as faith, ſo hope cannot be maintained, but with great difficulty, and that we ſhould endeavour to maintain it, and hope, though every difficulty.

Fourthly, This word Let is ſometimes uſed by way of requeſt or entreaty: I pray thee Let Tamar my ſiſter come: Let it be granted to the Jews to do, *&c.* And if it be ſo to be taken here, or if in the beſt ſenſe this interpretation of it may here be admitted, the conſideration thereof is amazing; for then it is all one as if God by the mouth of his ſervant, the penman of this Pſalm, did entreat us to hope in him: And why this may not be implied here, as well as expreſſed elſewhere, I know not: God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God. Why ſhould God beſeech us to reconcile to him, but that we might hope in him? And if it be thus taken here, it ſhews,

1. The great condeſcenſion of God, in that he doth not only hold out to us the advantages of hoping in God, but deſire that we ſhould hope, that we might indeed be partakers of thoſe advantages.

2. It teaches us alſo humility, and that always in the acts of faith and hope we ſhould mix bluſhing, and ſhame, with our joy and rejoicing: Kiſs the ground, ſinner; put thy mouth in the duſt, if ſo there may be hope.

Fifthly and laſtly, This word is uſed ſometimes by way of caution: Let him that thinketh he ſtandeth, take heed leaſt he fall. Let us fear therefore leaſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it: And if it ſhould be ſo taken here, Then,

1. This ſhews us the evil of deſpair, and that we at times are incident to it; our daily weakneſſes, our freſh guilt, our often decays, our aptneſs to forget the goodneſs of God, are direct tendencies unto this evil, of which we ſhould be aware; for it robs God of his glory, and us of our comfort, and gratifies none but the devil and unbelief.

2. It ſheweth us that deſpair is a fall, a falling down from our liberty; our liberty is to hope; it is our portion from God; for he hath ſaid that himſelf will be the hope of his people. To do the contrary, is therefore a falling from God, a departing from God, through an evil heart of unbelief. It is the greateſt folly in the world for an Iſraelite to deſpair; why ſayeſt thou O Jacob, and ſpeakeſt O Iſrael, my way is hid from the Lord, and my judgment is paſſed over from my God? Haſt thou not known, haſt thou not heard, that the everlaſting God, the Lord, the creator of the ends of the earth fainteſt not? There is no ſearching of his underſtanding. He gives power to the faint; and to them that have no might, he increaſeth ſtrength. Even the youths ſhall faint and be weary, and the young men ſhall utterly fall. But they that wait upon (that hope in) the Lord, ſhall renew their ſtrength; they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint.

Now we come to thoſe inferences that do naturally flow from this exhortation, and they are in number four.

Firſt, That Hope, and the exerciſe of it, is as neceſſary in its place, as Faith, and the exerciſe of it. All will grant that there is need of a daily exerciſe of Faith, and we are bid to hope unto the end: Becauſe hope is the grace that relieveth the ſoul, when dark and weary. Hope is as the bottle to the faint and ſinking ſpirit. Hope calls upon the ſoul, not to forget how far it is arrived in its progreſs towards heaven. Hope will point and ſhew it the gate afar off; and therefore it is called the hope of ſalvation. Hope exerciſeth itſelf upon God,

1. By thoſe miſtakes that the ſoul hath formerly been guilty of, with reference to the judgment that it hath made of God, and of his dealing with it. And this is an excellent virtue. *I ſaid once*, ſays the church, *that my hope was periſhed from the Lord* (but I was deceived) *this I recall to mind, therefore have I hope.* That is, why, if I give way to ſuch diſtruſting thoughts, may I not be wrong again? Therefore will I hope. This virtue is that which belongs to this grace only; for this and this only is it that can turn unbelief and doubts to advantage.

I ſaid in my haſte, ſaid David, *I am cut off from before thine eyes: nevertheleſs I* *was miſtaken; thou heardeſt the voice of my ſupplications when I cried unto thee.* And what uſe doth he make of this? Why, an exhortation to all good men to hope, and to take advantage to hope from the ſame miſtakes. I think I am caſt off from God, ſays the ſoul; ſo thou thoughteſt afore, ſays memory, but thou waſt miſtaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, ſo I am now, therefore will I hope.

2. True hope, in the right exerciſe of it upon God, makes no ſtick at weakneſs or darkneſs, but rather worketh up the ſoul to ſome ſtay, by theſe. Thus Abraham's hope wrought by his weakneſs. And ſo Paul, when I am weak, then I am ſtrong. I will moſt gladly therefore rejoice in mine infirmities. But this cannot be done where there is no hope; nor but by hope: For it is hope, and the exerciſe of it, that can ſay, now I expect that God ſhould bring good out of all this. And as for the dark, it is its element to act in that, *For hope which is ſeen is not hope.* But we muſt hope for that we ſee not. So David, *Why art thou caſt down, O my ſoul? hope thou in God.* Chriſtians have no reaſon to miſtruſt the goodneſs of God, becauſe of their weakneſs, &c. *I had fainted unleſs I had believed to ſee.* By believing there, he means hoping to ſee, as the exhortation drawn from thence doth import.

3. Hope will make uſe of our calling, to ſupport the ſoul, and to help it, by that, to exerciſe itſelf in a way of expectation of good from God. Hence the apoſtle prays for the Epheſians, that they may be made to ſee what is the hope of their calling: That is, what good that is which by their calling they have ground to hope is laid up in heaven, and to be brought unto them at the appearance of Jeſus Chriſt.

For thus the ſoul by this grace of hope will reaſon about this matter. God has called me; ſurely it is to a feaſt. God has called me to the fellowſhip of his Son; ſurely it is, that I may be with him in the next world. God has given me the ſpirit of faith and prayer; ſurely it is that I might hope for what I believe is, and wait for what I pray for. God has given me ſome taſtes already; ſurely it is to encourage me to hope that he purpoſeth to bring me into the rich fruition of the whole.

4. Hope will exerciſe itſelf upon God by thoſe breakings, wherewith he breaketh his people for their ſins. *The valley of Achor muſt be given for a door of Hope.* The valley of Achor, what is that? Why the place where Achan was ſtoned for his wickedneſs, and the place where all Iſrael was afflicted for the ſame. I ſay Hope can gather by this, that God has a love to the ſoul. For when God hateth a man, he chaſtiſeth him not for his treſpaſſes. *If ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.* Hence Moſes tells Iſrael, that when the hand of God was upon them for their ſins, they ſhould conſider in their heart, *that as a man chaſtneth his ſon, ſo the Lord their God chaſtned them.* And why thus conſider, but that a door might be opened for Hope to exerciſe itſelf upon God, by this. This is that alſo that is intended in Paul to the Corinthians, *When we are judged we are chaſtned of the Lord, that we ſhould not be condemned with the world.* Is not here a door of hope? and why a door of hope? but that by it, God's people, when afflicted, ſhould go out by it, from deſpair by hope. But it is to be inferred,

Secondly, That the exerciſe of hope upon God is very delightful to him. Elſe he would not have commanded and granted us a liberty to hope, and have ſnubbed thoſe that would hinder. *Behold the eye of the Lord is upon them that fear him: Upon them that hope in his mercy: To deliver their ſoul from death, and to keep them alive in famine.*

That God is much delighted in the exerciſe of this grace, is evident, becauſe of the preparation that he has made for this grace, wherewith to exerciſe itſelf. *For whatſoever things were writ aforetime, were writ for our learning, that we through patience and comfort of the ſcriptures might have hope.*

Mark the whole hiſtory of the bible, with the relation of the wonderful works of God with his people, from the beginning of the world, are written for this very purpoſe, that we by conſidering and comparing, by patience and comfort of them might have hope. The bible is the ſcaffold or ſtage that God has builded, for Hope to play his part upon in this world. It is therefore a thing very delightful to God, to ſee Hope rightly giving its colour before him. Hence he is ſaid, *to laugh at the trial of the innocent:* Why at his trial? Becauſe his trial puts him upon the exerciſe of Hope. For then indeed there is work for Hope, when trials are ſharp upon us. But why is God ſo delighted in the exerciſe of this grace of Hope?

1. Becauſe Hope is a head grace and governing: There are ſeveral luſts in the ſoul that cannot be maſtered, if Hope be not in exerciſe; eſpecially if the ſoul be in great and ſore trials. There is peeviſhneſs and impatience, there is fear and deſpair, there is doubting and miſ-conſtruing of God's preſent hand, and all theſe become maſters, if Hope be not ſtirring; nor can any grace beſides, put a ſtop to their tumultuous raging in the ſoul. But now

Hope in God, makes them all huſh, takes away the occaſion of their working, and lays the ſoul at the foot of God. Surely, ſaith the pſalmiſt, I have behaved and quieted myſelf as a child that is weaned of his mother, my ſoul is even as a weaned child. But how came he to bring his ſoul into ſo good a temper? why that is gathered by the exhortation following: Let Iſrael hope in the Lord from henceforth and for ever. It was by hoping in the Lord that he quieted his ſoul, and all its unruly ſinful paſſions.

2. As Hope quaſheth and quieteth ſinful paſſions; ſo it putteth into order ſome graces that cannot be put into order without it: As patience, meekneſs, ſilence, and long-ſuffering, and the like. Theſe are all in a day of trial, out of place, order, and exerciſe, where Hope forbeareth to work.

I never ſaw a diſtruſting man, a patient man, a quiet man, a ſilent man, and a meek man, under the hand of God, except he was dead in ſin, at the time: But we are not now talking of ſuch. But now let a man hope in the Lord, and he preſently concludes, this affliction is for my good, a ſign God loves me, and that which will work out for me a far more exceeding and eternal weight of glory; and ſo it puts the graces of the ſoul into order: Wherefore patience, by which a man is bid to poſſeſs or keep his ſoul under the croſs, is called, *The patience of Hope*. So in another place, when he would have the church patient in tribulation, and continue inſtant in prayer, he bids them *Rejoice in Hope*, knowing, that the other could not be done without it.

3. God takes much delight in the exerciſe of Hope, becauſe it conſtrueth all God's diſpenſations, at preſent, towards it, for the beſt; *when he hath tried me I ſhall come forth like gold*. This is the language of Hope. God, ſaith the ſoul is doing of me good, making of me better, refining of my inward man. Take a profeſſor that is without Hope, and either he ſuffereth affliction of pride and oſtentation, or elſe he picks a quarrel with God, and throws up all. For he thinks that God is about to undo him; but Hope conſtrueth all to the beſt, and admits no ſuch unruly paſſions to carry the man away.

4. Therefore Hope makes the man, be the trials what they will, to keep ſtill cloſe to the way and path of God. *My foot*, ſaid hoping Job, *hath held his ſteps, his way have I kept and not declined, neither have I gone back from the commandment of his lips*. And again, *Our heart is not turned back, neither have our ſteps declined from thy way; though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death*. But how came they thus patiently to endure? Why, they by Hope put patience and prayer into exerciſe. They knew that their God was as it were but aſleep, and that in his time he would ariſe for their help, and when he did ariſe he would certainly deliver. Thus is this pſalm applied by Paul.

Thirdly, There is alſo inferred from this exhortation, That the hope of thoſe that are not Iſraelites, is not eſteemed of God. *Let Iſrael hope*. The words are excluſive, ſhutting out the reſt. He doth not ſay, let Amalek hope, let Babylon or the Babylonians hope; but even in and by this exhortation ſhutteth out both the reſt and their Hope, from his acceptance. This being concluded, it follows, that ſome may hope, and not be the better for their Hope. *The hypocrites Hope ſhall periſh: Their Hope ſhall be as the giving up of the ghoſt: For what is the Hope of hypocrites?* Again, *The Hope of unjuſt men periſheth.* There is a Hope that periſheth, both it and he that hoped with it together. The reaſons are,

1. Becauſe it floweth not from faith and experience, but rather from conceit and preſumption. Hope, as I have told you, if it be right, cometh of Faith, and is brought forth by experience; but the Hope now under conſideration is alone, and has no right original, therefore not regarded. It is not the Hope of God, but the Hope of man; that is, It is not the Hope of God's working, but the Hope that ſtandeth in natural abilities. *Thou waſheſt away the things that grow out of the duſt of the earth, and thou deſtroyeſt the Hope of man.* Whatſoever in religious matters is but of a carnal and earthly exiſtence, muſt be waſhed away, when the overflowing ſcourge ſhall at the end paſs over the world.

2. Becauſe the Lord's mercy is not the object of it. The worldly man makes gold, or an arm of fleſh, his Hope; that is, the object of it, and ſo he deſpiſeth God. Or if he be a religious hypocrite, his Hope terminates in his own doings; he truſteth, or hopeth, in himſelf that he is righteous. All theſe things are abhorred of God, nor can he with honour to his name, or in a compliance with his own eternal deſigns, give any countenance to ſuch a Hope as this.

3. This Hope has no good effect on the heart and mind of him that hath it. It purifieth not the ſoul, it only holds faſt a lie, and keeps a man in a circuit, at an infinite diſtance from waiting upon God.

4. This Hope buſieth all the powers of the ſoul about things that are of the world, or about thoſe falſe objects on which it is pitched; even as the ſpider diligently worketh in her web (unto which alſo this Hope is compared) in vain. This Hope will bring that man that has it, and exerciſes it, to heaven, when Leviathan is pulled out the ſea with a hook;

or when his jaw is bored thorough with a thorn: But as he that thinks to do this, hopeth in vain; So, even ſo will the hope of the other be as unſucceſsful, *So are the paths of all that forget God, and the hypocrites hope ſhall periſh; whoſe hand ſhall be cut off, and whoſe truſt ſhall be as the ſpider's web. He ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure.* This is the hope that is not eſteemed of God, nor the perſons that have it, preferred by him a whit before their own dung.

4thly, There is alſo inferred from theſe words, That Iſrael himſelf is ſubject to ſwerve in his ſoul about the object of hope. For this text is to him (as a command and grant) ſo an inſtruction by which he is to be informed, how and upon whom to ſet his hope. That Iſrael is apt to ſwerve as to the object of his hope is evident, for that ſo much ado is made by the prophets to keep him upon his God; in that ſo many laws and ſtatutes are made to direct him to ſet his hope in God: and alſo by his own confeſſion. The fears alſo and the murmurings and the faintings that attend the godly in this life, do put the truth of this inference out of doubt. It is true the apoſtle ſaid that he had the ſentence of death in himſelf, that he might not truſt, or hope, in himſelf, but in God that raiſeth the dead. But this was an high pitch, Iſrael is not always here: there are many things that hinder.

1. The imperfection of our graces. There is no grace perfected in the godly. Now it is incident to things defective, to be wanting in their courſe. Faith is not perfect; and hence the ſenſible chriſtian feels what follows; Love is not perfect, and we ſee what follows; and ſo of hope and every other grace; their imperfection makes them ſtagger.

2. Iſrael is not yet beyond temptations. There is a deal to attend him with temptations, and he has a ſoul ſo diſabled by ſin, that at all times he cannot fix on God that made him, but is apt to be turned aſide to lying vanities. The very thing that Jonah was enſnared with.

3. The promiſing helps that ſeems to be in other things, are great hindrances to a ſteady fixing, by hope, on God; there are good frames of heart, enlargements in duties, with other the like, that have thorough the darkneſs, and the legality of our ſpirits, been great hindrances to Iſrael. Not that their natural tendency is to turn us aſide; but our corrupt reaſon getting the upper hand, and bearing the ſtroke in judgment, perverts our minds and conſciences to the making of wrong concluſions upon them.

4. Beſides, as the mind and conſcience by reaſon is oft deluded to draw theſe wrong concluſions upon our good frames of heart, to the removing of our hope from the right object unto them; ſo by like reaſon, are we turned by unwholſome doctrines, and a carnal underſtanding of the word, to the very ſame thing: ciſterns, broken ciſterns that can hold no water, Iſrael, even God's people are apt to make unto themſelves to the forſaking of their God.

Thus have I gone through the firſt part of the text, which conſiſts of an exhortation to hope in the Lord: And have ſhewed you,

1. The matter contained therein.
2. Something of the reaſon of the manner of the phraſe.
3. And have drawn, as you ſee, ſome inferences from it.

I now come to the ſecond part of the text, which is a reaſon urged to enforce the exhortation. Let Iſrael hope in the Lord. Why? *For with the Lord there is mercy.* There is the reaſon, let him hope, for there is mercy; let him hope in the Lord, for with him there is mercy.

The reaſon is full and ſuitable. For what is the ground of deſpair, but a conceit that ſin has ſhut the ſoul out of all intereſt in happineſs; and what is the reaſon of that, but a perſuaſion that there is no help for him in God? Beſides, could God do all but ſhew mercy, yet the belief of that ability would not be a reaſon ſufficient to encourage the ſoul to hope in God. For the block, Sin, which cannot be removed, but by mercy, ſtill lies in the way. The reaſon therefore is full and ſuitable, having naturally an inforcement in it, to the exhortation.

And firſt to touch upon the reaſon in a way general, and then to come to it more particularly.

Let Iſrael hope in the Lord, for with the Lord there is mercy. Mercy to be beſtowed, mercy deſigned to be beſtowed.

Firſt, Mercy to be beſtowed. This muſt be the meaning: What if a man has never ſo much gold or ſilver, or food or raiment; yet if he has none to communicate, what is the diſtreſſed, or thoſe in want, the better! What if there be mercy with God, yet if he has none to beſtow, what force is in the exhortation, or what ſhall Iſrael, if he hopeth, be the better? But God has mercy to beſtow, to give. *He ſaith on this wiſe, I will give you the ſure mercies of David.* And again, *The Lord give mercy to the houſe of Oneſiphorus.* Now then here lies the encouragement: The Lord has mercy to give; he has not given away All his mercy; his mercy is not clean gone for ever. He has mercy yet to give away, yet to beſtow upon his Iſrael. Let Iſrael hope in the Lord, *for with the Lord there is mercy.*

Secondly, As there is with God, mercy to be beſtowed, ſo there is mercy deſigned to be beſtowed, or given to Iſrael. Some men lay by what they mean to give away, and put that in a bag by itſelf, ſaying, this I deſign to give away, this I purpoſe to beſtow upon the poor. Thus God, he deſigneth mercy for his people. Hence the mercy that God's Iſrael are ſaid to be partakers of, is a mercy kept for them. (And thou O God haſt prepared of thy goodneſs for the poor) and laid up for them. This is excellent and is true, *let Iſrael hope in the Lord, for there is with him mercy*, kept, prepared, and laid up for them. When God deſigns the beſtowing of mercy, we may well hope to be partakers. The poor will go merrily to weddings and funerals, and hope for an alms all the way they go, when they come to underſtand that there is ſo much kept, prepared and laid up for them by the bridegroom, *&c.* But he keepeth mercy for thouſands.

Thirdly, As God has mercies to beſtow, and as he has deſigned to beſtow them: So thoſe mercies are no fragments or the leavings of others: but mercies that are full and compleat to do for thee, what thou wanteſt, wouldeſt have, or canſt deſire. As I may ſo ſay, God has his bags that were never yet untied, never yet broken up, but laid by him through a thouſand generations, for thoſe that he commands to hope in his mercy. As Samuel kept the ſhoulder for Saul, and as God brake up that decreed place for the ſea, ſo hath he ſet apart, and will break up his mercy for his people: mercy and grace that he gave us before we had a being, is the mercy deſigned for Iſrael. Whole mercies allotted to us; however mercy ſufficient.

But to be a little more diſtinct.

Firſt, I find that the goodneſs of God to his people, is diverſly expreſſed in his word, ſometimes by the word, Grace; ſometimes by the word, Love; and ſometimes by the word, Mercy: even as our badneſs againſt him is called, Iniquity, Tranſgreſſion and Sin.

When it is expreſſed by that word, Grace; then it is to ſhew, that what he doth, is of his princely will, his royal bounty and ſovereign pleaſure. When it is expreſſed by that word, Love, then it is to ſhew us that his affection was, and is in what he doth, and that he doth what he doth for us, with complacency and delight. But when it is ſet forth to us under the notion of Mercy, then it beſpeaks us to be in a ſtate both wretched and miſerable, and that his bowels and compaſſions yearn over us in this our fearful plight.

Now the Holy Ghoſt chuſeth (as it ſhould ſeem) in this place, to preſent us, with that goodneſs that is in God's heart towards us, rather under the term of mercy, for that, as I ſaid before, it ſo preſenteth us with our miſery, and his pity and compaſſion; and becauſe it beſt pleaſeth us when we apprehend God in Chriſt, as one that has the love of compaſſion and pity for us. Hence we are often preſented with God's goodneſs to us to cauſe us to hope, under the name of pity and compaſſion. In his pity he redeemed them, and like as a father pitieth his children; ſo the Lord pitieth them that fear him. The Lord is very pitiful and of great mercy, he alſo is gracious and full of compaſſion. Thou O Lord! art a God full of compaſſion, and thy compaſſions fail not.

The words being thus briefly touched upon; I ſhall come to treat of two things.

Firſt, more diſtinctly, I ſhall ſhew you what kind of mercy is with the Lord, as a reaſon to encourage Iſrael to hope.

Secondly, And then ſhall ſhew what is to be inferred from this reaſon, *Let Iſrael hope in the Lord, for with the Lord there is mercy.* For the firſt of theſe; firſt, with him there is Tender mercy, and therefore let Iſrael hope. Tender mercy is mercy in mercy; and that which Iſrael of old had in high eſtimation, cried much for, and choſe that God would deal with their ſouls by that: *Withhold not thy tender mercy from me*, ſaid David. *And according to the multitude of thy tender mercies blot out my tranſgreſſions.* And again, *Let thy tender mercy come unto me, that I may live:* Now of this ſort of mercies God has a great many, a multitude to beſtow upon his people. And they are thus mentioned by the word, to cauſe us to hope in him. And is not this alluring, is not this enticing to the Iſrael of God to hope, when the object of their hope is a God very pitiful, and of tender mercy? Yea, a God whoſe tender mercies are great, and many. There are two things that this word tender mercy importeth.

1. The firſt is, that ſin will put a believer, if he giveth way thereto, into a very miſerable condition.

2. That God would have them hope, that though ſin may have brought any of them into this condition, the Lord will reſtore them with much pity and compaſſion. *Let Iſrael hope in the Lord*, for with the Lord there is mercy, tender mercy.

For the firſt of theſe, That ſin will put a believer, if he gives way thereto, into a very miſerable condition, and that upon a double account.

1. For that it will bring him into fears of damnation.

2. In that it will make his ſoul to be much pained under thoſe fears. We will wave the firſt, and come to the ſecond of theſe.

The pains that guilt will make, when it wounds the conſcience, none knows, but thoſe to whom ſin is applied by the Spirit of God, in the law. Yet all may read of it in the experience of the godly; where this pain is compared to a wound in the fleſh, to fire in the bones, to the putting of bones out of joint, and the breaking of them aſunder.

He that knows what wounds and broken bones are, knows them to be painful things: And he that knows what miſery ſin will bring the ſoul into with its guilt, will conclude the one comes no whit ſhort of the other. But now he that hath theſe wounds, and alſo theſe broken bones, the very thoughts of a man that can cure, and of a bone-ſetter, will make him afraid, yea, quake for fear; eſpecially if he knows that though he has ſkill, he has a hard heart, and fingers that are like iron. He that handleth a wound had need have fingers like feathers, or down; to be ſure the patient wiſheth they were. Tenderneſs is a thing of great worth to ſuch; and ſuch men are much enquired after by ſuch; yea, their tenderneſs is an invitation to ſuch to ſeek after them. And the thing is true in ſpirituals. Wherefore David cried, as I ſaid before, "Have mercy upon me, O Lord! according to the multitude of thy tender mercies, blot out my trangreſſions." O handle me tenderly, Lord handle me tenderly, cried David. O cure me I beſeech thee, and do it with thy *tender* mercy.

Now anſwerable to this, the Lord is ſet forth to Iſrael, as one with whom is mercy, conſequently tender mercy. Let Iſrael hope in the Lord, for with the Lord there is tender mercy.

2. God therefore would have the wounded and bruiſed, and thoſe whoſe pains may be compared to the pains and pangs of broken bones, to hope that he will reſtore them with much pity and compaſſion, or as you have it before, in pity and tender mercy. See how he promiſeth to do it, by the prophet, "A bruiſed reed ſhall he not break; and the ſmoaking flax ſhall he not quench." See how tender he is in the action, "When he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him." Every circumſtance is full of tenderneſs and compaſſion. See alſo how angry he maketh himſelf with thoſe of his ſervants, that handle the wounded or diſeaſed without this tenderneſs; and how he catcheth them out of their hand, with a purpoſe to deal more gently with them himſelf." "The diſeaſed (ſaith he) have ye not ſtrengthened, neither have ye healed that which was ſick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them, Therefore ye ſhepherds, hear the word of the Lord: I will feed my flock, and I will cauſe them to lie down, ſaith the Lord. I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which is broken, and will ſtrengthen that which was ſick." Here is encouragement to hope, even according to the reaſon urged: "Let Iſrael hope in the Lord; for with the Lord there is mercy," tender mercy.

Secondly, As with him is mercy tender, ſo there is with him mercy that is great (for with him is great mercy) "The Lord is long-ſuffering, and of great mercy." When tenderneſs accompanies want of ſkill, the defect is great; but when tenderneſs and great ſkill meet together, ſuch a ſurgeon is a brave accompliſhed man. Beſides, ſome are more plagued with the ſenſe of the greatneſs of their ſins, than others are; the devil having placed or fixed the great ſting there: Theſe are driven by the greatneſs of ſin into deſpairing thoughts, hotter than fire: Theſe have the greatneſs of their ſin betwixt God and them, like a great mountain; yea, they are like a cloud, that darkeneth the ſun and air. This man ſtands under Caius's gibbet, and has the halter of Judas, to his own thinking faſtened about his neck.

And now, cries he, GREAT mercy, or NO mercy, for little mercy will do me no good: Such a poor creature, thus expoſtulateth the caſe with God, "Wilt thou ſhew wonders to the dead? Shall the dead ariſe and praiſe thee?" Lord, I have deſtroyed myſelf, can I live? My ſins are more than the ſands, can I live? Lord, every one of them are ſins of the firſt rate, of the biggeſt ſize, of the blackeſt line, can I live? I never read that expreſſion but once in all the whole bible. "For thy name's ſake, O Lord, pardon mine iniquity, for it is great:" Not that there was but one man in Iſrael that had committed great iniquities, but becauſe men that have ſo done, have rather inclined to deſpair, than to an argument ſo againſt the wind. If he had ſaid, Pardon for they are little, his reaſon had carried reaſon in it; but when he ſaith, Pardon for they are great, he ſeems to ſtand like a man alone. This is the common language, if our tranſgreſſions be upon us, and we pine away in them, How ſhall we then live? Or thus, our bones are dried, our Hope is loſt, and we are cut off for our parts. Wherefore to ſuch as theſe, good wiſhes, tender fingers and compaſſion, without GREAT mercy, can do nothing. But behold, O thou man of Iſrael, thou talkeſt of great ſins; anſwerable to this, the ſcripture ſpeaks of great mercy; and thy great ſins are but the ſins of a man, but theſe great mercies are the mercies of a God; yea, and thou art exhorted, even becauſe there is mercy with him, therefore to truſt thy ſoul with him, "Let Iſrael truſt in the Lord;

for with the Lord there is mercy; great mercy."

This therefore is a truth of ſingular conſolation, That mercy is with the Lord, that tender mercy is with him, that great mercy is with him; both tender and great: What would man have more? But,

Thirdly, As great mercy is with the Lord to encourage us to hope, ſo this mercy that is great, is rich; "God is rich in mercy:" There is riches of goodneſs, and riches of grace with him. Things may be great in quantity and little of value; but the mercy of God is not ſo: We uſe to prize ſmall things, when great worth is in them; even a diamond as little as a pea, is preferred before a pebble, though as big as a camel. Why here is rich mercy, ſinner; here is mercy that is rich and full of virtue; a drop of it will cure a kingdom! Ah! but how much is there of it, ſays the ſinner. Oh! abundance, abundance, for ſo ſaith the text: "Let us fall now into the hand of the Lord, for his (*rich*) mercies are great." Some things are ſo rich, and of ſuch virtue, that if they do but touch a man, if they do but come nigh a man, if a man doth but look upon them, they have preſent operation upon him; but the very mentioning of mercy, yea, a very thought of it, has ſometimes had that virtue in it, as to cure a ſin-ſick ſoul. Here is virtuous mercy!

Indeed mercy, the beſt of mercies, are little worth to a ſelf-righteous man, or a ſinner faſt aſleep; we muſt not therefore make our eſteems of mercy, according to the judgment of the ſecure and heedleſs man, but according to the verdict of the word; nay, though the awakened ſinner, he that roareth for mercy all day long, by reaſon of the diſquietneſs of his heart, is the likelieſt among ſinful fleſh; or as likely as another, to ſet a ſuitable eſtimate upon mercy; yet his verdict is not always to paſs in this matter. None can know the RICHES of mercy to the full, but he that perfectly knoweth the evil of ſin, the juſtice of God, all the errors of man, the torments of hell, and the ſorrows that the Lord Jeſus underwent, when mercy made him a reconciler of ſinners to God: But this can be known by none but the God whoſe mercy it is: This is the pearl of great price.

The richneſs of mercy is ſeen in ſeveral things.

1. It can ſave from ſin, from great ſin, from all ſin.

2. It can ſave a ſoul from the devil, from all devils.

3. It can ſave a ſoul from hell, from all hells.

4. It can hold us up in the midſt of all weakneſſes.

5. It can deliver from eternal judgment.

Yea, what is it that we have, or ſhall need that this virtuous mercy cannot do for us: "Let Iſrael hope in the Lord; for with the Lord is RICH mercy," mercy full of virtue, and that can do great things.

Fourthly, As the mercies that are with the Lord, are tender, great, and rich, ſo there is a multitude of them, and they are called-manifold: There is a multitude of theſe rich and virtuous mercies. By multitude, I underſtand mercies of every ſort or kind; mercies for this, and mercies for the other malady; mercies for every ſickneſs, a ſalve for every ſore. Some things that are rich and very full of virtue, have yet their excellency extending itſelf, but to one, or two, or three things for help; and this is their leanneſs in the midſt of their excellencies. But it is not thus with the mercy of God. Some things that are rich and virtuous, are yet ſo only but at certain ſeaſons; for there are times in which they can do nothing: But it is not ſo with this tender, great, and rich mercy of God. There are ſome things, though rich, that are ſparingly made uſe of; but it is not ſo with this mercy of God. There is a multitude of them; ſo if one will not another will: There is a multitude of them; ſo one or other of them is always in their ſeaſon: There is a multitude of them; and therefore it muſt not be ſuppoſed, that God is niggardly as to the communicating of them.

As they are called a multitude, ſo they are called mercies manifold. There is no ſingle flower in God's goſpel-garden, they are all double and treble; there is a wheel within a wheel, a bleſſing within a bleſſing, in all the mercies of God. Manifold: A man cannot receive one, but he receives many, many folded up, one within another. For inſtance,

1. If a man receiveth Chriſt, who is called God's tender mercy; why he ſhall find in him all the promiſes, pardons, juſtifications, righteouſneſſes, and redemptions, that are requiſite to make him ſtand clear before the juſtice of the law, in the ſight of God from ſin.

2. If a man receive the Spirit, he ſhall have as folded up in that (for this is the firſt unfolding itſelf) many, very many mercies: He ſhall have the graces, the teachings, the ſanctifications, the comforts, and the ſupports of the Spirit; when he ſaith in one place, He will give the Spirit; he calleth that in another place, The good things of God.

3. If man receive the mercy of the reſurrection of the body (and God's people ſhall aſſuredly receive that in its time) what a bundle of mercies will be received, as wrapt up in that? He will receive perfection, immortality, heaven, and glory: And what is folded up in theſe things, who can tell?

I name but theſe three (for many more might be added) to ſhew you the plenteouſneſs, as well as the vertuouſneſs, of the tender, great, and rich mercy of God.

A multitude: There is converting mercy, there is preſerving mercy, there is glorifying mercy; and how many mercies are folded up in every one of theſe mercies? None but God can tell.

A multitude: There are mercies for the faithful followers of Chriſt, for thoſe of his that backſlide from him, and alſo for thoſe that ſuffer for him; and what mercies, will by theſe be found folded up in their mercies, they will better know when they come to heaven.

A multitude of preventing mercies, in afflictions, in diſappointments, in croſs-providences, there are with God: and what mercies are folded up in theſe afflicting mercies, in theſe diſappointing mercies, and in theſe merciful croſs-providences, muſt reſt in the boſom of him to be revealed, who only is wonderful in counſel, and excellent in working.

A multitude of common mercies; of every day's mercies, of every night's mercies, of mercies in relations, of mercies in food and raiment, and of mercies in the want of theſe things there is; and who can number them? David ſaid, *He daily was loaded with God's benefits:* And I believe, if, as we are bound, we ſhould at all times return God thanks for all particular mercies, particularly; it would be a burden intollerable, and would kill us out of hand.

And all this is written, that Iſrael might hope in the Lord; *Let Iſrael hope in the Lord; for with the Lord there is mercy.*

Fifthly, As the mercies that are with the Lord, are tender, great, rich, a multitude, and manifold; ſo they are mercies that diminiſh not in the uſing, but that rather encreaſe in the exerciſing of them: Hence it is ſaid, grace aboundeth, and hath abounded unto many; and that God is able to make all grace abound towards us: The grace of forgiveneſs I mean, wherein he hath abounded towards us: Now to abound, is to flow, to multiply, to increaſe, to greaten, to be more and more; and of this nature is the mercy that is with the Lord: Mercy that will abound and increaſe in the uſing. Hence he is ſaid to pardon abundantly, to pardon and multiply to pardon: And again to exerciſe loving kindneſs; to exerciſe it, that is, to draw it out to the length; to make the beſt advantage and improvement of every grain and quantity of it. *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.*

Mercy to a man under guilt, and fear of hell fire, ſeems as a little ſhrunk up, or ſhrivelled thing, there appears no quantity in it: There is mercy, ſaid Cain, but there is not enough, and he died under that conceit: Nor it it as to judgment and thought many times much better with the Iſrael of God. But behold when God ſets mercy to work, it is like the cloud that at firſt was but like a man's hand, it increaſeth until it hath covered the face of heaven: Many have found it thus, yea, they have found it thus in their diſtreſs.

Paul has this expreſſion; *The grace of our Lord was exceeding abundant:* that is, increaſed towards me exceedingly.

And this is the cauſe of that change of thoughts, that is wrought at laſt in the hearts of the tempted; at firſt they doubt, at laſt they hope; at firſt they deſpair, at laſt they rejoice; at firſt they quake, while they imagine how great their ſins are, and how little the grace of God is; but at laſt they ſee ſuch a greatneſs, ſuch a largeneſs, ſuch an abundance of increaſe, in this multiplying mercy of God, that with gladneſs of heart, for their firſt thoughts, they call themſelves fools, and venture their ſouls, the next world, and their intereſt in it, upon this mercy of God.

I tell you, Sirs, you muſt not truſt your own apprehenſions nor judgments with the mercy of God; you do not know how he can cauſe it to abound; that which ſeems to be ſhort and ſhrunk up to you, he can draw out, and cauſe to abound exceedingly. There is a breadth, and length, and depth, and height therein, when God will pleaſe to open it; that for the infiniteneſs can ſwallow up not only all thy ſins, but all thy thoughts and imaginations, and that can alſo drown thee at laſt. *Now unto him that is able* (as to mercy) *to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the church by Chriſt Jeſus throughout all ages, world without end. Amen.*

This therefore is a wonderful thing, and ſhall be wondered at to all eternity; that that river of mercy, that at firſt did ſeem to be but ancle deep, ſhould ſo riſe, and riſe, and riſe, that at laſt it became *waters to ſwim in, a river that could not be paſſed over.*

Now all this is written that Iſrael might hope: *Let Iſrael hope in the Lord; for with the Lord there is mercy.*

Sixthly, As there is with God mercies, tender, great, rich, a multitude, and mercy that abounds; ſo to encourage us to truſt in him, there is mercy to compaſs us round about; *Many ſorrows ſhall be to the wicked, but he that truſteth in the Lord, mercy ſhall compaſs him about:* This is therefore the lot of the Iſrael of God, that they ſhall (they truſting in their God) be compaſſed with mercy round about. This is mercy to do for us in this world, that we may arrive ſafely in that world which is to come. Another text ſaith, *For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield.*

As with a ſhield; this compaſſing of them therefore, is, to the end they may be defended ſended and guarded from them that ſeek their hurt: When Eliſha was in danger by reaſon of the army of the Syrians; "Behold the mountains were full of horſes and chariots of fire, round about him," to deliver him.

Round about on every ſide; or as David hath it, "Thou ſhalt encreaſe my greatneſs, and comfort me on every ſide. I will camp about mine houſe, ſaith God, becauſe of the army, becauſe of him that paſſeth by, and him that returneth."

This therefore is the reaſon, why, notwithſtanding all our weakneſſes, and alſo the rage of Satan, we are kept and preſerved in a wicked world; we are compaſſed round about: Hence, when God aſked Satan concerning holy Job, he anſwered, "Thou haſt made a hedge about him, and about his houſe, and about all that he hath on every ſide:" I cannot come at him, thou compaſſeſt him, and keepeſt me out."

By this then is that ſcripture opened, "Thou art my hiding place, thou ſhalt preſerve me from trouble, thou ſhalt compaſs me about with ſongs of deliverance:" And indeed it would be comely, if we, inſtead of doubting and deſpairing, did ſing in the ways of the Lord; have we not cauſe thus to do, when the Lord is round about us with ſword and ſhield, watching for us againſt the enemy, that he may deliver us from their hand?

This alſo is the reaſon why nothing can come at us, but that it may do us good. If the mercy of God is round about us, about us on every ſide; then no evil thing can by any means come at us, but it muſt come through this mercy, and ſo muſt be ſeaſoned with it, and muſt have its deadly poiſon, by it, taken away. Hence Paul underſtanding this, ſaith, "And we know that all things work together for good to them that love God:" But how can that be, did they not come to us through the very ſides of mercy? And how could they come to us ſo, ſince ſatan pryeth to wound us deadly in every, or in ſome private place, if mercy did not compaſs us round about, round about as with a ſhield?

He went round about Job, to ſee by what hog-hole he might get at him, that he might ſmite him under the fifth rib: But behold, he found he was hedged out round about, wherefore he could not come at him but through the ſides of mercy; and therefore what he did to him muſt be for good. Even thus alſo ſhall it be in concluſion with all the wrath of our enemies; when they have done what they can, by the mercy of God, we ſhall be made to ſtand. "Why boaſteth thou thyſelf in miſchief, (ſaid David) O mighty man! the goodneſs of God endureth continually:" And that will ſanctify to me whatever thou doeſt againſt me. This therefore is another ſingular encouragement to Iſrael to hope in the Lord; for that there is with him mercy to compaſs us round about.

Here is, I ſay, room for hope, and for the exerciſe thereof; when we feel ourſelves after the worſt manner aſſaulted.

"Wherefore ſhould I fear (ſaid David) in the day of evil, when the iniquity of my heels compaſſeth me about?" Wherefore! Why now there is all the reaſon in the world to fear, the day of evil is come upon thee, and the iniquity of thy heels doth compaſs thee about. The hand of God is upon thee, and thy ſins, which are the cauſe, ſtand round about thee, to give in evidence againſt thee; and therefore thou muſt fear. No, ſaith David, that is not a ſufficient reaſon; he that truſteth in the Lord, "Mercy ſhall compaſs him about."

Here is ground alſo to pray in faith, as David, ſaying, "Keep me as the apple of thine eye, hide me under the ſhadow of thy wings, from the wicked that oppreſs me, from my deadly enemies, who compaſs me about."

Seventhly, As all this tender, great, rich, much abounding mercy, compaſſeth us about; ſo that we may hope in the God of our mercy, it is ſaid this mercy is to follow us: "Surely goodneſs and mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord for ever:" It ſhall follow me, go with me, and be near me, in all the way that I go. There are theſe ſix things to be gathered out of this text, for the further ſupport of our hope.

1. It ſhall follow us to guide us in the way. I will guide thee with mine eye, ſays God, that is, in the way that thou ſhalt go. The way of man to the next world, is like the way from Egypt to Canaan: A way not to be found out but by the pillar of a cloud by day, and a flame of fire by night: that is, with the word and ſpirit. Thou ſhalt guide me with thy counſel, and afterward receive me to glory. Thou ſhalt guide me from the firſt ſtep to the laſt, that I ſhall take in this my pilgrimage. Goodneſs and mercy ſhall follow me.

2. As God in mercy will guide, ſo by the ſame he will uphold our goings in his paths. We are weak, wherefore though the path we go in, were never ſo plain, yet we are apt to ſtumble and fall. "But when I ſaid my foot ſlippeth, thy mercy, O Lord, held me up." Wherefore we ſhould always turn our hope into prayer; and ſay, "Lord, hold up my goings in thy paths, that my footſteps ſlip not:" be not moved; let mercy follow me.

3. As the God of our mercy has mercy to guide us, and uphold us; ſo by the ſame will he inſtruct us when we are at a loſs, at a ſtand. "I led Iſrael about, ſays God, I inſtructed him, and kept him as the apple of mine eye." I ſay we are often at a loſs; David ſaid, after all his brave ſayings, in the 119th pſalm, "*I have gone aſtray like a loſt*

a loſt ſheep, ſeek thy ſervant. Indeed a Chriſtian is not ſo often out of the way, as he is at a ſtand therein, and knows not what to do. But here alſo is his mercy as to that. *Thine ears ſhall hear a word behind thee, ſaying, This is the way, walk in it, when ye turn to the right-hand, and when ye turn to the left*; Mercy follows for this.

4. Mercy ſhall follow to carry thee when thou art faint; we have many fainting and ſinking fits as we go. He ſhall gather the lambs with his arm, and carry them in his boſom, or upon eagles wings. He made Iſrael to ride on the high places of the earth, and made him to ſuck honey out of the rock.

5. Mercy ſhall follow us to take us up when we are fallen, and to heal us of thoſe wounds that we have caught by our falls. The Lord upholdeth all that fall, and raiſeth up all thoſe that are bowed down. And again, the Lord openeth the eyes of the blind; the Lord raiſeth up them that are bowed down; the Lord loveth the righteous. Or as we have it in another place: The ſteps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand. Here is mercy for a hoping Iſraelite; and yet this is not all.

6. Mercy ſhall follow us to pardon our ſins, as they are committed. For though by the act of juſtification, we are for ever ſecured from a ſtate of condemnation; yet as we are children we need forgiveneſs daily, and have need to pray, *Our Father forgive us our treſpaſſes.* Now that we may have daily forgiveneſs, for our daily ſins and treſpaſſes, mercy and goodneſs muſt follow us; or as Moſes has it: And he ſaid, if now I have found grace in thy ſight, O Lord! let my Lord I pray thee go amongſt us (for it is a ſtiff-necked people) and pardon our iniquity and our ſin, and take us for thine inheritance. Join to this, that prayer of his, which you find in Numbers; Now I beſeech thee let the power of my Lord, be great according as thou haſt ſpoken, ſaying; The Lord is long-ſuffering and of great mercy, forgiving iniquity, and tranſgreſſion, and by no means clearing the guilty; viſiting the iniquity of the fathers, upon the children unto the third and fourth generation. Pardon I beſeech thee the iniquities of this people according to the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt, even until now, or hitherto.

How many times think you did Iſrael ſtand in need of pardon, from Egypt, until they came to Canaan? Even ſo many times wilt thou need pardon from the day of thy converſion, to the day of death; to the which, God will follow Iſrael that he may dwell in the houſe of the Lord for ever.

7. As all this tender, great, rich, abounding, compaſſing, mercy, ſhall follow Iſrael to do him good; ſo ſhall it do him every good turn, in delivering him from every judgment that by ſin he hath laid himſelf obnoxious to, with rejoicing. *For mercy rejoiceth againſt judgments.* That is (applying it to the mercy of God towards his) it rejoiceth in delivering us from the judgments that we have deſerved; yea, it delivereth us from all our woes with rejoicing. In the margent it is, glorieth; It glorieth in doing this great thing for us. I have thought, conſidering how often I have procured judgments and deſtructions to myſelf, that God would be weary of pardoning, or elſe that he would pardon with grudging. But the word ſaith, *he fainteth not nor is weary, I will rejoice over them to do them good, with my whole heart, and with my whole ſoul.* This doing of us good with rejoicing, this ſaving of us from deſerved judgments with rejoicing; this getting the victory over our deſtructions for us, with rejoicing; oh! it is a marvellous thing. *O ſing unto the Lord a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.* The victory for us, as Paul ſaid, we are more than conquerors through him, and this he did with triumph and rejoicing. The heart is ſeen oft times, more in the manner, than in the act that is acted; more in the manner of doing, than in doing of the thing. The wickedneſs of the heart of Moab, was more ſeen in the manner of action than in the words that he ſpake againſt Iſrael. *For ſince thou ſpeakeſt againſt him thou ſkippedſt for joy.* So Edom rejoiced, at the calamity of his brother, he looked on it and rejoiced, and in his rejoicing appeared the badneſs of his heart, and the great ſpite that he had againſt his brother Jacob,

Now, my brethren, I beſeech you conſider that God hath not only ſhewed you mercy, but hath done it with rejoicing: Mercy doth not only follow you, but it follows you with rejoicing: Yea, it doth not only prevent your ruin, by your repeated tranſgreſſions procured, but it doth it with rejoicing. Here is the very heart of mercy ſeen, in that it rejoiceth againſt judgment.

Like unto this is that in *Zephaniah*; *The Lord thy God in the midſt of thee is mighty: he will ſave, he will rejoice over thee with joy, he will reſt in his love, he will joy over thee with ſinging.*

There are many things that ſhew with what an heart mercy is of God extended, as is afore deſcribed, to Iſrael for his ſalvation: but this, that it acteth with rejoicing, that it ſaveth with rejoicing! and gets the victory over judgment with rejoicing! is a wonderful one, and one that ſhould be taken notice of by Iſrael, for his encouragement to hope. *Let Iſrael hope in the Lord,*

Lord, for with him there is mercy, tender, great, rich, multiplying mercy: mercy that compaſſeth us about, that goeth with us all the way, and mercy that rejoiceth to overcome every judgment that ſeeketh our deſtruction, as we go toward our father's houſe and kingdom.

It is ſaid in the word, God delighteth in mercy: *Who is a God like unto thee that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.*

Here then is a reaſon of the rejoicing of mercy, againſt judgment; why, mercy is God's delight, or as another hath it, mercy pleaſeth thee. What a man delights in, that he will ſet on foot, and that he will ſeek to manage, that he will promote, and that he will glory in the ſucceſs and proſperity of: why, the text ſaith, God delighteth in mercy; nor do I believe, (how odious ſoever the compariſon may ſeem to be) that ever man delighted more in ſin, than God hath delighted in ſhewing mercy. Has man given himſelf for ſin? God has given his Son for us, that he might ſhew us mercy. Has man lain at wait for opportunities for ſin? God has waited to be gracious, and that he might have mercy upon us. Has man, that he might enjoy his ſin, brought himſelf to a morſel of bread? why Chriſt, Lord of all, that he might make room for mercy, made himſelf the pooreſt man. Has man, when he has found his ſin, purſued it with all his heart? Why God, when he ſets a ſhewing mercy, ſhews it with rejoicing, for he delighteth in mercy.

Here alſo you may ſee the reaſon why All God's paths are mercy and truth, to his. I have obſerved that what a man loveth, he will accuſtom himſelf unto, whether it be fiſhing, hunting, or the like. Theſe are his ways, his courſe, the paths wherein he ſpends his life, and therefore he is ſeldom found out of one or another of them. Now, ſaith David, All the paths of the Lord are mercy, *&c.* he is never out of them. For wherever he is, ſtill he is coming towards his Iſrael in one or other of theſe paths ſtepping ſteps of mercy.

Hence again it is that you find, that at the end of every judgment there is mercy; and that God in the midſt of this, remembers that. Yea, judgment is in mercy, and were it not for that, judgment ſhould never overtake his people. Wherefore let Iſrael hope in the Lord, ſeeing with him is all this mercy.

Eighthly, Beſides all this, The mercy that is with God, and that is an encouragement to Iſrael to hope in him, *is everlaſting. The mercy of the Lord is from everlaſting to everlaſting upon them that fear him:* From everlaſting to everlaſting: That is more, more than I ſaid. Well,

2. Then from everlaſting, that is, from before the world began; ſo then, things that are, and are to be hereafter, are to be managed according to thoſe meaſures that God in mercy took for his people then. Hence it is ſaid, that he has bleſſed us according as he choſe us in Chriſt, before the world began; that is according to thoſe meaſures and grants that were by mercy allotted to us then. According to that other ſaying, according to his mercy he ſaved us, that is, according as mercy had allotted for us before the world began; according to his own purpoſe and grace, which was given us in Chriſt before the world began. This is mercy from everlaſting, and is the ground and bottom of all diſpenſations that have been, are, or are to come to his people. And now though it would be too great a ſtep aſide, to treat of all thoſe mercies that of neceſſity will be found to ſtand upon that which is called mercy from everlaſting; yet it will be to our purpoſe, and agreeable to our method, to conclude, that mercy To everlaſting, ſtands upon That; even as vocation, juſtification, preſervation, and glorification, ſtandeth upon our being choſen in Chriſt before the foundation of the world. Here then is the mercy that is with God, and that ſhould encourage Iſrael to hope. The mercy that has concerned itſelf with them, is mercy from everlaſting. Nor may it be thought that a few quarrels of ſome brain-ſick-fellows will put God upon taking new meaſures for his people; what foundation has been laid for his, before he laid the foundation of the world, ſhall ſtand, for that it was laid in Chriſt by virtue of mercy, that is, from everlaſting. The old laws, which are the Magna Charta, the ſole baſis of the government of a kingdom, may not be caſt away for the pet that is taken by every little gentleman againſt them. We have indeed ſome profeſſors that take a great pet againſt that foundation of ſalvation, that the mercy that is from everlaſting has laid; but ſince the kingdom government and glory of Chriſt is wrapped up in it; and ſince the calling, juſtification, perſeverance, and glorification of his elect, which are called, his body, and fulneſs, is wrapt up therein: it may not be laid aſide nor deſpiſed, nor quarrelled againſt by any, without danger of damnation.

Here then is the mercy with which Iſrael is concerned, and which is with God as an encouragement to them that ſhould hope, to hope in him. It is mercy from everlaſting; it is mercy of an ancient date; it is mercy in the root of the thing. For it is from this mercy, this mercy from everlaſting, that all, and all thoſe ſorts of mercies, of which we have diſcourſed before, do flow. It is from this, that Chriſt the Saviour flows; This is it, from which that tender mercy, that great mercy, that rich mercy, and that mercy that aboundeth towards us, doth flow; and ſo of all the reſt. Kind brings forth its kind, know the tree by his fruit, and God by his mercy in Chriſt. Yea, and know what God was doing before he made the world, by what he has been doing ever ſince.

And what has God been doing for and to his church, from the beginning of the world, but extending to, and exerciſing loving kindneſs and mercy for them? therefore he laid a foundation for this in mercy from everlaſting.

2. But mercy from everlaſting, is but the beginning (and we have diſcourſed of thoſe mercies that we have found in the bowels of this already) wherefore a word of that which is to everlaſting alſo. From everlaſting to everlaſting. Nothing can go beyond to everlaſting; wherefore this, to everlaſting will ſee an end of all. The devil will tempt us, ſin will aſſault us, men will perſecute; but can they do it to everlaſting? If not, then there is mercy to come to God's people at laſt; even when all evils have done to us what they can. After the prophet had ſpoken of the inconceivable bleſſedneſs that God hath prepared for them that wait for him: He drops to preſent wrath, and the ſin of God's people in this life: This done, he mounts up again to the firſt, and ſaith *in thoſe is continuance*, that is, the things laid up for us are everlaſting, and (therefore) we ſhall be ſaved. How many things ſince the beginning, have aſſaulted the world to deſtroy it, as wars, famines, peſtilences, earthquakes, &c. and yet to this day it abideth. But what is the reaſon of that? Why God liveth, upon whoſe word, and by whoſe decree it abideth. *He hath eſtabliſhed the earth and it abideth*: It ſtandeth faſt, and cannot be moved. Why, my brethren, mercy liveth, mercy is everlaſting, *His mercy endureth for ever*: And therefore the church of God liveth, and when all her enemies have done their all, this is the ſong that the church ſhall ſing over them: *They are brought down and are fallen, but we are riſen, and ſtand upright.* Everlaſting mercy, with everlaſting arms, are underneath.

And as this ſhews the cauſe of the life of the church, notwithſtanding her ghoſtly and bodily enemies, ſo it ſheweth the cauſe of her deliverance from her repeated ſins. As God ſaid of Leviathan, *I will not conceal his parts*, &c. ſo it is very unbecoming of God's people to conceal their ſins and miſcarriages, for it diminiſheth this mercy of God. Let therefore ſin be acknowledged, confeſſed, and not be hid nor diſſembled; it is to the glory of mercy that we confeſs to God and one another what we are, ſtill remembering this, but mercy is everlaſting.

As this ſhews the reaſon of our life, and the continuance of that, notwithſtanding our repeated ſins; ſo it ſhews the cauſe of the receiving of our graces, from ſo many decays and ſickneſs. For this mercy will live, laſt, and out-laſt all things that are corruptible and hurtful unto Iſrael. Wherefore *let Iſrael hope in the Lord*, for this reaſon, *for with the Lord there is mercy*.

1. Tender mercy for us.
2. Great mercy for us.
3. Rich mercy.
4. Manifold mercy.
5. Abounding mercy towards us.
6. Compaſſing mercy wherewith we are ſurrounded.
7. Mercy to follow us wherever we go.
8. Mercy that rejoiceth againſt judgment.
9. And, Mercy that is from everlaſting to everlaſting.

All theſe mercies are with God, to allure, to encourage, and uphold Iſrael in Hope.

I come now to the ſecond thing, which is to ſhew what is to be inferred from this reaſon. And,

Firſt, Thus to be ſure, is to be inferred, That Iſrael, as the child of God, is a pitiful thing of himſelf; one that is full of weakneſſes, infirmities, and defects; ſhould we ſpeak nothing of his tranſgreſſions. He that is to be attended with ſo many mercies, abſolutely neceſſary mercies, (for there is not in theſe mercies, *one* that can be ſpared) muſt needs be in himſelf a poor, indigent creature: Should you ſee a child attended with ſo many engines to make him go, as the child of God is attended with mercies to make him ſtand, you would ſay, What an infirm, decrepid, helpleſs thing is this? Alas, I have here counted up mercies in number nine: If I had counted up nine hundred and ninety-nine, all had been the ſame, for the child of God would not have *one* to ſpare. The text ſaith, *The earth is full of the mercy of the Lord*, and all little enough to preſerve his Iſrael. Indeed thoſe that I have preſented the reader with, are the chief heads of mercies; or the head mercies from which many others flow: But however, were they but ſingle mercies, they ſhew with great evidence our deficiency; but being double they ſhew it much more.

Should it be ſaid, there is ſuch a lord has a ſon, a poor decrepid thing; he is forced to wear things to ſtrengthen his ankles, things to ſtrengthen his knees, things to ſtrengthen his loins, things to keep up his bowels, things to ſtrengthen his ſhoulders, his neck, his hands, fingers; yea, he cannot ſpeak but by the help of an engine, nor chew his food but by the help of an engine, What would you ſay? What would you think? Would you not ſay ſuch a one is not worth the keeping, and that his father cannot look for any thing from him, but that he ſhould live upon high charge and expence, as long as he liveth; beſides all the trouble ſuch an one is like to be of to others. Why this is the caſe: Iſrael is ſuch an one, nay a worſe: He cannot live without tender mercy, without great mercy, without rich mercy; without manifold mercy, and unleſs mercy abounds toward him. He cannot ſtand if mercy doth not compaſs him round about, nor go unleſs mercy follows him. Yea, if mercy that rejoiceth againſt judgment doth not continually flutter over him, the very moth will eat him up, and the canker will conſume him. Wherefore it is neceſſary to the making of Iſrael live and flouriſh, that everlaſting mercy ſhould be over his head, and everlaſting mercy under his feet, with all the afore-mentioned mercies, and more in the bowels of it.

But I ſay, doth not this ſufficiently ſhew, had we but eyes to ſee it, what a ſad and deplorable creature the child of God of himſelf is? Oh! this is not believed, nor conſidered as it ſhould. Vain man would be wiſe, ſinful man would be holy, and poor, lame, infirm, helpleſs man, would be ſtrong, and fain perſuade others that he hath a ſufficiency of himſelf. But I ſay, If it be ſo, what need all this mercy? If thou canſt go luſtily, what means thy crutches? No, no, Iſrael, God's Iſrael, when awake, ſtands aſtoniſhed at his being ſurrounded with mercies, and cries out, *I am not worthy of the leaſt, (I am leſs than the leaſt of all thy mercies, and) thy truth which thou haſt ſhewed to thy ſervant.*

Secondly, This alſo ſheweth how ſorely the enemies of Iſrael are bent to ſeek his deſtruction. The devil is by way of eminency called the enemy of God's people: *The devil your adverſary.* And this, that there are ſo many mercies employed about us, and all to bring us to the place which God has appointed for us, doth demonſtrate it. Should you ſee a man that was not to go from door to door, but he muſt be clad in a coat of mail, muſt have an helmet of braſs upon his head, and for his life-guard not ſo few as a thouſand men to wait upon him; would you not ſay, Surely this man has ſtore of enemies at hand, ſurely this man goes continually in danger of his life? Why this is the caſe, enemies lie in wait for poor Iſrael in every hole; he can neither eat, drink, wake, ſleep, work, ſit ſtill, talk, be ſilent; worſhip his God in publick or in private, but he is in danger of being ſtabbed, or being deſtroyed. Hence, as was ſaid before, he is compaſſed about with mercy as with a ſhield. And again, it is ſaid concerning theſe, *God's truth* (his mercy) *ſhall be thy ſhield and buckler.* And again, *He is a buckler to all them that truſt in him:* Yea, David, being a man ſenſible of his own weakneſs, and of the rage and power of his enemies, cries out to his God to take hold of ſhield and buckler, and to ſtand up for his help. But what need theſe things be aſſerted, promiſed, or prayed for, if Iſrael had no enemies, or none but ſuch, he could, as we ſay, make his party good with all? Alas their cries, their tears, ſighs, watchings, and outcries at ſundry times, make this beyond all ſhew of doubt, a truth.

If Solomon uſed to have about his bed, no leſs than threeſcore of the valianteſt of Iſrael, holding ſwords, and being expert in war, every one with his ſword upon his thigh, becauſe of fear in the night, (and yet thoſe fears were only concerning men) What guard and ſafe-guard doth God's poor people need, who are continually, both night and day, roared upon by the unmerciful fallen angels of hell.

I will add, if it be but duly conſidered, all this guard and ſafe-guard by mercy notwithſtanding, how hardly this people do eſcape being deſtroyed for ever; yea, how will heart-broken and loins-broken many of them with much difficulty get to the gates of heaven? It will be eaſily concluded that her enemies are ſwifter than eagles, ſtronger than lions; and that they often overtake her between the ſtreights.

To ſay nothing of the many thouſands that dare not ſo much as once think of true religion, becauſe of the power of the enemy which they behold (when alas they ſee no body but the very ſcare-crows which the devil hath ſet up, for I count the perſecutor of God's people, but the devil's ſcare-crow, the old one himſelf lies quat: Yet) I ſay, how are they frighted! How are they amazed! What a many of the enemies of religion have theſe folks ſeen to day! Yea, and they will as ſoon venture to run the hazard of hell-fire, as to be engaged by THESE enemies in THIS Way. Why, God's people are fain to go through them all, and yet no more able than the other to do it, of themſelves. They therefore are girded, compaſſed, and defended by this mercy, which is the true cauſe indeed of their godly perſeverance.

Thirdly, A third thing that I infer from theſe words is, What a loving God has Iſrael! Truly God is good to Iſrael. Let the redeemed of the Lord ſay ſo. A loving God, that ſhould take this care of him, and beſtow ſo many mercies upon him. Mercies of all ſorts, for all caſes, for all manner of relief, and help againſt all manner of perils. What is man that God ſhould ſo unweariedly attend upon him, and viſit him every moment? Is he a ſecond God, is he God's fellow, is he of the higheſt order of angels! or what is he? Oh! he is a flea, a worm, a dead dog, ſinful duſt and aſhes; he comes up like a flower, and is cut down, and what a thing is it that God ſhould ſo much as open his eyes upon ſuch an one! But then, what a thing it is that God ſhould magnify him, and that he ſhould ſet his Heart upon him! Yea, that he ſhould take him into acquaintance with him, give his angels to be all miniſtring ſpirits for him! Yea, engage his mercy for him, his tender, great, manifold, and everlaſting mercy for him, to compaſs him round with all, as with a ſhield, that nothing might work his ruin, for ever and ever!

It may well be ſaid, *God is love.* Man may well ſay ſo. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy.*

If it be love for a fellow-creature to give a bit of bread, a coat, a cup of cold water; What ſhall we call this? when God, the great God, the former of all things, ſhall not only give an alms, an alms to an enemy, but ſhall riſe up, take ſhield and buckler, and be a guard, a protection, a deliverer from all evil, until we come into his heavenly kingdom?

This love is ſuch, as is not found on earth, nor to be parallelled among the creatures. None hopes thus but one that is good. Nor does any believe as they ſhould, that God doth love as theſe things declare he does. Our heart ſtaggereth at the greatneſs of the thing, and who is it that has any reaſon left in him, and knows any thing of what a wretched thing ſin hath made him, that can without ſtarting, ſo much as hear of all this mercy? But,

Fourthly, Another thing that I infer from theſe words is this, What ground is here for Iſrael to hope in the Lord? The Lord is not that broken reed of Egypt, on which if a man lean, it will go into his hand and pierce it. God's word is ſtedfaſt for ever, even the word by which we are here exhorted to hope. Nor ſhall we have cauſe to doubt of the cauſe of the exhortation, to ſuch a ſoul-quieting duty, for mercy is with the Lord: *Let Iſrael rejoice in him that made him; let the children of Zion be joyful in their king:* For with the Lord there is mercy, wherewith to beautify the meek with ſalvation. What ſayeſt thou, child of God? Has ſin wounded, bruiſed thy ſoul, and broken thy bones? Why, with the Lord there is tender mercy. Art thou a ſinner of the firſt rate, of the biggeſt ſize? Why, with the Lord there is great mercy for thee. Have thy ſins corrupted thy wounds, and made them putrify and ſtink? Why, with the Lord there is rich, that is, virtuous mercy for thee. Are thy ſins of divers ſorts? Why, here is a multitude of manifold mercies for thee. Doſt thou ſee thyſelf ſurrounded with enemies? Why, with the Lord there is mercy to compaſs thee about withal. Is the way dangerous in which thou art to go? Surely goodneſs and mercy ſhall follow thee, all the days of thy life. Doth iniquity prevail againſt thee? The mercy of this Lord aboundeth towards thee. Doth judgments for thy miſcarriages overtake thee? There is with thy Lord mercy that rejoiceth to deliver thee from thoſe judgments. What ſhall I ſay? There is mercy from everlaſting to everlaſting upon thee. What wouldeſt thou have? There is mercy underneath, mercy above, and mercy for thee on every ſide, therefore *let Iſrael hope in the Lord.* I will add, it is the greateſt unkindneſs thou canſt return to the Lord, to doubt this mercy notwithſtanding. Why what wilt thou make of God, is there no truth (nor truſt to be put) in him, notwithſtanding all that he hath ſaid? Oh the depravedneſs of man's nature! becauſe he ſpeaketh the truth, therefore we believe him not: The odiouſneſs of unbelief is manifeſt by this, yea, alſo the unreaſonableneſs thereof. God is true, his word is true; and to help us to hope in him, how many times has he fulfilled it to others, and that before our eyes? Hope then; it is good that a man ſhould hope: Hope then; it pleaſes God that thou ſhouldſt hope: Hope then to the end, for the grace that is to be brought unto thee will ſurely come, with Chriſt thy Saviour.

Men that have given up themſelves to their ſins, hope to enjoy ſome benefit by them, though the curſe of God, and his wrath is revealed from heaven againſt them for it; and yet thou that haſt given thyſelf to God by Chriſt, art afraid to hope in his mercy: For ſhame, hope, and do not thus diſhonour thy God, wound thine own ſoul, and ſet ſo bad an example to others. I know thou haſt thy objections in a readineſs to caſt in my way, and were they made againſt doctrine, reaſon would that ſome notice ſhould be taken of them; but ſince they are made againſt duty, duty urged from, and grounded upon a word which is ſtedfaſt for ever; thou deſerveſt to be blamed, and to be told, that of all ſins that ever thou didſt commit, thou now art managing the vileſt, while thou art giving way to, and fortifying of unbelief and miſtruſt, againſt this exhortation to Hope, and againſt the reaſon for encouragement to the duty. But I ſhall paſs from this to the third thing found in the text, and that is the amplification of the reaſon. I told you that there was in the text, theſe three things: Firſt, An exhortation to the children of God to hope in the Lord; *Let Iſrael hope in the Lord.* Secondly, A reaſon to enforce that exhortation, *For with the Lord there is mercy.* Thirdly, An amplification of that reaſon; *And with him is plenteous redemption.* I have gone through the two firſt, and ſhall now come to this laſt.

In theſe laſt words, which I call the amplification of the reaſon, we have two things.

Firſt, A more particular account of the nature of the mercy, propounded for an encouragement to Iſrael to hope.

Secondly, An account of the ſufficiency of it.

The nature of the mercy propounded, is expreſſed by that word redemption: The ſufficiency of it is expreſſed by that word plenteous: *Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption,*

Redemption may be diverſly taken, as ſhall be further ſhewed anon; but for as much as the term here, is made mention of indefinitely, without nominating of this or that part of redemption particularly; I ſhall ſpeak to it in the general, with reſpect at leaſt to the main heads thereof.

To redeem, is to fetch back, by ſufficient and ſuitable means, thoſe at preſent in an inthralled, captivated, or an impriſoned condition; and there are two ſorts of this redemption.

1. Redemption by purchaſe.
2. Redemption by power.

Redemption by purchaſe, is from the cauſe of captivities.

Redemption by power, is from the effects.

If we ſpeak of redemption by purchaſe, then three things preſent themſelves to our conſideration.

1. The perſon redeeming.
2. The nature of the price paid to redeem withal.
3. The thing or ſtate from which this redeemer, with this price redeemeth.

The ſubject of this redemption (or perſon redeemed) is Iſrael, of him we have ſpoken before.

For the perſon redeeming, it is Jeſus of Nazareth; Jeſus that was born at Bethlehem, at the time, and as the ſcriptures relate.

Now with reference to his perſon, we have two things to enquire after.

1. What this perſon was.
2. How he addreſſed himſelf to this work.

This Jeſus was and is, the natural and eternal Son of God Almighty, without beginning or end, from everlaſting; the creator and upholder of the world.

How he addreſſed himſelf to the work of redeeming, take as follows.

1. He became true man; for he was conceived through the power of the Holy Ghoſt, in the womb of a maid, and in the fulneſs of time, brought forth of her, true, real, natural man; I ſay, though not in the worſt, yet in the beſt ſenſe.

Being thus brought forth without ſpot or blemiſh,

2. He began to addreſs himſelf to the work.

1. By works preparatory, and then by the act itſelf. The works preparatory were as follow.

1. He prepares himſelf a prieſtly robe, which was his own obediential righteouſneſs; for without theſe holy garments, he might not adventure to come into the preſence of God to offer his gift.

2. Before he offered his gift for the people, he was to be himſelf ſanctified to his office. And that,

1. By blood.
2. By prayers and tears.

1. By blood; for before Aaron was to offer his ſacrifice for the people, he muſt himſelf be ſprinkled with blood: And becauſe Jeſus could not be ſprinkled with the blood of beaſts, therefore was he ſprinkled with that of his own: Not as Aaron was, upon the tip of his ear, and upon the tip of his toe; but from top to toe, from head to foot; his ſweat was blood. So that from his agony in the garden, to the place where he was to lay down the price of our redemption, he went as conſecrated in his own blood.

2. He offered alſo his ſacrifice of ſtrong crying and tears, as his drink-offering to God, as a ſacrifice preparatory, not propitiatory in purſuit of his office; not to purge his perſon.

This is the perſon redeeming, and this was his preparation to the work.

Now the redemption is often aſcribed particularly to his blood; yet in general, the act of his redeeming of us, muſt either more remotely, or more nearly be reckoned from his whole ſuffering for us in the fleſh; which ſuffering I take to begin at his agony, and was finiſhed when he was raiſed again from the dead. By his fleſh I underſtand his whole man, as diſtinguiſhed from his divine nature; and ſo that word doth comprehend his ſoul, as well as his body, as by the fifty-third of Iſaiah appears. His ſoul after that manner which was proper to it; and his body after that manner which was proper to it.

His ſufferings began in his ſoul, ſome time before his body was touched, by virtue of which was his bloody ſweat in his body: The ſorrows of his ſoul began at the apprehenſion of what was coming from God, for our ſakes upon him; but the bloody ſweat of his body, was from that union it had with ſuch a ſoul.

His ſufferings were from the hand of God, not of man; not by conſtrain, but of his own will: And they differ from ours in theſe ſix things.

1. His ſufferings were by the rigour of the law; ours according to the tenor of the goſpel.

2. His ſufferings were from God's

hand immediately; ours by and through a mediator.

3. God delighted himſelf in every ſtroke he gave him; he doth not willingly grieve nor afflict his people.

4. He ſuffered as a common or publick perſon; we for our own private offences.

5. He ſuffered to make amends to juſtice, for the breach of an holy law; we to receive ſome ſmall correction, and to be taught to amend our lives.

6. He was delivered from the nature of ſuffering, by the merit of his perſon and ſufferings; we from ours, by the mercy of God, through Chriſt.

Redemption then by a price, was this, the blood of Chriſt which he willingly ſuffered to be ſpilt on the croſs, before the face of God. The cauſe of this price was our ſins, by which we were juſtly delivered up to the curſe, the devil, death and hell; and ſhould everlaſtingly have ſo continued, but that this price of redemption was for us paid. Hence it is ſaid, Chriſt died for us, Chriſt died for our ſins, Chriſt gave himſelf for our ſins; we have redemption through his blood, the forgiveneſs of ſins; and that we are bought with this price.

Now in all this Chriſt reſpected the holineſs of the law, and the worth of our ſouls; giving full ſatisfaction to the one, for the love that he bear to the other: And this has redeemed his people from ſin and the curſe, the cauſe of our captivity.

Secondly, But beſides this, there is redemption by power, and that reſpecteth that or thoſe things, unto which we become not legally indebted by our tranſgreſſion: There was that unto which we became legally indebted, and that was the juſtice and holineſs of the law; now from this becauſe God had ſaid it (for his word made it ſo) there could be no deliverance, but by a reverend and due reſpect to its command and demand, and an anſwer to every whit of what it could require; for not one tittle, not one jot or tittle of the law could fail.

Jeſus Chriſt therefore with reſpect to the law, that he might redeem us, paid a full, and a ſufficient price of redemption; but as for theſe things that hold us captive, not for any injury we had done to them, but of power, tyranny, or the like; from them he redeemed us by power. Hence when he had made ſatisfaction or amends for us to the law, he is ſaid to lead captivity captive, to ſpoil principalities and powers, and to made a ſhew of them openly. But to take captive, and to ſpoil, muſt be underſtood of what he did, not to the law, but to thoſe others of our enemies from which we were to be redeemed, not by price but by power. And this ſecond part of redemption is to be conſidered under a twofold head.

Firſt, That theſe were overcome perſonally, in and by himſelf for us.

Secondly, That they ſhall be overcome alſo, in and by his church through the power of his ſpirit.

For the firſt, theſe were overcome perſonally, in and by himſelf for us; to wit, at his reſurrection from the dead. For as by his death he made amends for our breach of the law, ſo by his reſurrection he ſpoiled thoſe other enemies; to wit, death, the devil, and the grave, *&c.* unto which we were ſubjected, not for any offence we had committed againſt them, but for our ſin againſt the law; and men when they have anſwered to the juſtice of the law, are by law and power delivered from the priſon. Chriſt therefore by power, by his glorious power, did overcome the devil, hell, ſin and death, then when he aroſe and revived from his grave; and ſo got the victory over them, in and by himſelf for us: For he engaging as a common or publick perſon for us, did on our behalf what he did, both in his death and reſurrection: So then as he died for us, he roſe for us; and as by his death he redeemed us from ſome, ſo by his reſurrection from other of our enemies. Only it muſt be conſidered, that this redemption as to the fulneſs of it as yet, reſides in his own perſon only, and is ſet out to his church as ſhe has need thereof, and that orderly too. Firſt that part thereof, which reſpecteth our redemption from the law; and then that part of it, which reſpecteth our redemption from thoſe other things. And although we are made partakers of redemption from the curſe of the law in this life, ſo far forth as to be juſtified therefrom, and alſo as to the receiving of an earneſt, while here, of being wholly poſſeſſed of the glory of the next world hereafter; yet we neither are, nor ſhall be redeemed from all thoſe things, which yet our head has, as head, got a compleat and eternal victory over, until juſt before he ſhall deliver up the kingdom to the Father, that God may be all in all; *For the laſt enemy that ſhall be deſtroyed is death:* Death as it has hold upon us (for death as it had hold on our head, was deſtroyed, when He roſe from the dead; but death as we are ſubject to it) ſhall not be deſtroyed, until we all and every one of us ſhall attain to the reſurrection from the dead: A pledge of which we have by our ſpiritual reſurrection, from a ſtate of nature to a ſtate of grace, a promiſe of which we have in the word of the truth of the goſpel; and an aſſurance of it we have by the reſurrection of Chriſt from the dead: Wherefore let us hope.

Now as to redemption from the law, and from thoſe other things from which we are, and are to be redeemed with power; do but conſider the different language which the Holy Ghoſt uſeth, with reference to our redemption from each.

1. When it ſpeaketh of our redemption from the juſt curſe of the law, which we have ſufficiently deſerved, it is ſaid to be done, not by deſtroying, but by fulfilling the law: *Think not* (ſays Chriſt) *that I am come to deſtroy the law and the prophets; I am not come to deſtroy, but to fulfil: For verily I ſay unto you, till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled:* For it became him, as our redeemer, to fulfil all, and all manner of righteouſneſs, by doing and ſuffering what juſtly ſhould have been done or born of us.

2. But now when our redemption from thoſe other things is made mention of, the dialect is changed; for when we read, to the end we might be delivered from them, Chriſt was to deſtroy and aboliſh them; that through death, he might deſtroy him that had the power of death, which is the devil, and (ſo) deliver. And again, O death I will be thy plagues! O grave I will be thy deſtruction! And again, that the body of ſin might be deſtroyed: And I have the keys of hell, and of death, having thereby ſufficiently declared, that the power of it is deſtroyed as to Iſrael, who are the people concerned in this redemption.

Now, as was hinted before, the redemption is already obtained and that compleatly, by the perſon of Chriſt for us, as it is written, He has obtained eternal redemption for us; yet theſe enemies, ſin, death, the devil, hell, and the grave, are not ſo under the feet of his, as he will put them, and as they ſhall be in concluſion under the feet of Chriſt; I ſay they are not; wherefore as the text alſo concludeth, this redemption is with the Lord, and under our feet they ſhall be by the power of God towards us, and for this let Iſrael hope.

The ſum then is, God's people have with the Lord redemption, and redemption in reverſion; Redemption and redemption to come; all which is in the hand of the Lord for us, and of all we ſhall be poſſeſſed in his time: This is that called plenteous redemption, for with him is plenteous redemption.

A little therefore to touch upon the redemption that we have in reverſion, or of the redemption yet to come.

Firſt there is yet much ſin and many imperfections, that cleave to our perſons and to our performances, from which, though we be not yet in the moſt full ſenſe delivered, yet this redemption is with our Lord, and we ſhall have it in his time: and in the mean time it is ſaid, it ſhall not have dominion over us, *Sin ſhall not have dominion over you, for you are not under the law, but under grace:* We are by what Chriſt Has done, taken from under the law, the curſe; and muſt by what Chriſt Will do, be delivered from the very being of ſin. He gave himſelf for us, that he might redeem us from all iniquity, that he might preſent us to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing, but that we ſhould be without blemiſh: That we are already without the being of ſin, none but fools and madmen will aſſert; and that we ſhall never be delivered from it, none but ſuch men will affirm neither. It remains then, that there is a redemption for Iſrael in reverſion, and that from the being of ſin; and of this it is that the text alſo diſcourſeth, and for which let the godly hope.

Secondly, We are not yet Quite free from Satan's aſſaulting of us; though our head by himſelf, and that for us, has got a compleat conqueſt over him; but the time is coming, and himſelf knows that it is but a little while to it, in which he ſhall for ever be bruiſed under our feet. Be wiſe unto that which is good, and ſimple concerning evil, and the God of peace ſhall bruiſe, tread down ſatan under your feet ſhortly: Some may think that this text will have a fulfilling in the ruin and downfal of antichriſt, and ſo it may; but yet it will never be wholly fulfilled, as long as ſatan ſhall have any thing to do with one of the children of God. There is therefore a redemption in reverſion for the children of God from ſatan, which they are to hope for, becauſe this redemption is with the Lord their head, and that to manage and bring about for them: For he ſhall bruiſe him under their feet in his time.

Thirdly, There is yet belonging to the church of God, a redemption from what remains of antichriſt, although as yet he is ſtronger than we, which I alſo call a redemption in reverſion, for that it is yet to come, nor ſhall it be accompliſhed till the time appointed: In this redemption, not only ſaints, but truths will have a ſhare; yea, and many alſo of the men, that belong not to the kingdom of Chriſt and of God.

This redemption God's people are alſo to hope for, for it is with their Lord, and he has promiſed it to them, as the ſcripture doth plentifully declare.

Fourthly, There is yet a redemption to come, which is called the redemption of our body: Of this redemption we have both the earneſt and the ſeal, to wit, the ſpirit of God. And becauſe the time to it is long, therefore we are to wait for it; and becauſe it will be, that upon which all our bleſſedneſs will be let out to us, and we alſo let into it; therefore we ſhould be comforted, at all the ſigns of the near approach thereof: Then, ſaith Chriſt, look up and lift up your heads. The bodies of ſaints are called the purchaſed poſſeſſion: Poſſeſſion, becauſe the whole of all that ſhall be ſaved, ſhall be for a temple or houſe for God to dwell in, in the heavens: A purchaſed poſſeſſion, becauſe the body as well as the ſoul, is bought with the price of blood. But what then doth he mean by the redemption of this purchaſed poſſeſſion? I anſwer, he meaneth the raiſing it up from the dead; I will ranſom them from the power of the grave, I will redeem them from death. And then ſhall be brought to paſs that ſaying, that is written, *Death is ſwallowed up of victory*; that ſaying, that is this, and that in Iſaiah, for they ſpeak both the ſelf-ſame thing.

And this was ſignified by Moſes, where he ſpeaks of the year of jubilee, and of the redemption of the houſe that was ſold in Iſrael, how of that year it ſhould return to the owner. Our bodies of right are God's, but ſin ſtill dwells in them; we have alſo ſold and forfeited them to death and the grave, and ſo they will abide; but at the judgment day, that bleſſed jubilee, God will take our body, which originally is his, and will deliver it from the bondage of corruption, unto which by our ſouls, thro' ſin, it has been ſubjected; he will take it I ſay, becauſe it is his, both by creation and redemption, and will bring it to that perfect freedom, that is only to be found in immortality and eternal life; and for this ſhould Iſrael hope.

From what hath been ſaid to this firſt thing, it appears that the mercy that is with God for his people (as it is in general what has been deſcribed before, ſo it) is redeeming mercy, or mercy that has with it the virtue of redemption: Of the advantageouſneſs of this mercy, we will further diſcourſe by and by: But now we will look into the ſecond thing, that from this amplification of the reaſon, was propounded to be ſpoken to; to wit, An account of the ſufficiency of this redemption; *Let Iſrael hope in the Lord*; *for with the Lord there is mercy, and with him is* [plenteous] *redemption.*

The ſufficiency or plenteouſneſs of it may be ſpoken to as it reſpecteth the many difficulties and dangers, that by ſin we have brought ourſelves into; or as it reſpecteth the ſuperabundant worth that is found therein, let the dangers attending us be what they will; though we ſhould not be acquainted with the half or the hundreth part thereof.

To ſpeak to it as it reſpecteth thoſe particular difficulties and dangers, that by ſin we have brought ourſelves unto; and that,

1. By ſhewing the ſuitableneſs of it.
2. By ſhewing the ſufficiency of the ſuitableneſs thereof.

The ſuitableneſs of it lieth in the fit application thereof, to all the parts of thraldom and bondage.

1. Have we ſinned? Chriſt had our ſins laid upon his back; yea, of God was made, that is, reputed ſin for us.

2. Were we under the curſe of the law, by reaſon of ſin? Chriſt was made under the law, and bare the curſe thereof to redeem.

3. Had ſin ſet us at an infinite diſtance from God? Chriſt has become by the price of his redeeming blood, a reconciler of man to God again.

4. Were we by ſin ſubject to death? Chriſt died the death to ſet us free therefrom.

5. Had our ſins betrayed us into, and under ſatan's ſlavery, Chriſt has ſpoiled and deſtroyed this work, and made us free citizens of heaven.

Thus was our redeemer made, as to thoſe things, a ſuitable Recoverer, taking all and miſſing nothing, that ſtood in the way of our happineſs; according to that a little below the text: *And he ſhall redeem Iſrael from all his iniquities*: That is, from them together, with their evil fruits.

Now as to the ſufficiency that was in this ſuitableneſs, that is declared by his reſurrection, by his aſcenſion, by his exaltation to the right hand of God, that is alſo declared by God's putting all things under his feet, and by giving of him to be head over all things for his redeemed ſakes. It is alſo further declared, in that God now threateneth none but thoſe that refuſe to take Jeſus for their Saviour, and for that he is reſolved to make his foes his footſtool: What are more natural conſequences flowing from any thing, than that by theſe things is the ſufficiency of the ſuitableneſs of redemption by Chriſt proved?

For all theſe things followed Chriſt, for, or becauſe he humbled himſelf to the death of the croſs, that he might become a redeemer; therefore God raiſed him up, took him to his throne, and gave him glory, that your Faith and Hope might be in God by him.

2. But alas! what need we ſtand to prove the ſun is light, the fire hot, the water wet! What was done by him, was done by God, for he was true God; and what compariſon can there be betwixt God and the creature, betwixt the worth of God's acts, and the merit of the ſin of poor man! And can death or ſin, or the grave hold us, when God ſaith, *Give up!* Yea, where is that, or he, that ſhall call into queſtion the ſuper-abounding ſufficiency that is in the merit of Chriſt, when God continueth to diſcharge day by day: yea, hourly, and every moment, ſinners from their ſin, and death, and hell, for the ſake of the redemption, that is obtained for us by Chriſt.

God be thanked here is plenty; but no want of any thing. Enough, and to ſpare. It will be with the merit of Chriſt, even at the end of the world, as it was with the five loaves, and two fiſhes, after the five thouſand men, beſides women and children had ſufficiently eaten thereof. There was to the view of all at laſt, more than ſhewed itſelf at firſt, At firſt there was but five loaves and two fiſhes, which a lad carried. At laſt there were twelve baſkets full, the weight of which I ſuppoſe, not the ſtrongeſt man could bear away. Nay, I am perſuaded that at the end of the world, when the damned ſhall ſee what ſufficiency there is left of merit in Chriſt, beſides what was beſtowed upon them that were ſaved by him, they will run mad for anguiſh of heart to think what fools they were, not to come to him, and truſt in him that they might be ſaved as their fellow ſinners did. But this is revealed that Iſrael, that the godly may hope and expect. Let Iſrael therefore hope in the Lord, for with him is plenteous redemption.

Now as this laſt clauſe, as I termed it, is the amplification of the reaſon going before; ſo it ſelf yieldeth amplifying reaſons as a concluſion of the whole. For

Firſt, Add redemption unto mercy, and then things ſtill are heightened, and made greater. And it muſt, becauſe the text adds it, and becauſe both the nature of God, the holineſs of his law, and the preſent ſtate of the ſinner that is to be ſaved, requireth, that it ſhould be ſo. God is juſtice, as well as mercy; the law is holy and juſt; that man that is to be ſaved, is not only a ſinner, but polluted. Now then, that mercy and juſtice may meet and kiſs in the ſalvation of the ſinner, there muſt be a redemption; that the ſinner may be ſaved, and the law retain its ſanction and authority, there muſt be a redemption; that the ſinner may be purged, as well as pardoned, there muſt be a redemption. And, I ſay, as there muſt, ſo there is. *For with the Lord there is mercy, and with him is plenteous redemption.* Mercy is the original, the cauſe, and the manager of our redemption. Redemption is the manifeſtation, and the compleating of that mercy. If there had been no mercy, there had been no redemption: Mercy had been defective, as to us, or muſt have offered violence to the law and juſtice of God, and have ſaved us contrary to that word, *in the day thou eateſt thou ſhalt die*; and curſed is every one that continueth not in all things written in the book of the law to do them. But now, redemption coming in by mercy, the ſin is done away and the ſinner ſaved, in a way of righteouſneſs.

Secondly, By law as well as grace; that is, in a way of juſtice as well as in a way of mercy. Hence it ſaith, we are juſtified freely by grace, *through the redemption that is in Jeſus Chriſt.* Through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, and ſo, to ſhew the world the equity of his proceeding with ſinners in the ſaving of their ſouls. As if God ſhould ſay to all thoſe who ſtumble at the ſalvation of ſinners by grace: Behold, I act according to law and juſtice: For of grace I ſave them through a redemption, and therefore, am faithful and juſt to my law, as well as free and liberal of my mercy. Wherefore thus I declare I am righteous, faithful and juſt in paſſing over or remitting of ſin. Nay the matter ſo ſtandeth now betwixt me and the ſinful world, that I could not be juſt if I did not juſtify him that hath faith in the blood of Jeſus, ſince by that blood my juſtice is appeaſed for all that this or that ſinner has done againſt my law.

This is a way that God, nor any child of his, need be aſhamed of before any that ſhall call in queſtion the legality and juſtneſs of this procedure. For why may not God be merciful, and why may not God be juſt? And ſince he can be both merciful and juſt in the ſalvation of ſinners, why may he not alſo ſave them from death and hell? Chriſt is God's ſalvation, and to ſhew that he is not aſhamed of him, he hath preſented him and the way of redemption by him, before the face of all people. Nor is the Son, who is become, with reſpect to the act of redemption, the author of eternal ſalvation, aſhamed of this his doings. *I gave my back to the ſmiter, ſaith he, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſmiting.* This he ſpeaks, to ſhew what was ſome of his ſufferings when he engaged in the work of our redemption, and how heartily he did bear and go through them. For, ſays he, the Lord God will help me, that is, juſtify me in it, therefore I ſhall not be confounded, therefore have *I have ſet my face like a flint, for I know that I ſhall not be aſhamed.* And if God and his Son Jeſus Chriſt, are neither of them aſhamed to own this way of ſalvation; why ſhould the ſinners concerned thereabout, be afraid thereupon to venture their ſoul?

I know, ſaith he, I ſhall not be aſhamed. I ſhall not, that is, when all things come to light, and every thing ſhall appear above-board; when the heart and ſoul of this undertaking of mine ſhall be proclaimed upon the houſe tops, I know I ſhall not be aſhamed.

It was alſo upon this account that Paul ſaid, he was not aſhamed of the goſpel. For he knew that it was a declaration of the higheſt act of wiſdom, that ever God did ſpread before the face of the ſons of men. And of what wiſdom is the goſpel a declaration? but of that of forgiveneſs of ſins by grace, through the redemption that is by the blood of Jeſus Chriſt? *In whom we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of his grace, wherein he hath abounded towards us in all wiſdom and prudence.*

And as Paul ſpeaketh here as a miniſter, ſo he ſpeaketh after the ſame manner alſo as he is a believer, ſaying, *I am not aſhamed:* (of this goſpel) *for I know whom I have believed,* (or truſted with my ſoul) *and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.* Wherefore ſeeing that mercy is not preſented to us alone, or ſingly, but as accompanying, and concerning with redemption; it is manifeſt enough that mercy ſtandeth not above, and, conſequently, that it ſaveth none but in, by, and through a redeemer. *He that believeth not* in Chriſt *ſhall be damned.* But what needs that, if mercy could ſave the ſoul without the redemption that is by him? If any ſays, Chriſt is the mercy of God to us: True, if you count him a redeemer, a worker out of a redemption for us by his death and blood upon the croſs. But otherwiſe he is none, I mean, if you make him a law-giver and a Saviour only, as he has ſet an example to us to get to heaven by doing commandments, or by treading in his ſteps. Yea, though you ſay his commandment is, That we believe in him. For take the work of redemption by his blood, from the curſe out of his hand; and then what concerning him is left for me to believe, but as was ſaid before, that he is a law-giver, and as ſuch, at beſt but a pattern to us to get to heaven, as here? And whoſo counteth him as ſuch, is ſo far off from counting of Chriſt the mercy of God to us, that they make him a contradictor of mercy, both in the fountain and all the ſtreams of it. For to propound life eternal to us, through the obſervation of laws, is to ſet before us that which contradicteth grace and mercy; let the work be what it will; nor will it help at all to ſay, that they that do the law of Chriſt, or that take him for their law and example, ſhall be ſure of mercy to paſs by their ſhortneſs of attaining to the perfection of what is ſet before them. For all this might have been done, and not one drop of blood ſpilt for the redemption of man. Beſides, this makes Chriſt's death, as a redeemer, as an act unadviſedly undertaken; for what need he have died, if his doctrine and example had been ſufficient, through that which they call mercy, to have brought the ſoul to glory? *If righteouſneſs comes by the law, then Chriſt is dead in vain.* I will add, put man's righteouſneſs, God's mercy, and Chriſt's redemption altogether, and they will not ſave a man; though the laſt two alone will ſufficiently do it; but this third is a piece, when put to that, does, inſtead of mending, make the rent worſe. Beſides, ſince man's righteouſneſs cannot be joined in juſtification with God's mercy and Chriſt's redemption, but through a diſbelief of the ſufficiency of them, ſhould it be admitted as a cauſe, though but the leaſt cauſe thereof, what would follow, but to make that curſed ſin of unbelief a good inventor, and a neceſſary worker in the manner of the juſtification of a ſinner? For I ſay, unbelief is the cauſe of this hodge-podge in any; and the effects of it are ſhewed in the ninth chapter of the epiſtle of Paul to the Romans, at the latter end thereof.

And there are three things that follow upon that opinion that denieth the abſolute neceſſity of the ſhedding of the blood of Chriſt for the redemption of man, that mercy might be let out to him.

1. It followeth from thence, That there is no ſuch attribute as abſolute juſtice in God; juſtice to ſtand to his word, and to vindicate every tittle of his law: For let but this be granted, and the death of Chriſt muſt be brought in, or by juſtice the floodgate of mercy ſtill be ſhut againſt ſinful man; or that God muſt have mercy upon man, with the breach of his word.

2. It alſo followeth from the premiſes, That Chriſt's death was of pleaſure only, and not of neceſſity alſo; contrary to the ſcripture, that makes his death the effect of both: Of pleaſure, to ſhew how willing God the Father was that Chriſt ſhould die for man: Of neceſſity, to ſhew that men could not be ſaved without it. Of pleaſure, to ſhew how juſtice did deal with him for our ſin: Of neceſſity, to ſhew that mercy could not be communicated to us without it.

3. There alſo followeth therefrom, that by the blood of Chriſt we have not redemption from law and juſtice, as to the condemning part of both, but that rather this title is given to it for honour and glory, to dignify it: As the name of God is alſo given to him. For they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no neceſſity, why the blood of Chriſt ſhould be counted the abſolutely neceſſary price of our redemption from the curſe of the law and ſeverity of juſtice; ſo by them it is concluded, that it is not neceſſary to hold that Chriſt the Redeemer is naturally, and co-eternally God, as the Father. But *let Iſrael hope in the Lord, for with him is mercy, and with him is plenteous redemption.*

Thirdly, Muſt there be redemption by blood added to mercy, if the ſoul be ſaved? This ſhews us what an horrible thing the ſin of man is. Sin, as to the nature of it, is little known in the world. Oh! it ſticks ſo faſt to us, as not to be ſevered from us, by all the mercy of God, do but exclude redemption by the blood of Chriſt. I will ſay it over again. All the mercy of God cannot ſave a ſinner, without reſpect to redemption from the curſe of the law, by the death and blood of Chriſt. *Without ſhedding of blood is* *no remiſſion.* No remiſſion, no pardon, or paſſing by of the leaſt tranſgreſſion without it. Tears! Chriſt's tears will not do it: Prayers! Chriſt's prayers will not do it: An holy life! the holy life that Chriſt lived, will not do it; as ſevered from his death and blood. The word redemption, therefore muſt be well underſtood, and cloſe ſtuck to, and muſt not be allowed, as properly ſpoken, when we talk of deliverance from ſin, the law, and God's curſe, unleſs it be applied particularly to the death and blood of Chriſt. We have redemption through his blood. Chriſt has redeemed us from the curſe of the law, being made a curſe for us; as it is written, *Curſed is every one that hangeth on a tree.* He has redeemed us to God by his blood. *For thou waſt ſlain, and haſt redeemed us to God by thy blood.* This is the redemption that is joined with mercy; yea, that is the fruit thereof; and it is that without which ſin cannot be removed out of the ſight of God. Moſes, that was a better preacher of the law, and the ſufficiency of the righteouſneſs thereof, than any now can pretend to be, yet he full well declared by all his bloody ſacrifices, that the blood and death of Jeſus Chriſt, is of abſolute neceſſity for the redemption of the ſoul. Beſides he tells us that the man that ſhould flee to the city of refuge, from the avenger of blood, ſhould not be at liberty from the law, unleſs he kept himſelf cloſe in that city until the death of the high-prieſt. Mark the word, *Ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the high-prieſt.* Wherefore, chriſtian man, know thou thy ſin in the nature of it, and perſuade thyſelf that the removing of it from before the face of God, is by no leſs means, than the death and blood of Chriſt.

But it is a poor ſhift that the enemies of the truth are put to, when to defend their errors, they are forced to diminiſh ſin, and to enlarge the borders of their fig-leaf-garments, and to deny or caſt away, as much as in them lies, one of the attributes, the juſtice of God. Indeed they will ſay they abhor to do thus, and all erroneous perſons will put the beſt face they can upon their bad matters; but the natural conſequences of things amount to it, nor can they, when men ſtick cloſe to their ſides, avoid the charge.

Fourthly, Then here you ſee the reaſon of that free courſe that mercy hath among the ſons of men, and why it doth, as has been ſhewed before, what it doth: Why, Juſtice is content: Blood hath anſwered the demands of Juſtice. The law has nothing to object againſt his ſalvation, that believeth in Jeſus Chriſt. Blood has ſet the door open for us with boldneſs to go to God for mercy, and for God to come with his abundant grace to us. *We have boldneſs, brethren, to enter into the holieſt by the blood of Jeſus, by a new and living way, which he has conſecrated for us through the vail, that is to ſay, his fleſh.* This is the Way that Moſes deſired to find, when God ſo largely ſpake to him of his mercy. *Thou haſt ſaid,* ſays Moſes to God; *I know thee by name, and thou haſt found grace in my ſight. Now, therefore, I pray thee, if I have found grace in thy ſight, ſhew me thy way that I may know thee,* &c. What if it ſhould be applied thus? Thou now talkeſt of mercy, but in thy words to us from the mount, thou ſpakeſt fire and juſtice; and ſince thou haſt delivered us ſo holy a law, and art reſolved that the leaſt tittle thereof ſhall by no means fall to the ground; by what means is it that mercy ſhould come unto us? Well, ſaith God, I will ſhew thee my way, I will put thee in a clift of the rock, which was a figure of Chriſt: For Chriſt ſays, *I am the way.* This done, he proclaimed his name, and ſhewed him how he could be gracious, and gave him the ſign of his being merciful, a promiſe that his preſence ſhould go with him. The breaking then of the body of Jeſus was (the renting of the vail) that out of which came blood, that the way to God might be, living; and not death, or ſword, or flame, to the poor children of men.

Out hence therefore bubbleth continually, the tender mercy, the great mercy, the rich mercy, the abundant mercy, the multiplying mercy, and every other mercy of God to us for our preſent and everlaſting good.

Not that God was ſparing of his mercy, and would not part with it unleſs paid for it; for this Way of redemption by blood, was his contrivance, the fruit of his wiſdom. So then, God was big with mercy for a ſinful world; but to be continually extending of mercy, ſince ſin and juſtice, becauſe of the ſanction of the law, lay in the way, as a turning flaming ſword, there did lie the work; ſo it was concluded, that mercy might, in a way of juſtice, be let out to ſinners; Chriſt, the Son of God, ſhould die for the ſin of man. By which means the outcries of the law and juſtice againſt us for our ſins did ceaſe, and mercy flowed from heaven like the waters of Noah, until it became a ſea.

By redemption by blood, therefore, is this great myſtery:—That a juſt God can ſave that man that has broken that law, that God has ſaid he will inflict the penalty for the breach thereof upon, and do his juſtice no wrong, expounded; not by a relaxation of the puniſhment, as the doltiſh wiſdom of this world imagines; but by an inflicting of the exacteſt juſtice upon that nature that has offended. If the queſtion be aſked, How a juſt God can ſave that man from death that by ſin has put himſelf under the ſentence of it? Any fool can anſwer, by a pardon. And if it be aſked, But what will become of the threatning wherewith he threatned the offender? He that knows no myſteries, can ſay, why man muſt repent of his ſin, and God of his threatning. But if it be aſked, How God can execute his threatning to the utmoſt, and yet deliver the ſinner by his mercy from it; the ſinner that has deſerved it, and yet be juſt to his law, faithful to his law, and one that will ſtand by every tittle of his law? This, to expound, is too high for a fool. Therefore theſe men are for deſpiſing of myſteries, and for counting of myſteries in the goſpel, Follies.

But this key of heaven is no where but in the word of the Spirit, it is not ſeen in the law, nor in the reaſon, or righteouſneſs of the world. To puniſh *the juſt for the unjuſt*, and to make *him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*, ſeems unreaſonable; ſo croſs to the wiſdom of man, are the wards of this lock. Wherefore uſually, when they come at this doctrine, they belch out their frumps, their taunts, their ſcoffs, and their ſcorns againſt it; and in oppoſition thereto, comment, exalt, cry up, and ſet on high, ſocinianiſm, mahometaniſm, mans ragged righteouſneſs, or any thing. But we will paſs theſe things.

Fifthly, The knowledge of redemption, and the faith of redemption, is the only means of ſettling, compoſing, and upholding the ſoul of the throughly awakened, in the hope of enjoying a portion in mercy for ever. What ſenſleſs, ſecure, beſotted and deluded men conclude of themſelves, and of the means of future happineſs, is one thing; and what the throughly awakened ſoul concludes upon, is another. And I ſay, one throughly awakened about the nature of God, the nature of ſin, and the worth of the ſoul, will find but little eaſe of mind, notwithſtanding notions of mercy, until he comes and ſees that he muſt be ſaved by mercy and juſtice both, and that to be ſure he ſhall never do until he is taught that by the blood of Chriſt the law is, as to the curſe that is in it againſt the ſinner, taken out of the way.

Theſe things, ſin and juſtice, are too great to be played with by him, that ſhall ſee them in the height of the law, and that ſhall feel them in their terror upon a trembling conſcience. But when the ſoul ſhall ſee that a propitiation is made to juſtice by blood, then and not till then, it ſees ſin taken away; and when it ſees, by this means, ſin taken away, then it can behold to hope in the mercy of God. Yea, and it will be as hard to wring off him that is ſettled here, from this belief to another, as it would be to perſuade him that ſtands upon ſound ground, to venture his life upon a ſhaking bottomleſs quag. Oh! it is a pleaſant thing for the wounded conſcience to taſte the ſweetneſs of redeeming blood! This is like the beſt wine that goes down ſweetly; this carries with the laſt of it, the very tang of eternal life. And know, that dead works, or works of death, will abide in the conſcience, notwithſtanding all talk and notions of mercy, until that be purged with blood applied thereto, by the Spirit and faith. This is one of the three that abide to witneſs on earth, that *God hath given us eternal life, and that this life is in his Son*; becauſe he died for us and roſe again.

This therefore is that that will eſtabliſh a man with that peace that ſhall not be ſhaken, becauſe by this, ſuch an one ſeeth the juſtice of God is quieted. For peace is made by the blood of the croſs: Peace with God for ſinners? Yea, God himſelf by the blood of the croſs has made it, that by him, Chriſt, he might reconcile to himſelf all things, whether they be things in earth, or things in heaven. Nor will a man that is truly ſpiritually wiſe, reſt, till he comes where God towards man doth reſt; but that can be only there, where ſuch means are offered for the taking away of ſin, that are of a ſweet ſmelling ſavour to God. *Now this is the offering that Chriſt offered*, to wit, *himſelf*; for Chriſt loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour. Therefore it is it, the body of his fleſh through death that we are preſented holy, unblameable, and unreproveable in his ſight by. Wherefore it muſt be true which was ſaid before, to wit, That the knowledge of redemption, and the faith of redemption, is the only means of ſettling, compoſing, and upholding of the ſoul of the throughly awakened, in the hope of enjoying a portion in mercy for ever.

He that hath the Son of God, hath the Father, hath life; becauſe with him is the means of peace with the Father; and ſo of eternal life: But then, to have the Son, is to believe on him, and on the Father through him: On him, that he is the Saviour by his blood; and on the Father through him, as believing, that he, for his Son's ſufferings, is pacified with us, and of his grace hath forgiven us, through him, all treſpaſſes.

Sixthly, The knowledge and faith of this redemption, fortifieth the Chriſtian againſt temptations. We that do believe, know what it is to be aſſaulted by the devil, and to have knotty objections caſt into our minds by him; we alſo know what advantage the vile ſin of unbelief will get upon us, if our knowledge and faith in this redemption, be in the leaſt, below the common faith of ſaints, defective. If we talk of mercy, he can talk of juſtice; if we talk of grace, he can talk of the law. And all his words, when God will ſuffer it, we ſhall find as ſharp and ſubject to ſtick in our minds, as bearded arrows are to ſtick in fleſh. Beſides, he can and doth, and that often, work in our fancies and imaginations ſuch apprehenſions of God, that he ſhall ſeem to be to us, one that cannot abide us, one that hates us, and that lieth in wait to deſtroy us. And now if any body ſpeaks to us of mercy, we think we might hope in that, had we nothing to trouble us but the guilt of actual ſins: But we ſee our nature as full of the filth of ſin, as the egg is of meat, or the toad of poiſon. Which filth vilely recoileth againſt the commandments, flyeth in the face of God, and continueth all his judgments. This is felt; this is ſeen by the ſinner, who cannot help it; nor can he be brought to that conſideration as to ſay, It is no more I. Now what ſhall this man do? ſhall he look to the commandment? There is death. Shall he look to God? There is juſtice. Shall he look to himſelf? There is ſin out of meaſure. Let him look then to one as dying; to the *Lamb as it had been ſlain*; and there let him ſee himſelf by this lamb, as curſed, and a dying of a curſed death for this ſin that doth ſo fright and ſo diſtreſs the ſoul. Then let him turn again, and behold this lamb alive and well, and highly exalted by this God, that but juſt before laid the curſe of the law upon him; but let him be ſure to reckon that he has died for his ſins by the perſon of Chriſt, and it will follow, that this man is now acquitted; becauſe Chriſt is ſtill alive. Say I theſe things as a man? ſaith not the goſpel the very ſame?

1. As to Chriſt's dying for us; as alſo that we are dead to the law by the body of Chriſt.

2. And that we ſhould ſo reckon as to this matter, becauſe that God has transferred our ſin from us to him.

Firſt, did not Chriſt die for us; and dying for us, are we not become dead to the law by the death of his body? Or will the law ſlay both him and us, and that for the ſame tranſgreſſion? If this be concluded in the affirmative, what follows, but that Chriſt though he undertook, came ſhort in doing for us? But he was raiſed up from the dead, and believing marrieth us to him as riſen, and that ſtops the mouth of all. I am crucified with Chriſt, our old man was crucified with him, and we are become dead to the law by the body of Chriſt. What then?

Secondly, Why, reckon yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt. Ay, but ſays the ſoul, How can I reckon thus, when ſin is yet ſtrong in me? *Anſwer.* Read the words again, He ſaith not, Reckon yourſelves to be dead indeed unto ſin, in yourſelves; but dead unto it, through Jeſus Chriſt. Not alive unto God, in your ſelves; but alive unto God through Jeſus Chriſt. For Chriſt in his death and reſurrection repreſenteth me. As I died, by him; I roſe again, by him; and live through the faith of the goſpel in the preſence of God, by him. This muſt in the firſt place be allowed and believed, or no true peace can come near the ſoul, nor the ſoul be prepared to aſſoil the aſſaults of the adverſary. Let therefore thy faith, if thou wouldeſt be a warrior, Oh thou faint-hearted Chriſtian! be well inſtructed in this. Then will thy faith do thee a two-fold kindneſs. 1ſt, It will conform thee to the death and reſurrection of Chriſt: And 2dly, It will give thee advantage, when thou ſeeſt ſin ſtrong in thyſelf, yet to conclude that by Chriſt thou art dead thereto, and by him alive therefrom: Nor can there but two objections be made againſt this. The firſt is to queſtion whether any are ſaid to die and riſe, by the death and reſurrection of Chriſt? Or if it ſo may be ſaid; yet whether thou art one of them. To the firſt the ſcripture is full. To the ſecond, thy faith muſt be ſtrong: For let go faith here, and all falls flat to the ground, I mean as to comfort and conſolation. Chriſt died for us, or in our ſtead, therefore by the word of God I am allowed ſo to reckon. Chriſt roſe and revived, though he died for me, therefore I roſe and revived by Chriſt. Unleſs any does hold, that though he died in a common, yet he roſe as conſidered but in a ſingle capacity. Now then, if ſatan comes and tells me of my ſins; I anſwer, Chriſt has taken them upon himſelf. If he comes and tells me of the death that is due to me for ſin, by the curſe of the holy law? I anſwer, I have already undergone that by Chriſt. If he aſks me how I know that the law will not lay hold of me alſo? I anſwer, becauſe Chriſt is riſen from the dead, If he aſks me by what authority I take upon me thus to reaſon? I tell him, by the authority and allowance of the holy and moſt bleſſed goſpel, which ſaith, *He was delivered for our offences, and was raiſed again for our juſtification.* And to encourage thee thus to believe, and thus to hold, when thou art in an hour of temptation; This is the way to ſee mercy ſtand and ſmile upon thee; for mercy will ſmile upon him that ſhall thus believe. This is the way to put faith and hope both to work againſt the devil; and to do this is very pleaſing to God. This is the way to make that hell-hound retreat and leave off to aſſault. And, This is the way to find an anſwer to many ſcriptures, with which elſe thou wilt not know what to do, as with many of the types and ſhadows; yea, and with the moral law itſelf.

Beſides, thus believing ſetteth thy ſoul againſt the fear of death, and judgment to come; for if Chriſt be raiſed from the dead who died for our ſins: and if Chriſt who died for our ſins is entered into glory, I ſay again, if Chriſt who died for our ſins has purchaſed us to himſelf, and is purpoſed that the fruit of this his purchaſe ſhall be that we may behold his face in glory, then caſt off ſlaviſh fear of death and judgment: For Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.

Seventhly, the knowledge and faith of this redemption prepareth man to an holy life. By an holy life I mean, a life according to the moral law, flowing from a ſpirit of thankfulneſs to God, for giving of his Son to be my redeemer. This I call an holy life, becauſe it is according to the rule of holineſs, the law; and this I call a holy life, becauſe it floweth from ſuch a principle as giveth to God the heart, and life, for the gift beſtowed on us.

What pretences ſoever there are to holineſs, if it floweth not from thankfulneſs for mercy received, it floweth from a wrong principle, and ſo cannot be good. Hence men were required, of old, to ſerve the Lord with joyfulneſs, for the abundance of all things; and threatened, if they did not, that they ſhould ſerve their enemies in hunger and in thirſt, in nakedneſs, and in the want of all things. But then, though there are many mercies that lay an obligation upon men to be holy; yet he that ſhall want the obligation that is begotten by the faith of redeeming mercy, wanteth the main principle of true holineſs; nor will any other be found ſufficiently to ſanctify the heart to the cauſing of it to produce ſuch a life. Nor can ſuch holineſs be accepted, becauſe it comes not forth in the name of Chriſt. That that obliged David, was, forgiving and redeeming mercy; and that that obliged Paul was, the love that Chriſt ſhewed to him in dying for his ſins, and in raiſing from the dead. Paul alſo beſeecheth the Romans by the redeeming, juſtifying, preſerving and electing mercy of God, that they preſent their body a living ſacrifice, holy, acceptable to God; which is, ſaith he, your reaſonable ſervice. For we muſt be holy and without blame before him in love.

Hence all along they that are exhorted to holineſs in the New Teſtament, are exhorted to it upon the ſuppoſition of the benefit of redemption, which they have received by Jeſus Chriſt. Walk in love as Chriſt loved us. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like-minded, having the ſame love,* &c. *If ye then be riſen with Chriſt, ſeek thoſe things that are above where Chriſt ſitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Chriſt in God; when Chriſt who is our life ſhall appear, then ſhall we appear with him in glory. Mortify therefore your members which are upon the earth,* &c. *Wherefore laying aſide all malice and all guile, and hypocriſy, and envy, and all evil-ſpeaking, as new-born babes deſire the ſincere milk of the word, that ye may grow thereby, if ſo be ye have taſted that the Lord is gracious.* I will conclude this with that of Peter to thoſe, to whom he wrote concerning this very thing. *Be obedient children, ſaith he, not faſhioning yourſelves according to the former luſts, in your ignorance; but as he which hath called you is holy, ſo be ye holy in all manner of converſation: becauſe it is written; Be ye holy, for I am holy. And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear: Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers, but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.*

From all which it appears, that mercy by Chriſt, or from the benefit of redemption by the precious blood of Chriſt, I ſay from the faith of that, flows that which is holineſs indeed.

And I believe that thoſe very men that are pleaſed to taunt at this kind of inference, would condemn a man was he laid under theſe obligations concerning things of this life, and yet did carry it as one not touched thereby. We will make an inſtance: Suppoſe a Socinian ſhould thorough his contracting a great debt, be forced to rot in priſon, unleſs redeemed by ſilver and gold; And ſuppoſe a man unto whom this Socinian was an enemy, ſhould lay down the whole debt to the creditor that this Socinian might be at liberty, might trade and live comfortably in this world: And if after this, this Socinian ſhould taunt at them that ſhould tell him he is engaged to this redeemer, ought to love and reſpect this redeemer, what would they ſay, but that this Socinian that was a debtor, is an inconſiderate and ſtupified raſcal. Why this is the caſe: Paul was a debtor to the law and juſtice of God; Jeſus Chriſt his Son, that Paul might not periſh for ever, paid for him a price of redemption, to wit, his moſt precious blood. But what! ſhall Paul now, though redeemed from perpetual impriſonment in hell, be as one that never was beholden to Jeſus Chriſt, or if others ſay he was, taunt at them for their ſo ſaying! No, he ſcorns it. Through the love of Chriſt, in dying to pay a price of redemption, will not engage a Socinian, yet it will engage a true chriſtian to think and believe that he ought to live to Jeſus, that died for him and roſe again.

I know it will be objected, that the Satisfactioniſts, as the quaking pen is pleaſed to call them, ſhew but little of this to the world. For their pride, covetouſneſs, falſe-dealing, and the like, ſince they profeſs as I have ſaid, ſhews them as little concerned to the full, as to the Socinian under conſideration.

I anſwer, it muſt be that the name of Chriſt ſhould be ſcandalized through ſome that profeſs him; and they muſt anſwer it at the tribunal of the great Judge; yet what I have ſaid, ſtands faſt as a rock that cannot be moved.

Eighthly, The knowledge and faith of redemption is a very great encouragement to prayer. It is great encouragement for the poor to go even to a prince for what he wanteth, when he conſidereth that what he goeth to him for, is the price of redemption. All things that we want we muſt aſk the Father for, in the name of Chriſt; we muſt aſk it of him for the ſake of his redeeming blood, for the ſake of the merit of his paſſion. Thus David means when he ſays, *for thy name's ſake do it*; and Daniel, when he ſaith here, *for the Lord's ſake*. For Jeſus Chriſt is God's great name, and to do for his ſake, is to do, for what worthineſs is in him.

Unworthineſs: The conſideration of unworthineſs, is a great ſtumbling-block to the tempted when he goes to ſeek the Lord. But now, remembering the worthineſs of Chriſt, and that he is now on the right hand of God on purpoſe to plead that on the behalf of the petitioner, this is great encouragement.

The Jews, by God's ordinance, when they went morning and evening by their prieſt, to ſpeak with God, were to offer a lamb for a burnt-offering, and it muſt be thus continually. Now this lamb was a figure of the ſacrificing of the body of Chriſt which was to be offered for them in time to come: and in that it was to be continually, morning and evening ſo repeated, what doth it ſignify, but that we ſhould remember to go, when we went to God, in the name and faith of the merits of Jeſus Chriſt for what we ſtood in need of? This will ſupport, and this will encourage, for now we ſee that the thing deſired (it being according to his will) is obtained for us by the ſacrificing of the body of Jeſus Chriſt, once for all.

When Iſrael begged of Samuel that he would not ceaſe to cry to the Lord their God for them: It is ſaid, he took a ſucking lamb, and offered it for a burnt-offering wholly unto the Lord; and Samuel cried unto the Lord for Iſrael, and the Lord heard him.

But why did he take a ſucking lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to ſhew to Iſrael, that he was not heard for his own, or for his righteouſneſs-ſake, but for the ſake of Chriſt, whoſe merits were prefigured by Samuel's burning of the lamb?

Alſo when David ſpake for himſelf to Saul, he put himſelf upon this: If, ſaith he, the Lord hath ſtirred thee up againſt me, let him accept a ſacrifice, a ſmell, or a ſweet ſmelling-ſacrifice, a figure of the ſatisfactorineſs of the ſufferings of Jeſus Chriſt.

What is the meaning of all theſe paſſages, if not to ſhew that when we go to pray to God, we ſhould turn away our face from every thing of ours, and look to God, only by the price of redemption paid for us by Jeſus Chriſt, and plead that alone with him as the great prevailing argument, and that by, and for the ſake of which he giveth pardon and grace to help in time of need?

Wherefore, wouldeſt thou be a praying man, a man that would pray and prevail? why pray to God in the faith of the merits of Chriſt, and ſpeed.

Ninthly, For this is the very cauſe why this is added in the text, to wit, the plenteouſneſs of redemption it is, I ſay, that men ſhould hope to partake by it, of the goodneſs and mercy of God. *Let Iſrael hope in the Lord, for with the Lord there is mercy; and with him is plenteous redemption.* Mercy and redemption, mercy through a redeemer, therefore *let Iſrael hope.* It muſt alſo be noted, that this word redemption is, as it were, the explicatory part of the text, for the helping of Iſrael to hope. As who ſhould ſay, as there is with God mercy, ſo there is with him a way to his mercy, and that way is redemption, or a price paid for your ſins; and that you ſhould not be diſcouraged through the greatneſs of your ſins, I tell you, there is with God plenty of this redemption, or a price paid to the full; to an over and above. It alſo is as if he had ſaid, forget not this, for this is the key of all the reſt, and the great ſupport to the ſaints in prayer, or while they wait upon God in any of his appointments to encourage them to hope.

Tenthly and laſtly, This alſo ſhould teach the ſaints when they ſing or praiſe the Lord, they ſhould not ſing of mercy only, but of mercy and judgment too; *I will ſing of mercy and judgment, unto thee O Lord, will I ſing:* Of mercy and judgment, or juſtice in the manifeſtation of it as ſmiling upon our forgiveneſs. When Hannah ſang of, and rejoiced in God's ſalvation, ſhe ſang aloud of holineſs; ſaying, *There is none holy as the Lord:* Holy in keeping his word, though it coſt the blood of his Son: This alſo is that that is called a helping of his ſervant Iſrael in remembrance of his mercy, and the performing of the mercy promiſed; even the oath that he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies (by a Redeemer) might ſerve him without fear, *&c.*

When you praiſe therefore, remember Chriſt and his blood, and how juſtice and judgment took hold on him that they might not take hold on thee; yea, how they by taking hold on him, left a way to thee to eſcape. Iſaac ſhould have been ſacrificed, had not the Lord provided a ram; and thou thyſelf ſhouldeſt have been damned, had not the Lord provided a lamb. Hence Chriſt is called the *Lamb of God that taketh away the ſins of the world*; that taketh them away by the ſacrifice of himſelf: Sing therefore in your praiſes unto God, and to the Lamb.

I would come now to ſpeak one ſhort word of uſe to the whole. And

Firſt, This ſtill ſhews more and more, what a ſad ſtate God's people have brought themſelves into by ſin: I told you before that the revelation of ſo much mercy as is preſented unto us by the firſt part of the text, ſufficiently declared our ſtate to be miſerable by ſin. But what ſhall we ſay, when there muſt be added to that, the heart blood of the Son of God, and all to make our ſalvation compleat? For albeit mercy is eſſential to our ſalvation, and that without which can be no ſalvation: yet it is the blood that maketh the atonement for the ſoul, that propitiates, and ſo makes capable of enjoying of it. It was mercy and love, as I ſaid afore, that ſent one to ſhed his blood for us; and it is the blood of him that was ſent, that puts us into the enjoyment of mercy. O! I have thought ſometimes, what bloody creatures hath ſin made us! The beaſts of the field muſt be ſlain by thouſands before Chriſt came, to ſignify to us we ſhould have a Saviour; and after that, he muſt come himſelf and die a worſe death than died thoſe beaſts, before the work of ſaving could be finiſhed. O redemption, redemption by blood, is the heart-indearing conſideration! This is that which will make the water ſtand in our eyes, that will break an heart of flint, and that will make one do as they do, that are in bitterneſs for their firſt-born.

Sinner, wouldſt thou have mercy? wouldſt thou be ſaved? Go thou then to the blood of the croſs, as ſet forth in the word of the truth of the goſpel, and there thou ſhalt find that mercy that thou haſt need of firſt; for there is a mercy that may be called a firſt mercy, and that is the mercy that gives admittance into, an intereſt in all the reſt: Now the mercy that doth this, is that which reconcileth us to God; but that cannot other things do, if we ſtand off from the blood of the croſs. Wherefore we are ſaid to be reconciled to God, by the death of his Son: *For if when we are enemies we are reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life.*

According to that other ſaying, *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* In both theſe places, the Son of God and our Redeemer, is ſet forth to us in the firſt place, as the only one that reconcileth to God the ſinner by the blood of his croſs; wherefore to this Chriſt, as crucified, the ſinner muſt come firſt; becauſe nothing elſe can reconcile to God; and if thou be not reconciled to God, what art thou but an enemy to him, partake of what mercy thou canſt? Go to him, did I ſay? receive him into the arms of thy faith, hold him faſt, for he is a Saviour, yea, carry him as ſet forth by the goſpel, dying for thee, and pray God for his ſake to beſtow upon thee, all thoſe mercies that will compaſs thee about as with a ſhield, and follow thee all thy days till thou entereſt in at the doors of eternity; and this is the way to ſpeed. For he that hath the Son hath life, in the beginning of it; and he that holds faſt the Son, ſhall have life in the conſummation of it. I do the oftner touch upon this matter, becauſe this Chriſt is the door, in at which whoſoever entereth ſhall be ſaved; but he that climbs up any other way, ſhall be judged as a thief and a robber. But

Secondly, Is Chriſt, as crucified, the way and door to all ſpiritual and eternal mercy? And doth God come to the ſinner, and the ſinner again go to God in a ſaving way, by him, and by him only? And is there no other way to the Father but by his blood, and through the veil, that is to ſay, his fleſh? Then this ſhews the danger upon what pretence ſoever, of caſting off the daily ſacrifice, and ſetting up in its place the abomination that maketh deſolate; I mean of caſting away of a crucified Chriſt, and the ſetting up the vanity of moral obedience, as the more ſubſtantial and moſt acceptable thing with God. I call not a crucified Chriſt the daily ſacrifice, as if I thought he often ſuffered for ſin, ſince the foundation of the world: But becauſe the virtue of that one offering is that, and only that by the which we daily draw nigh unto God; and becauſe the virtuouſneſs of that one ſacrifice, will for ever abide beneficial to them that come to God, to the world's end, by him.

But I ſay, into what a miſerable plight have ſuch people put themſelves, that have caſt off coming to God by Chriſt, as he is the propitiation for their ſins, and that ſeek to come another way? ſuch are elapſed again to gentiliſm, to paganiſm, to heatheniſm: nor will it help at all to ſay, they rely on the mercy and goodneſs of

God; for there is no ſuch thing as ſpiritual and eternal mercy can come from God to him, that comes not to him by Chriſt. The Turks, if I be not miſtaken, have this for the beginning of every chapter in their Alcoran, The Lord God, gracious and merciful, yet are counted unbelievers, and are verily ſo, for they have not received the faith of Chriſt: The Lord God, gracious and merciful, will not ſave them, no not by grace and merciful, unleſs repenting of their preſuming upon mercy, without a bloody ſacrifice, they come to him by his Son. Men therefore that have laid aſide the neceſſity of reconciliation to God by the precious blood of Chriſt, are in a damned ſtate; nor will it help at all to ſay, they do indeed believe in him. I am not ſo void of reaſon, as to think that they that have caſt away Chriſt as he is a propitiatory ſacrifice with God for ſin, ſhould alſo caſt away his name out of their mouth; no, his name is too honourable, and the profeſſion of it too glorious for them to do ſuch a thing. But retaining his name, and the notion of him as a Saviour, they yet caſt him off, and that in thoſe very things wherein the eſſential part of his ſacrifice, the merit of it, and his everlaſting prieſthood conſiſts: And in this lies the myſtery of their iniquity.

They will have him to be a Saviour, but it muſt not be by fulfilling of the law for us; but it muſt not be by the putting of his glorious righteouſneſs, that which he performed by ſubjecting himſelf to the law, on our behalf, upon us; but it muſt not be by waſhing of us from our ſins in his own blood; but it muſt be by his kingly and prophetical offices: When as for his kingly and prophetical office, he puts thoſe people under the government of them, that he has afore made to ſtand juſtified before God, from the curſe of the law by his prieſthood. Nor dare they altogether deny that Chriſt doth ſave his people as a prieſt, but then their art is to confound theſe offices, by pleading that they are in effect but one and the ſelf ſame thing; and then with a noiſe of morality and government, they joſtle the merit of his blood, and the perfection of his juſtifying righteouſneſs out of doors; and ſo retaining the name of Chriſt in their mouths, they caſt thoſe things of Chriſt that they like not, under feet; which things, who have not the faith of, muſt not, cannot ſee the kingdom of God.

The term of [mercy] is but a general ſound, and is as an arrow ſhot at rovers, unleſs the death and blood of the Son of God be ſet before us, as the mark or mean by which our ſpirits are to be directed to it. What profit ſhall a man have; and what ſhelter or ſuccour ſhall he find, in hearing of the moſt exact relation of the ſtrength of the moſt impregnable caſtle in the world, unleſs he knows the door, and entereth in by that, into that place of ſtrength in the time when the enemy ſhall purſue him? Why this is the caſe: We hear a noiſe of mercy, and of being at peace with God: what a good God God is, and what a bleſſed thing it is to be a child of God; how many privileges the children of God have, and what will be their exaltation and glory in the next world: And all the while they that tell us theſe things, conceal from us the way thereto, which is Chriſt, not in the naming of him, but in the right adminiſtring of his goſpel to us.

Chriſt, and faith in him as a Saviour, not in the name only, but in the true ſenſe thereof, is the mark, as I have ſaid, from which if any ſwerve, they err from the ſaving way, and ſo come nothing near that mercy that can ſave them. Hence Chriſt is called a ſtandard, and enſign: *And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people, to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* And again, *Thus ſaith the Lord God, I will lift up mine hand to the Gentiles; and ſet up my ſtandard to the people. Go through, go through the gates, prepare you the way of the people, gather out the ſtones, lift up a ſtandard for the people. Behold the Lord hath proclaimed to the end of the world; ſay ye to the daughter of Zion, behold thy ſalvation cometh.* Behold his reward is with him, and his work before him: Hence again he is called the captain (the chieftain) of our ſalvation, and him without whom there neither is nor can be any.

But now the men of this confederacy, rather than they will ſubmit themſelves to the righteouſneſs of God, will lay odiums and ſcandals upon them that preach they ſhould. Not forſooth, if you will believe them, but that they are highly for the righteouſneſs of God, let it be that which they count ſo; but then to be ſure it ſhall never be the perſonal performances of Chriſt, by which they that believe in him, are juſtified from all things: But that which they call firſt principles, dictates of human nature, obedience to a moral precept, followed and done as they have Chriſt for an example, not underſtanding that Chriſt in his own doings, is the end of all theſe things to every one that believeth. But if it be urged, that Gentiles and Pagans are poſſeſſed with thoſe very principles, only they have not got the art as our men have, to cover them with the name of Chriſt and principles of chriſtianity; then they fall to commending the heathens and their philoſophers, and the natural motives and principles by which they were acted; preferring of them much before what by others are called the graces of the ſpirit and principles, upon what the doctrine of the free grace and mercy of God by Chriſt are grounded. But as I ſaid, all the good that ſuch preachers can do as to the next world, is, to draw the people away from their enſign, and their ſtandard, and ſo lead them among the Gentiles and Infidels, to ſeek by their rules, the way to this unſpeakable mercy of God.

Wherefore their ſtate being thus deplorable, and their ſpirits thus incorrigible; they muſt be pitied, and left, and fled from, if we would live.

Thirdly, is Chriſt Jeſus the redemption; and, as ſuch, the very door and inlet into all God's mercies? Chriſtian man, look well to thyſelf that thou goeſt no where, and doeſt nothing, I mean in any part of religious worſhip, *&c.* but as thou art in him. Walk in him, ſpeak in him, grow in him, for he is the all. And though others regard not to hold the head, from which all the body by joints and bands have nouriſhment miniſtred; yet have thou a care: This is he that is thy life, and the length of thy days, and without whom no true happineſs can be had. Many there be that count this but a low thing, they deſire to ſoar aloft, to fly into new notions, and to be broaching of new opinions, not counting themſelves happy, except they can throw ſome new-found fangle, to be applauded for, among their novel hearers: But fly thou to Chriſt for life; and that thou mayeſt ſo do, remember well thy ſins, and the judgment and wrath of God; and know alſo that he is merciful; but at mercy none can come, but through the curſed death Chriſt underwent. And although ſome of the wanton profeſſors of our age, may blame thee for poring ſo much upon thy ſins, and the pollution of thy nature, yet know that there is an advantage in it. There be ſome alive in the world, who, though they count the nature and commiſſion of ſin, the very evil of evils; yet can ſay, that the remembrance of how vile they are, and of what evils they have committed, has been to them, a ſoul-humbling, a Chriſt-advancing, and a creature-emptying conſideration. Though ſin made death bitter to Chriſt, yet ſin makes Chriſt ſweet to his. And though none ſhould ſin that grace might abound, yet where ſin has abounded, grace doth much more abound, not only as an act of God, but alſo in the eye of faith.

A ſight of the filth, and a ſenſe of the guilt of ſin, makes a pardon to ſuch a ſoul more than empty notion; and makes the mean through which the pardon comes, more to be deſired than is either life or limb. This is it that makes the ſenſible ſoul prize the Lord Jeſus, while the ſelf-juſticiary laugheth him to ſcorn. This is it which makes the awakened ſinner caſt away his own righteouſneſs, while the ſelf-conceited one makes it his advocate with the Father.

Some indeed count their own doings the only darling of their ſoul, while others caſt it to the dogs. And why ſhould a man cumber himſelf with what is his, when the good of all that is in Chriſt, is laid, and to be laid out for him? Not that a believer caſts off to do good, for he knows that what good thing is done in faith and love, is acceptable to God and profitable to his neighbour: But this is it, he ſetteth not his good deed againſt the judgment of God; he cometh not in his own good: When he comes to God for forgiveneſs of ſins, then he ſees nothing, knows nothing, mentions nothing as righteouſneſs, but that which Chriſt wrought out in the days of his fleſh, and that only. But how then is what he doth, accepted of God? Verily as the duty of a Son, and as the work of one that is juſtified. We muſt therefore conclude, that there is acceptation, and acceptation: acceptation of the perſon, and acceptation of his performance. Acceptation of the perſon, may be conſidered with reſpect to juſtification from the curſe, and ſo acceptation there can be none, but through the one offering of the body of Jeſus Chriſt once for all. Alſo the acceptation of a duty done by ſuch a perſon is, by virtue of the ſelf ſame offering, the perſon being conſidered as ſtanding juſt through Chriſt before God. And the reaſon why a juſtified perſon muſt have his duties accepted the ſame way, as is his perſon, is becauſe juſtifying righteouſneſs, ſets not the perſon free from ſin, ſave only in the ſight of God and conſcience, he remaineth ſtill infirm in himſelf, and ſtandeth ſtill in need of the freſh and continual application of the merits of the Lord Jeſus, which alſo the ſoul receiveth by virtue of Chriſt's interceſſion. I ſpeak now of acceptation with reference to the juſtice of the law, and the judgment of God upon perſon or work, according to the ſelf-ſame law. For ſo they both muſt be accepted through the ſelf-ſame mediator, or they cannot be accepted at all. Nor is it a thing to be wondered at that a man ſhould ſtand juſt in the ſight of God, when polluted and defiled in his own ſight. He ſtands juſt before God in the juſtice of his Son, upon whom God looks, and for whoſe ſake he accepts him. May not a ſcabbed, mangy man, a man all over-run with blanes and blotches, be yet made beautiful to the view of a beholder, through the ſilken, ſilver, golden garment that may be put upon him, and may cover all his fleſh?

Why the righteouſneſs of Chriſt is not only unto, but upon all them that believe. And whoſo conſiders the parable of the wretched infant, ſhall find that before it was waſhed with water, it was wrapt up, or covered, as it was found in its blood, in, and with the ſkirt of his garment that found it in its faith. And then he waſhed it with water, and then he ſanctified it by the anointing oil of the Spirit of God.

I ſpeak thus to thee, chriſtian reader, partly, becauſe in the faith of theſe things is thy life; and becauſe I would yet inforce the exhortation upon thee with the reaſon and the amplification thereof. To wit, to put thee upon truſting in the Lord through the encouragement that thou haſt in redeeming mercy ſo to do.

Some may ſay, Will God ſee that which is not, and will he judge a man juſt that is a ſinner? But I will anſwer, The man that had the rainbow about his head, was to look on; or be looked upon, while he ſhone like a jaſper and a ſardix-ſtone. The blood of the paſchal lamb was to be looked upon by him that came to deſtroy the land of Egypt, in their firſt-born. I add, The rainbow that God gave to Noah for a token that he would no more deſtroy the earth with the waters of the flood, was to be looked upon, that God might remember to ſhew mercy to his people. Now all theſe meet in the man Chriſt Jeſus, who is the only one, for the ſake of whom the ſinner that believeth in him, ſtands acquitted in the ſight of God. His is the blood, he is the prince, that is more than the token of the covenant: nor do all the colours in the rainbow appear ſo beautiful in the eyes of man, as does the garment of Chriſt; which is from his loins, even upward, and from his loins, even downward, in the eyes of the God of heaven: And wilt thou ſay theſe are things that are not! Alſo, he can legally judge a man juſt that is a ſinner. Do but admit of a diverſe conſideration, and God will ſo conſider of that ſinner which he juſtifieth, in deſpite of all the teeth in thy proud mouth. He juſtifies the Ungodly. Not that were, but that are ſuch now, in the judgment and verdict of the law, might deal with them in their own perſons as men. He will then conſider them in his Son; in, and under the ſkirt of his Son: He will conſider them as waſhed in the blood of his Son, and will alſo conſider, that in him is no ſin, and ſo he will deal with them. We know that he was manifeſt to take away our ſins, and in him is no ſin.

What though I have broke a thouſand pound in my creditor's debt; yet if another will diſcharge the whole freely, what has the law to do with me, as to that?

Or what if I cannot but live upon the ſpend all my days; yet if my friend will always ſupply my need, and, through his bounty, keep me from writ, bailiff, or gaol, is it not well for me? Yea, what, if what I can get, ſhall be laid up for me for hereafter, and that my friend ſo long as there is death or danger in the way, will himſelf ſecure me, and bear my charges to the world's end; may I not accept thereof, and be thankful? Bleſſed be God for Jeſus Chriſt! I believe he is more than all this to me. *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.* I know ſimilitudes will not hold in all things; but we that believe, are ſet free from the curſe of the law by another man's obedience: *for by the obedience of one, ſhall many be made righteous.* Let then the believer, as was ſaid, ſtudy and pray, and read God's word continually, for the ſake of the glory of this truth, that it may be made more his own, and that his conſcience may be more and more ſettled in the power and glory thereof.

Fourthly, As the chriſtian ſhould moſt labour to get into the power and glory of this doctrine, ſo let him ſee that he holds it faſt. This doctrine is foreign to fleſh and blood; it is not earthly, but from heaven. It is with many that begin with this doctrine, as it is with boys that go to the latin ſchool; they learn till they have learned the grounds of their grammar, and then go home and forget all. How have many, that as to the grounds of chriſtian religion, one would think, had been well taught, yet not taking ſuch heed thereto as they ſhould, they have let ſlip all, and their hearts have been filled with the world again, or elſe have drunk in ſome opinion that has been diametrically oppoſite to what they profeſſed of the truth before? Wherefore, haſt thou any thing of the truth of Chriſt in thy heart? hold that faſt that no man takes thy crown. Yea, grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.

He that will retain and hold faſt the doctrine of redemption, and ſo by that, have, through faith, an inlet into all the abounding mercy of God, muſt not deal in God's matters with a ſlack hand. It is not enough for them that would do ſo, to be content with ſermons, family-duties, and other publick aſſemblies for worſhip; but there muſt be a continual exerciſe of the mind about theſe matters, and a labour of the ſoul to retain them in their glory, and ſweetneſs; elſe they will firſt as to their excellency, then as to the very notion of them, ſlip from the heart and be gone. Not that there is treachery, or deceit therein; but the deceit lies in the heart about them: He that will keep water in a ſieve, muſt uſe more than ordinary diligence. Our heart is the leaking veſſel; And *therefore we ought to give the more earneſt heed to the things that we have heard, leſt at any time we ſhould let them ſlip.*

That this doctrine may remain with us, we muſt alſo mortify our carnal reaſon, for that makes head againſt the truth thereof, and what can fooliſhneſs do elſe! And the wiſdom of this world, which is carnal reaſon in its improvements, is fooliſhneſs with God. It is not ſubject to the law of God, neither indeed can it be. It judges this doctrine that we have been ſpeaking of, fooliſhneſs: Wherefore, it muſt be avoided, oppoſed, and mortified; and the word of faith the more carefully ſubmitted to. *Truſt in the Lord with all thy heart, and lean not to thine own underſtanding.* See here, truſting in the Lord, and leaning to our own underſtanding are oppoſites; wherefore they muſt either be reconciled, or one quite adhered unto, in a way of mortification of the other. Now it is ſafeſt in this matter to keep a continual guard upon our carnal powers; and to give up ourſelves to the conduct of our God, and in all our ways acknowledge him that he (not ourſelves) may direct our paths. It is a great thing for a man, when the word, and his reaſon claſhes, then to adhere to the word, and let his reaſon fall to the ground. And this indeed is chriſtianity in the practic part thereof. The Spirit of Chriſt in the word is to be hearkened unto, above all things.

There muſt alſo be a continual war maintained upon all the luſts of the fleſh, that they may not draw away the heart from the ſtudy and delight, the love and faith of the things that are hid in Chriſt. This I ſay, muſt be done, elſe the heart cannot be at liberty to wait upon the Lord without diſtraction, for the further communications of himſelf in his ſon, according to his bleſſed goſpel, to us. Many chriſtians are lean in their faith and too barren in their lives, and all for want of being diligent here. Wherefore having faith in this bleſſed Lord Jeſus Chriſt, as has been afore diſcourſed; in the next place, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if theſe things be in you and abound, they make you that you ſhall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt. There is a method that the Holy Ghoſt has preſcribed in the word, for them that have faith to obſerve; and without the obſervation thereof, though they indeed may be of the number of them that ſhall be ſaved, yet they ſhall not have much, nor do much for Chriſt and his name, in this world. Now the unſkilful, that are ſo in the word of righteouſneſs, finding this method, and not diſcerning to whom it belongs, forthwith apply it to all; and forgetting that faith muſt go before, they preſs them as duties preparatory to faith, or elſe ſo call that which is not ſo; and ſo the blind leading of the blind, both fall into the ditch, and are ſmothered. But do thou, O child of God, diſtinguiſh, and keep faith and duty for juſtification of thy perſon in the ſight of God, far aſunder; alſo be ſure to let faith go before, and be always with thy Saviour: But add unto thy faith, virtue’ &c, not as though thy faith could not lay hold of Chriſt, unleſs accompanied with theſe, but to ſhew that thy faith is of the right kind, as alſo for the emboldening of thee to an holy endeavour, yet to preſs further into his everlaſting kingdom, his word; for he that lacketh theſe things, is blind, and cannot ſee afar off, and has forgotten that he was purged from his old ſins.

Fifthly, That thou mayeſt keep ſtedfaſt to this doctrine, take heed of being offended, or of ſtumbling at the word, becauſe of the offenſive lives and converſations of ſome that are profeſſors of the ſame. There will be offences, and it is needful there ſhould; yea, ſcandals and hereſies alſo, that they that are approved of God may be made manifeſt among you. There are many cauſes of the offenſive lives of them that profeſs this faith, ſome of which I will give a touch upon here.

Firſt, Many that adhere to, and profeſs this goſpel, are ſhort of the power and glory of the things which they profeſs: Now the word, the word only, will not bring thoſe that profeſs it into a conformity to it; into a conformity in heart and life. Wherefore they that know it only in word, live ſcandalous lives, to the reproach of the faith, the imboldening of its enemies, the ſtumbling of the ignorant, and grief of the godly, that are ſo indeed; and muſt bear their judgment in the next world.

Secondly, This alſo flows from the wiſdom of hell: The devil knows that the faith of the goſpel rightly profeſſed, is not only ſaving to thoſe in whom it is; but alluring unto beholders; wherefore that he may prevent the beauteous luſtre thereof, he ſows his tares among God's wheat, and goes his way, that is, to the end thoſe that ſtumble, may not ſee what he hath done; or whoſe are the tares indeed. Now by theſe the ſun-ſhine of the faith of the true poſſeſſors of this bleſſed goſpel is clouded: Yea, and the world made believe, that ſuch as the worſt are, ſuch are the beſt; that there is never a barrel better herring, but that the whole lump of them are in truth, a pack of knaves. Now has the devil got the point aimed at, and has cauſed many to fall; but behold ye now the good reward theſe tares ſhall have at the day of reward for their doings. *As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth.*

Thirdly, It alſo happeneth, ſometimes, through the anger and judgment of God againſt ſinners, that ſome of them truly gracious, do fall; as David, Peter, &c. The which is a great trial to the godly, a wound to the perſons fallen, and a judgment of God to the world: For ſince theſe laſt would not be converted, nor made turn to God by the convincing glory that has attended their faith in a holy and unblameable life annexed, God has ſuffered them to fall that they alſo might ſtumble and fall, and be daſhed in pieces by their vices.

But thou, chriſtian man, be not thou offended at any of theſe things; do thou look unto Jeſus, do thou look unto his word, do thou live by faith, and think much of thy latter end; do thou be baſe in thine own eyes, be humble and tender, and pray to God always; do thou add to thy faith virtue, and to virtue what elſe is mentioned; and give diligence to make thy calling and election ſure, *for if thou doſt theſe things thou ſhalt never fall: For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.*

Sixthly, If it be ſo, that there is ſo much mercy in the heart of God for his people, and that Jeſus his Son has by his blood, made ſo living a way for us that we might enjoy it, and the benefit of it for ever, *Then let Iſrael hope*; for to that end is this goodneſs revealed: *Let Iſrael hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.* Hope! who would not hope to enjoy life eternal, that has an inheritance in the God of Iſrael? *Happy, art thou, O Iſrael, who is like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency!* Did but the people of God ſee to what they are born, and how true the God of truth will be to what by his word they look for at his hands, they would be above alway; they would be weary of life, of eſtates, of relations; they would groan earneſtly under all their enjoyments to be with him, who is their life, their portion, and their glory for ever. But we profeſs, and yet care not for dying; we profeſs, and yet long not for the coming of the day of God; we profeſs the faith, and yet by our whole life ſhew to them that can ſee, how little a meaſure of it we have in our hearts. The Lord lead us more into the power of things; then ſhall the virtues of him that has ſaved us, and called us out of darkneſs into his marvellous light, and the ſavour of his good knowledge be made known to others, far otherwiſe than it is. Amen.

Seventhly and laſtly, ſinner, doth not all this diſcourſe make thy heart twitter after the mercy that is with God, and after the way that is made by this plenteous redemption thereto? Methinks it ſhould; yea, thou couldeſt not do otherwiſe, didſt thou but ſee thy condition; look behind thee, take a view of the path thou haſt trodden this many years: Doſt thou think that the way that thou art in, will lead thee to the ſtrait gate, ſinner? Ponder the path of thy feet with the greateſt ſeriouſneſs; thy life lies upon it; what thinkeſt thou? But make no anſwer, till in the night, till thou art in the night watches, *Commune with thine own heart upon thy bed*, and then ſay, what thou thinkeſt of, whether thou art going.

Oh that thou wert ſerious! Is not it a thing to be lamented, that madneſs and folly ſhould be in thy heart while thou liveſt, and after that to go to the dead, when ſo much life ſtands before thee, and light to ſee the way to it: Surely men void of grace and poſſeſt of carnal minds, muſt either think that ſin is nothing, that hell is eaſy, and that eternity is ſhort; or elſe that whatever God has ſaid about the puniſhing of ſinners, he will never do as he has ſaid; or that there is no ſin, no God, no heaven, no hell, and ſo no good or bad hereafter; or elſe they could not live as they do. But perhaps thou preſumeſt upon it, and ſayeſt, I ſhall have peace, though I live ſo ſinful a life: Sinner, if this wicked thought be in thy heart, tell me again, doſt thou thus think in earneſt? Canſt thou imagine thou ſhalt at the day of account out-face God, or make him believe thou waſt what thou waſt not? or that when the gate of mercy is ſhut up in wrath, he will at thy pleaſure, and to the reverſing of his own counſel, open it again to thee? Why ſhall thy deceived heart turn thee aſide, that thou canſt not deliver thy ſoul, nor ſay, is there not a lie in thy right hand?

THE
LIFE and DEATH
OF
Mr. *BADMAN*,

Preſented to the World in a familiar DIALOGUE between Mr. Wiſeman, and Mr. Attentive.

The AUTHOR to the READER.

Courteous Reader,

AS I was conſidering with myſelf, what I had written concerning the Progreſs of the Pilgrim from this world to glory; and how it had been acceptable to many in this nation: It came again into my mind to write, as then, of him that was going to heaven, ſo now, of the life and death of the ungodly, and of their travel from this world to hell. The which in this I have done, and have put it, as thou ſeeſt, under the name and title of Mr. Badman, a name very proper for ſuch a ſubject: I have alſo put it in the form of a dialogue, that I might with more eaſe to myſelf, and pleaſure to the reader, perform the work.

And although, as I ſaid, I have put it forth in this method, yet have I as little as may be, gone out of the road of mine own obſervation of things. Yea, I think I may truly ſay, that to the beſt of my remembrance, all the things that here I diſcourſe of, I mean as to matter of fact, have been acted upon the ſtage of this world, even many times before mine eyes.

Here therefore, courteous reader, I preſent thee with the life and death of Mr. Badman indeed: Yea, I do trace him in his life, from his childhood to his death; that thou mayeſt, as in a glaſs, behold with thine own eyes, the ſteps that take hold of hell; and alſo diſcern, while thou art reading of Mr. Badman's death, whether thou thyſelf art treading in his path thereto.

And let me entreat thee to forbear quirking and mocking, for that Mr. Badman is dead; but rather gravely enquire concerning thyſelf by the word, whether thou art one of his lineage or no: For Mr. Badman has left many of his relations behind him; yea, the very world is overſpread with his kindred. True, ſome of his relations, as he, are gone to their place and long home, but thouſands of thouſands are left behind; as brothers, ſiſters, couſins, nephews, beſides innumerable of his friends and aſſociates.

I may ſay, and yet ſpeak nothing but too much truth in ſo ſaying, that there is ſcarce a fellowſhip, a community, or fraternity of men in the world, but ſome of Mr. Badman's relations are there: Yea, rarely can we find a family or houſhold in a town, where he has not left behind him a brother, nephew or friend.

The butt therefore, that at this time I ſhoot at, is wide; and it will be as impoſſible for this book to go into ſeveral families, and not to arreſt ſome, as for the king's meſſenger to ruſh into an houſe full of traitors, and find none but honeſt men there.

I cannot but think that this ſhot will light upon many, ſince our fields are ſo full of this game; but how many it will kill to Mr. Badman's courſe, and make alive to the Pilgrims Progreſs, that is not in me to determine; this ſecret is with the Lord our God only, and he alone knows to whom he will bleſs it to ſo good and ſo bleſſed an end. However, I have put fire to the pan, and doubt not but the report will quickly be heard.

I told you before, that Mr. Badman had left many of his friends and relations behind him, but if I ſurvive them (as that's a great queſtion to me) I may alſo write of their lives: However, whether my life be longer or ſhorter, this is my prayer at preſent, that

God will ſtir up witneſſes againſt them, that may either convert or confound them; for where-ever they live, and roll in their wickedneſs, they are the peſt and plague of that country.

England ſhakes and totters already, by reaſon of the burden that Mr. Badman and his friends have wickedly laid upon it: Yea, our earth reels and ſtaggereth to and fro like a drunkard, the tranſgreſſion thereof is heavy upon it.

Courteous reader, I will treat thee now, even at the door and threſhold of this houſe, but only with this intelligence, that Mr. Badman lies dead within. Be pleaſed therefore (if thy leiſure will ſerve thee) to enter in, and behold the ſtate in which he is laid, betwixt his death-bed and the grave. He is not buried as yet, nor doth he ſtink, as is deſigned he ſhall, before he lies down in oblivion.

Now as others have had their funerals ſolemnized, according to their greatneſs and grandeur in the world, ſo likewiſe Mr. Badman, (foraſmuch as he deſerveth not to go down to his grave with ſilence) has his funeral ſtate according to his deſerts.

Four things are uſual at great men's funerals, which we will take leave, and I hope without offence, to allude to, in the funeral of Mr. Badman.

Firſt, They are ſometimes, when dead, preſented to their friends, by their compleatly wrought images, as lively as by cunning men's hands they can be; that the remembrance of them may be renewed to their ſurvivors, the remembrance of them and their deeds: And this I have endeavoured to anſwer in my diſcourſe of Mr. Badman; and therefore I have drawn him forth in his features and actions from his childhood to his grey hairs. Here therefore, thou haſt him lively ſet forth as in cuts; both as to the minority, flower, and ſeniority of his age, together with thoſe actions of his life, that he was moſt capable of doing in, and under thoſe preſent circumſtances of time, place, ſtrength; and the opportunities that did attend him in theſe.

Secondly, There is alſo uſual at great men's funerals, thoſe badges and eſcutcheons of their honour, that they have received from their anceſtors, or have been thought worthy of for the deeds and exploits they have done in their life: And here Mr. Badman has his, but ſuch as vary from all men of worth, but ſo much the more agreeing with the merit of his doings: They all have deſcended in ſtate, he only as an abominable branch. His deſerts are the deſerts of ſin, and therefore the eſcutcheons of honour that he has, are only that he died without honour, and at his end became a fool. Thou ſhalt not be joined with them in burial.—The ſeed of evil doers ſhall never be renowned.

The funeral pomp therefore of Mr. Badman, is to wear upon his hearſe the badges of a diſhonourable and wicked life; ſince his bones are full of the ſins of his youth, which ſhall lie down, as Job ſays, in the duſt with him: Nor is it fit that any ſhould be his attendants, now at his death, but ſuch as with him conſpired againſt their own ſouls in their life; perſons whoſe tranſgreſſions have made them infamous to all that have or ſhall know what they have done.

Some notice therefore I have alſo here in this little diſcourſe given the reader, of them who were his confederates in his life, and attendants at his death; with a hint, either of ſome high villainy committed by them, as alſo of thoſe judgments that have overtaken and fallen upon them from the juſt and revenging hand of God. All which are things either fully known by me, as being eye and ear-witneſs thereto, or that I have received from ſuch hands, whoſe relation as to this, I am bound to believe. And that the reader may know them from other things and paſſages herein contained, I have pointed at them in the margin, as with a finger thus: ☞

Thirdly, The funerals of perſons of quality have been ſolemnized with ſome ſuitable ſermon at the time and place of their burial; but that I am not come to as yet, having got no further than to Mr. Badman's death; but foraſmuch as he muſt be buried, after he hath ſtunk out his time before his beholders, I doubt not but ſome ſuch that we read are appointed to be at the burial of Gog, will do this work in my ſtead; ſuch as ſhall leave him neither ſkin nor bone above ground, but ſhall ſet a ſign by it till the buriers have buried it in the valley of Hamon-gog, Ezek. 39.

Fourthly, At funerals there does uſe to be mourning and lamentation, but here alſo Mr. Badman differs from others; his familiars canot lament his departure, for they have not ſenſe of his damnable ſtate; they rather ring him, and ſing him to hell in the ſleep of death, in which he goes thither. Good men count him no loſs to the world, his place can well be without him, his loſs is only his own, and it is too late for him to recover that damage or loſs by a ſea of bloody tears, could he ſhed them. Yea, God has ſaid, he will laugh at his deſtruction; who then ſhall lament for him, ſaying, Ah! my brother. He was but a ſtinking weed in his life; nor was he better at all in his death: Such may well be thrown over the wall without ſorrow, when once God has plucked them up by the roots in his wrath.

Reader, If thou art of the race, lineage, ſtock or fraternity of Mr. Badman, I tell thee before thou readeſt this book, thou wilt neither brook the author nor it, becauſe he hath writ of Mr. Badman as he has. For he that condemneth the wicked that die ſo, paſſeth alſo the ſentence upon the wicked that live. I therefore expect neither credit of, nor countenance from thee, for this narration of thy kinſman's life.

For thy old love to thy friend, his ways, doings, &c. will ſtir up in thee enmity rather, in thy very heart, againſt me. I ſhall therefore incline to think of thee, that thou wilt rent, burn, or throw it away in contempt: Yea, and wiſh alſo, that for writing ſo notorious a truth, ſome miſchief may befal me. I look alſo to be loaded by thee with diſdain, ſcorn and contempt; yea, that thou ſhouldeſt railingly and vilifying ſay, I lie, and am a beſpatterer of honeſt men's lives and deaths. For Mr. Badman, when himſelf was alive, could not abide to be counted a knave (though his actions told all that went by, that indeed he was ſuch an one:) How then ſhould his brethren that ſurvive him, and that tread in his very ſteps, approve of the ſentence that by this book is pronounced againſt him? Will they not rather imitate Corah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moſes for doing execution?

I know it is ill puddling in the cockatrice's den, and that they run hazards that hunt the wild boar. The man alſo that writeth Mr. Badman's life, had need be fenced with a coat of mail, and with the ſtaff of a ſpear, for that his ſurviving friends will know what he doth: But I have adventured to do it, and to play, at this time, at the hole of theſe aſps; if they bite, they bite; if they ſting, they ſting. Chriſt ſends his lambs in the midſt of wolves, not to do like them, but to ſuffer by them for bearing plain teſtimony againſt their bad deeds: But had one not need to walk with a guard, and to have a centinel ſtand at one's door for this? Verily, the fleſh would be glad of ſuch help; yea, a ſpiritual man, could he tell how to get it, Acts 23. But I am ſtript naked of theſe, and yet am commanded to be faithful in my ſervice for Chriſt. Well then, I have ſpoken what I have ſpoken, and now come on me what will, Job 13. 13. True, the text ſays, Rebuke a ſcorner, and he will hate thee; and that he that reproveth a wicked man, getteth himſelf a blot and ſhame; but what then? Open rebuke is better than ſecret love; and he that receives it, ſhall find it ſo afterwards.

So then, whether Mr. Badman's friends ſhall rage or laugh at what I have writ, I know the better end of the ſtaff is mine. My endeavour is to ſtop an helliſh courſe of life, and to ſave a ſoul from death; James 5. and if for ſo doing, I meet with envy from them, from whom in reaſon I ſhould have thanks, I muſt remember the man in the dream, that cut his way through his armed enemies, and ſo got into the beauteous palace: I muſt, I ſay, remember him, and do myſelf likewiſe.

Yet four things I will propound to the conſideration of Mr. Badman's friends, before I turn my back upon them.

1. Suppoſe that there be an hell in very deed; not that I do queſtion it any more than I do whether there be a ſun to ſhine; but I ſuppoſe it for argument ſake with Mr. Badman's friends: I ſay, ſuppoſe there be an hell, and that too ſuch an one as the ſcripture ſpeaks of, one at the remoteſt diſtance from God and life eternal, one where the worm of a guilty conſcience never dies, and where the fire of the wrath of God is not quenched.

Suppoſe, I ſay, that there is ſuch an hell, prepared of God (as there is indeed) for the body and ſoul of the ungodly world after this life to be tormented in: I ſay, do but with thyſelf ſuppoſe it, and then tell me, is it not prepared for thee, thou being a wicked man? Let thy conſcience ſpeak, I ſay, is it not prepared for thee, thou being an ungodly man? And doſt thou think, waſt thou there now, that thou art able to wreſtle with the judgment of God? Why then do the fallen angels tremble there? Thy hands cannot be ſtrong, nor can thy heart endure, in that day when God ſhall deal with thee, Ezek. 22. 14.

2. Suppoſe that ſome one that is now a ſoul in hell for ſin, was permitted to come hither again to dwell; and that they had a grant alſo, that upon amendment of life, next time they die, to change that place for heaven and glory; What ſayſt thou, O wicked man? Would ſuch an one (thinkeſt thou) run again into the ſame courſe of life as before, and venture the damnation that for ſin he had already been in? Would he chooſe again to lead that curſed life that afreſh would kindle the flames of hell upon him, and that would bind him up under the heavy wrath of God? O! he would not, he would not; the 16th of Luke inſinuates it; yea, reaſon itſelf, awake, would abhor it, and tremble at ſuch a thought.

3. Suppoſe again, that thou that liveſt and rolleſt in thy ſin, and that as yet haſt known nothing but the pleaſure thereof, ſhouldſt be by an angel conveyed to ſome place where, with convenience, from thence thou mighteſt have a view of heaven and hell; of the joys of the one, and the torments of the other; I ſay, ſuppoſe that from thence thou mighteſt have ſuch a view thereof, as would convince thy reaſon, that both heaven and hell, are ſuch realities as by the word they are declared to be; wouldeſt thou (thinkeſt thou) when brought to thy home again, chuſe to thyſelf thy former life, to wit, to return to thy folly again? No; if belief of what thou ſaweſt remained with thee, thou wouldſt eat fire and brimſtone firſt.

4. I will propound again. Suppoſe that there was amongſt us ſuch a law, (and ſuch a magiſtrate to inflict the penalty) That for every open wickedneſs committed by thee, ſo

much of thy fleſh ſhould with burning pincers be plucked from thy bones: Wouldeſt thou then go on in thy open way of lying, ſwearing, drinking and whoring, as thou with delight doeſt now? Surely, ſurely, no: The fear of the puniſhment would make thee forbear; yea, would make thee tremble, even then when thy luſts were powerful, to think what a puniſhment thou waſt ſure to ſuſtain, ſo ſoon as the pleaſure was over. But oh! the folly, the madneſs, the deſperate madneſs that is in the hearts of Mr. Badman's friends, who in deſpite of the threatenings of an holy and ſin-revenging God, and of the outcries and warnings of all good men; yea, that will in deſpite of the groans and torments of thoſe that are now in hell for ſin, (Luke 16. 24, 28.) go on in a ſinful courſe of life; yea, though every ſin is alſo a ſtep of deſcent down to that infernal cave. O how true is that ſaying of Solomon, "The heart of the ſons of men is full of evil, and madneſs is in their heart while they live, and after that they go to the dead," Eccleſ. 9. 3. To the dead! that is, to the dead in hell, to the damned dead; the place to which thoſe that have died bad men are gone, and that thoſe that live bad men are like to go to, when a little more ſin, like ſtolen waters, hath been imbibed by their ſinful ſouls.

That which has made me publiſh this book is,

1. For that wickedneſs like a flood is like to drown our Engliſh world: It begins already to be above the tops of the mountains; it has almoſt ſwallowed up all; our youth, our middle age, old age, and all, are almoſt carried away of this flood. O debauchery, debauchery, what haſt thou done in England! Thou haſt corrupted our young men, haſt made our old men beaſts; thou haſt deflowered our virgins, and haſt made matrons bawds. Thou haſt made our earth to reel to and fro like a drunkard; it is in danger to be removed like a cottage, yea, it is, becauſe tranſgreſſion is ſo heavy upon it, like to *fall and riſe no more*, Iſa. 24. 20.

O! that I could mourn for England, and for the ſins that are committed therein, even while I ſee that without repentance, the men of God's wrath are about to deal with us, each having his ſlaughtering weapon in his hand, (Ezek. 9. 1, 2.) Well, I have written, and by God's aſſiſtance ſhall pray, that this flood may abate in England; and could I but ſee the tops of the mountains above it, I ſhould think that theſe waters were abating.

2. It is the duty of thoſe that can, to cry out againſt this deadly plague, yea, to lift up their voice as with a trumpet againſt it; that men may be awakened about it, fly from it, as from that which is the greateſt of evils. Sin pulled angels out of heaven, pulls men down to hell, and overthroweth kingdoms, Who, that ſees an houſe on fire, will not give the alarum to them that dwell therein? Who, that ſees the land invaded, will not ſet the beacons on a flame? Who, that ſees the devils, as roaring lions continually devouring ſouls, will not make an out-cry? But above all, when we ſee ſin, ſinful ſin, a ſwallowing up a nation, ſinking of a nation, and bringing its inhabitants to temporal, ſpiritual, and eternal ruin, ſhall we not cry out, and cry, They are drunk, but not with wine; they ſtagger, but not with ſtrong drink; they are intoxicated with the deadly poiſon of ſin, which will, if its malignity be not by wholeſome means allayed, bring ſoul and body, and eſtate, and country, and all, to ruin and deſtruction?

3. In and by this my out-cry, I ſhall deliver myſelf from the ruins of them that periſh; for a man can do no more in this matter, I mean as man in my capacity, than to detect and condemn the wickedneſs, warn the evil doer of the judgment, and fly therefrom myſelf. But O! that I might not only deliver myſelf! Oh that many would hear, and turn at this my cry, from ſin! that they may be ſecured from the death and judgment that attend it.

Why I have handled the matter in this method, is beſt known to myſelf: And why I have concealed moſt of the names of the perſons whoſe ſins or puniſhments I here and there in this book make relation of, is,

1. For that neither the ſins nor judgments were all alike open; the ſins of ſome, were committed, and the judgments executed for them only in a corner. Not to ſay that I could not learn ſome of their names; for could I, I ſhould not have made them publick, for this reaſon,

2. Becauſe I would not provoke thoſe of their relations that ſurvive them; I would not juſtly provoke them; and yet, as I think, I ſhould, ſhould I have intailed their puniſhment to their ſins, and both to their names, and ſo have turned them into the world.

3. Nor would I lay them under diſgrace and contempt, which would, as I think, unavoidably have happened unto them had I withal inſerted their names.

As for thoſe whoſe names I mention, their crimes or judgments were manifeſt; publick almoſt as any thing of that nature that happeneth to mortal men. Such therefore have publiſhed their own ſhame by their ſin, and God, his anger, by taking of open vengeance.

As Job ſays, "God has ſtruck them as wicked men in the open ſight of others," Job 34. 26. So that I cannot conceive, ſince their ſin and judgment was ſo conſpicuous, that my admoniſhing the world thereof, ſhould turn to their detriment: For the publiſhing

ing of theſe things, are, ſo far as relation is concerned, intended for remembrances: That they may alſo bethink themſelves, repent and turn to God, leſt the judgments for their ſins ſhould prove hereditary. For the God of heaven hath threatened to viſit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation. Exod. 20. 5.

Nebuchadnezzar's puniſhment for his pride being open, (for he was for his ſin, driven from his kingly dignity, and from among men too, to eat graſs like an ox, and to company with the beaſts,) Daniel did not ſtick to tell Belſhazzar his ſon to his face thereof; nor to publiſh it that it might be read and remembered by the generations to come. The ſame may be ſaid of Judas and Ananias, &c. for their ſin and puniſhment were known to all the dwellers at Jeruſalem, Acts 1. chap. 5.

Nor is it a ſign but of a deſperate impenitence and hardneſs of heart, when the offſpring or relations of thoſe who have fallen by open, fearful and prodigious judgments, for their ſin, ſhall overlook, forget, paſs by, or take no notice of ſuch high out-goings of God againſt them and their houſe. Thus Daniel aggravates Belſhazzar's crime, for that he hardened his heart in pride, though he knew that for that very ſin and tranſgreſſion, his father was brought down from his height, and made to be a companion for aſſes. "And thou his Son, O Belſhazzar, ſays he, haſt not humbled thy heart, though thou kneweſt all this," Dan. 5. A home reproof indeed, but home is moſt fit for an open and a continued in tranſgreſſion.

Let thoſe then that are the offspring or relations of ſuch, who by their own ſin, and the dreadful judgments of God, are made to become a ſign, (Deut. 16. 9, 10.) having been ſwept, as dung, from off the face of the earth, beware, leſt when judgment knocks at their door, for their ſins, as it did before at the door of their progenitors, it falls alſo with as heavy a ſtroke as on them that went before them: Leſt, I ſay, they in that day, inſtead of finding mercy, find for their high, daring, and judgment affronting ſins, judgment without mercy.

To conclude: Let thoſe that would not die Mr. Badman's death, take heed of Mr. Badman's ways; for his ways bring to his end: Wickedneſs will not deliver him that is given to it; though they ſhould cloak all with a profeſſion of religion.

If it was a tranſgreſſion of old, for a man to wear a woman's apparel, ſurely it is a tranſgreſſion now for a ſinner to wear a chriſtian profeſſion for a cloak. Wolves in ſheep's cloathing ſwarm in England this day: Wolves both as to doctrine, and as to practice too. Some men make a profeſſion, I doubt, on purpoſe that they may twiſt themſelves into a trade; and thence into an eſtate; yea, and if need be, into an eſtate knaviſhly, by the ruins of their neighbour: Let ſuch take heed, for thoſe that do ſuch things have the greater damnation.

Chriſtian, make thy profeſſion ſhine by a converſation according to the goſpel; or elſe thou wilt damnify religion, bring ſcandal to thy brethren, and give offence to the enemies; and it would be better that a mill-ſtone was hanged about thy neck, and that thou, as ſo adorned, was caſt into the bottom of the ſea, than ſo to do.

Chriſtian, a profeſſion according to the goſpel, is, in theſe days, a rare thing; ſeek then after it, put it on, and keep it without ſpot; and (as becomes thee) white, and clean, and thou ſhalt be a rare Chriſtian.

The prophecy of the laſt times is, that profeſſing men (for ſo I underſtand the text) ſhall be many of them, baſe, (2 Tim. 3.) but continue thou in the things that thou haſt learned, not of wanton men, nor of licentious times, but of the word and doctrine of God, that is, according to godlineſs; and thou ſhalt walk with Chriſt in white.

Now God almighty give his people grace, not to hate or malign ſinners, nor yet to chooſe any of their ways, but to keep themſelves pure from the blood of all men, by ſpeaking and doing according to that name and thoſe rules that they profeſs to know, and love; for Jeſus Chriſt's ſake.

John Bunyan.

THE LIFE and DEATH OF Mr. *BADMAN*,

Preſented to the World in a familiar DIALOGUE between Mr. Wiſeman, and Mr. Attentive.

WISEMAN.

GOOD morrow my good neighbour, Mr. Attentive; whither are you walking ſo early this morning? Methinks you look as if you were concerned about ſomething more than ordinary. Have you loſt any of your cattle, or what is the matter?

Attentive. Good ſir, Good morrow to you, I have not as yet loſt aught, but yet you give a right gueſs of me, for I am, as you ſay, concerned in my heart, but it is becauſe of the badneſs of the times. And ſir, you, as all our neighbours know, are a very obſerving man, pray therefore what do you think of them?

Wiſe. Why, I think, as you ſay, to wit, that they are bad times, and bad they will be, until men are better: for they are bad men, that make bad times; if men therefore would mend, ſo would the times. It is a folly to look for good days, ſo long as ſin is ſo high, and thoſe that ſtudy its nouriſhment ſo many. God bring it down, and thoſe that nouriſh it, to repentance, and then my good neighbour you will be concerned, not as you are now: Now you are concerned becauſe times are ſo bad; but then you will be ſo, becauſe times are ſo good: Now you are concerned ſo as to be perplexed, but then you will be concerned ſo as to lift up your voice with ſhouting; for I dare ſay, could you ſee ſuch days they would make you ſhout.

Atten. Ay, ſo they would, ſuch times I have prayed for, ſuch times I have longed for: but I fear they will be worſe before they be better.

Wiſe. Make no concluſions, man: for he that hath the hearts of men in his hand, can change them from worſe to better, and ſo bad times into good. God give long life to them that are good, and eſpecially to thoſe of them that are capable of doing him ſervice in the world. The ornament and beauty of this lower world, next to God and his wonders, are the men that ſpangle and ſhine in godlineſs.

Now as Mr. Wiſeman ſaid this, he gave a great ſigh.

Atten. Amen, amen, But why, good ſir, do you ſigh ſo deeply? is it for ought elſe than that for the which as you have perceived, I myſelf am concerned?

Wiſe. I am concerned with you, for the badneſs of the times; but that was not the cauſe of that ſigh, of the which, as I ſee, you take notice. I ſighed at the remembrance of the death of that man for whom the bell tolled at our town yeſterday.

Atten. Why, I trow, Mr. Goodman your neighbour is not dead. Indeed I did hear that he had been ſick.

Wiſe. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I ſhould only have been concerned for that the world had loſt a light: but the man that I am concerned for now, was one that never was good, therefore ſuch an one who is not dead only, but damned. He died that he might die, he went from life to death, and then from death to death, from death natural to death eternal. And as he ſpake this, the water ſtood in his eyes.

Atten. Indeed, to go from a death-bed to hell is a fearful thing to think on. But good neighbour Wiſeman, be pleaſed to tell me who this man was, and why you conclude him ſo miſerable in his death?

Wiſe. Well, if you can ſtay I will tell you who he was, and why I conclude thus concerning him.

Atten. My leiſure will admit me to ſtay, and I am willing to hear you out. And I pray God your diſcourſe may take hold on my heart, that I may be bettered thereby.

So

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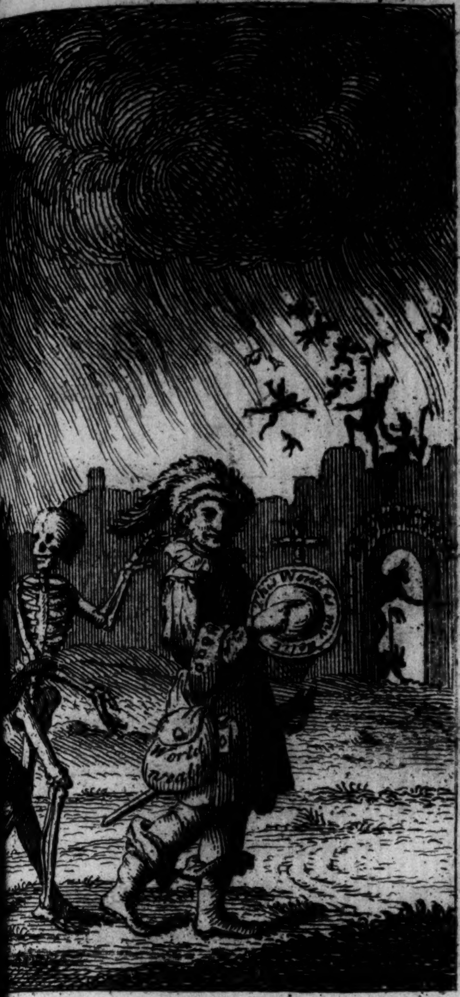

e a Bad-man muſt be bad,
ie a Bad-man is moſt ſad;
ld Bad-men would conſider this,
they fall ſhort of laſting Bliſs.

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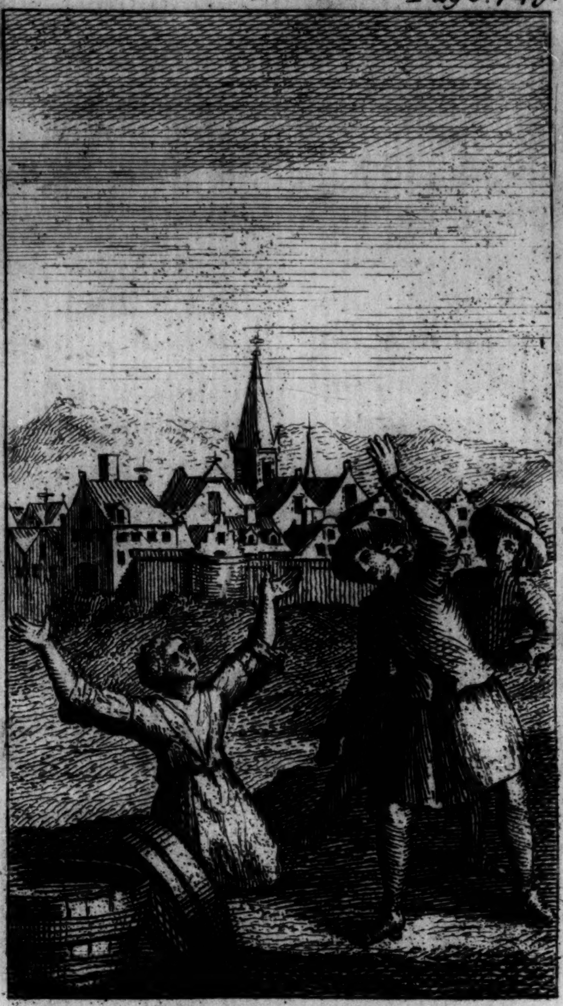

You that do uſe to Curſe and ſwear,
God hears you, take heed, have a Care;
This Wretch, the Ground did ſwallow up,
Fear leſt you drink the ſelf ſame Cup.

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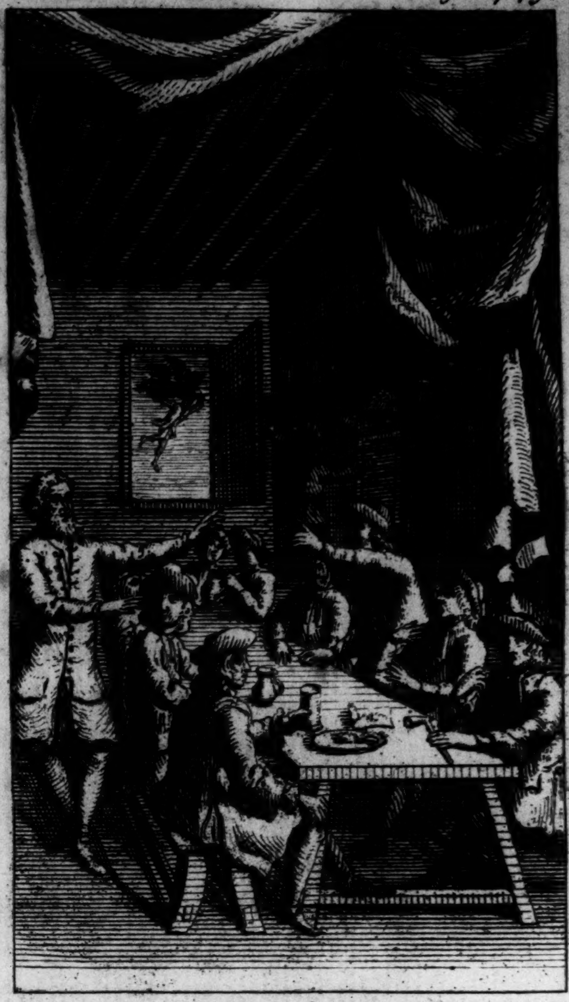

When Parents take delight in Childrens evil
The Children ſend their Parents to the Devil.

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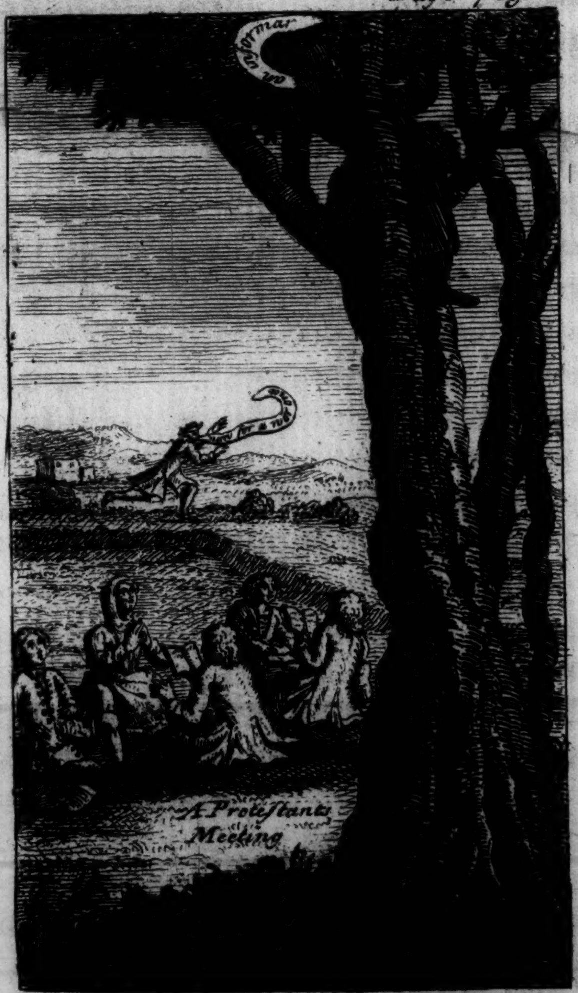

Informer, art thou in the Tree;
Take heed, leſt there thou hanged be,
Look likewiſe to thy Foot-hold well,
Leſt, if thou ſlip, thou fall to Hell.

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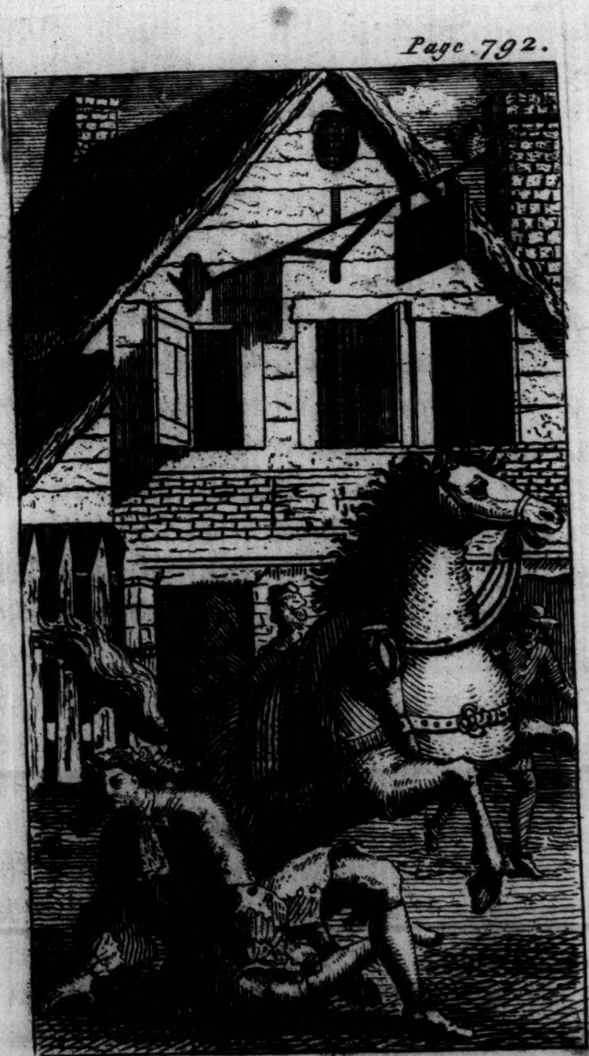

Let Badmans broken Leg put check
To Badmans courſe of Evil,
Leſt next time, Badman breaks his Neck
And so goes to the Devil.

3 MA 53

So they agreed to ſit down under a tree: Then Mr. Wiſeman proceeded as followeth.

Wiſe. The man that I mean, is one Mr. Badman; he has lived in our town a great while, and now, as I ſaid, he is dead. But the reaſon of my being ſo concerned at his death, is, not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

Atten. I perceive what you mean by two deaths at once; and to ſpeak truth, it is a fearful thing thus to have ground to think of any: for although the death of the ungodly and ſinners is laid to heart but of few, yet to die in ſuch a ſtate is more dreadful and fearful than any man can imagine. Indeed if a man had no ſoul, if his ſtate was not truly immortal, the matter would not be ſo much; but for a man to be ſo diſpoſed of by his maker, as to be appointed a ſenſible being for ever, and for him too to fall into the hands of revenging juſtice, that will be always, to the utmoſt extremity that his ſin deſerveth, puniſhing of him in the diſmal dungeon of hell, this muſt needs be unutterably ſad, and lamentable.

Wiſe. There is no man, I think, that is ſenſible of the worth of one ſoul, but muſt, when he hears of the death of unconverted men, be ſtricken with ſorrow and grief: becauſe, as you ſaid well, that man's ſtate is ſuch, that he has a ſenſible being for ever. For it is ſenſe that makes puniſhment heavy. But yet ſenſe is not all that the damned have, they have ſenſe and reaſon too; ſo then, as ſenſe receiveth puniſhment with ſorrow, becauſe it feels, and bleeds under the ſame, ſo by reaſon, and the exerciſe thereof, in the midſt of torment, all preſent affliction is aggravated, and that three manner of ways:

1. Reaſon will conſider thus with himſelf. For what am I thus tormented? and will eaſily find it is for nothing but that baſe and filthy thing, ſin; and now will vexation be mixed with puniſhment, and that will greatly heighten the affliction.

2. Reaſon will conſider thus with himſelf. How long muſt this be my ſtate? And will ſoon return to himſelf this anſwer: This muſt be my ſtate for ever and ever. Now this will greatly increaſe the torment.

3. Reaſon will conſider thus with himſelf. What have I loſt more than preſent eaſe and quiet by my ſins that I have committed? And will quickly return himſelf this anſwer: I have loſt communion with God, Chriſt, ſaints and angels, and a ſhare in heaven and eternal life: And this alſo muſt needs greaten the miſery of poor damned ſouls. And this is the caſe of Mr. Badman.

Atten. I feel my heart even ſhake at the thoughts of coming into ſuch a ſtate. Hell! who knows that is yet alive, what the torments of hell are? This word hell gives a very dreadful ſound.

Wiſe. Ay, ſo it does in the ears of him that has a tender conſcience. But if, as you ſay, and that truly, the very name of hell, is ſo dreadful, what is the place itſelf, and what are the puniſhments that are there inflicted, and that without the leaſt intermiſſion, upon the ſouls of damned men, for ever and ever.

Atten. Well, but paſſing this; my leiſure will admit me to ſtay, and therefore pray tell me what it is that makes you think that Mr. Badman is gone to hell.

Wiſe. I will tell you. But firſt do you know which of the Badmans I mean?

Atten. Why was there more of them than one?

Wiſe. O, yes, a great many, both brothers and ſiſters, and yet all of them the children of a godly parent, the more a great deal is the pity.

Atten. Which of them therefore was it that died.

Wiſe. The eldeſt, old in years, and old in ſin; but the ſinner that dies an hundred years old ſhall be accurſed.

Atten. Well, but what makes you think he is gone to hell?

Wiſe. His wicked life, and fearful death, eſpecially ſince the manner of his death was ſo correſponding with his life.

Atten. Pray let me know the manner of his death, if yourſelf did perfectly know it.

Wiſe. I was there when he died: But I deſire not to ſee another ſuch man (while I live) die in ſuch ſort as he did.

Atten. Pray therefore let me hear it.

Wiſe. You ſay you have leiſure and can ſtay, and therefore, if you pleaſe, we will diſcourſe even orderly of him. Firſt, we will begin with his life, and then proceed to his death: Becauſe a relation of the firſt may the more affect you, when you ſhall hear of the ſecond.

Atten. Did you then ſo well know his life?

Wiſe. I knew him of a child. I was a man, when he was but a boy, and I made ſpecial obſervation of him from firſt to laſt.

Atten. Pray then let me hear from you an account of his life; but be as brief as you can, for I long to hear of the manner of his death.

Wiſe. I will endeavour to anſwer your deſires, and firſt, I will tell you, that from a child he was very bad; his very beginning was ominous, and preſaged that no good end was, in likelihood, to follow thereupon. There were ſeveral ſins that he was given to, when but a little one, that manifeſted him to be notoriouſly infected with original corruption; for I dare ſay he learned none of them of his father and mother; nor was he admitted to go much abroad among other children that were vile, to learn to ſin of them: Nay, contrariwiſe, if at any time he did get abroad amongſt others, he would be as the inventer of bad words, and an example in bad actions. To them all he uſed to be, as we ſay, the ring-leader, and maſter-ſinner from a child.

Original ſin is the root of actual tranſgreſſion.

Atten. This was a bad beginning indeed, and did demonſtrated that he was, as you ſay, polluted, very much polluted with original corruption. For to ſpeak my mind freely, I do confeſs, that it is mine opinion, that children come polluted with ſin into the world, and that oft-times the ſins of their youth, eſpecially while they are very young, are rather by virtue of indwelling ſin, than by examples that are ſet before them by others. Not but that they learn to ſin by example too, but example is not the root, but rather the temptation unto wickedneſs. The root is ſin within; for from within, out of the heart of man, proceedeth ſin.

Wiſe. I am glad to hear that you are of this opinion, and to confirm what you have ſaid by a few hints from the word. Man in his birth is compared to an aſs, (an unclean beaſt) and to a wretched infant in its blood: Beſides, all the firſt-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were ſinners by imitation. The ſcripture alſo affirmeth, that by the ſin of one, judgment came upon all; and renders this reaſon, for that all have ſinned: Nor is that objection worth a ruſh. That Chriſt by his death hath taken away original ſin. Firſt, Becauſe it is ſcriptureleſs. Secondly, Becauſe it makes them incapable of ſalvation by Chriſt; for none but thoſe that in their own perſons are ſinners, are to have ſalvation by him. Many other things might be added, but between perſons ſo well agreed as you and I are, theſe may ſuffice at preſent: But when an antagoniſt comes to deal with us about this matter, then we have for him often other ſtrong arguments, if he be an antagoniſt worth the taking notice of.

Atten. But, as was hinted before, he uſed to be the ring-leading ſinner, or the maſter of miſchief among other children; yet theſe are but generals; pray therefore tell me in particular which were the ſins of his childhood.

Badman addicted to lying from a child.

Wiſe. I will ſo. When he was but a child, he was ſo addicted to lying, that his parents ſcarce knew when to believe he ſpake true; yea, he would invent, tell, and ſtand to the lies that he invented and told, and that with ſuch an audacious face, that one might even read in his very countenance, the ſymptoms of an hard and deſperate heart this way.

Atten. This was an ill beginning indeed, and argueth that he began to harden himſelf in ſin betimes. For a lie cannot be knowingly told, and ſtood in, (and I perceive that this was his manner of way in lying) but he muſt as it were force his own heart unto it. Yea, he muſt make his heart hard, and bold to do it: Yea, he muſt be arrived to an exceeding pitch of wickedneſs thus to do, ſince all this he did againſt that good education, that before you ſeemed to hint, he had from his father and mother.

The liar's portion.

Wiſe. The want of a good education, as you have intimated, is many times a cauſe why children do ſo eaſily, ſo ſoon, become bad; eſpecially when there is not only a want of that, but bad examples enough, as, the more is the pity, there is in many families; by virtue of which poor children are trained up in ſin, and nurſed therein for the devil and hell. But it was otherwiſe with Mr. Badman, for to my knowledge, this his way of lying, was a great grief to his parents, for their hearts were much dejected at this beginning of their ſon; nor did there want counſel and correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, *That all lyars ſhould have their part in the lake that burns with fire and brimſtone; and that whoſoever loveth and maketh a lie, ſhould not have any part in the new and heavenly Jeruſalem:* But all availed nothing with him; when a fit, or an occaſion to lie came upon him, he would invent, tell and ſtand to his lie as ſtedfaſtly as if it had been the biggeſt of truths, that he told, and that with that hardening of his heart and face, that it would be to thoſe who ſtood by, a wonder. Nay, and this he would do when under the rod of correction, which is appointed by God for parents to uſe, that thereby they might keep their children from hell.

Atten. Truly it was, as I ſaid, a bad beginning, he ſerved the devil betimes; yea he became nurſe to one of his brats, for a ſpirit of lying is the devil's brat, *for he is a liar and the father of it.*

Wiſe. Right, he is the father of it indeed. A lie is begot by the devil as the father, and is brought forth by the wicked heart, as the mother: Wherefore another ſcripture alſo ſaith, *Why hath Satan* *filled thy heart to lie*, &c. Yea, he calleth the heart that is big with a lie, an heart that hath conceived, that is by the devil. *Why haſt thou conceived this thing in thy heart, thou haſt not lied unto men, but unto God.* True, his lie was a lie of the higheſt nature, but every lie hath the ſame father and mother as had the lie laſt ſpoken of. *For he is a liar, and the father of it.* A lie then is a brat of hell, and it cannot be in the heart before the perſon has commited a kind of ſpiritual adultery with the devil. That ſoul therefore that telleth a known lie, has lien with, and conceived it by lying with the devil, the only father of lies. For a lie has only one father and mother, the devil and the heart. No marvel therefore if the hearts that hatch and bring forth lies, be ſo much of complexion with the devil. Yea, no marvel though God and Chriſt have ſo bent their word againſt liars: A liar is wedded to the devil himſelf.

The father and mother of a lie.

Atten. It ſeems a marvellous thing in mine eyes, that ſince a lie is the offſpring of the devil, and ſince a lie brings the ſoul to the very den of devils, to wit, the dark dungeon of hell, that men ſhould be ſo deſperately wicked as to accuſtom themſelves to ſo horrible a thing.

Wiſe. It ſeems alſo marvellous to me, eſpecially when I obſerve for how little a matter ſome men will ſtudy, contrive, make and tell a lie. You ſhall have ſome that will lie it over and over, and that for a penny profit. Yea, lie and ſtand in it, although they know that they lie: Yea, you ſhall have ſome men that will not ſtick to tell lie after lie, though themſelves get nothing thereby. They will tell lies in their ordinary diſcourſe with their neighbours, alſo their news, their jeſts, and their tales muſt needs be adorned with lies; or elſe they ſeem to bear no good ſound to the ear, nor ſhew much to the fancy of him to whom they are told. But alas! what will theſe liars do, when, for their lies they ſhall be tumbled down into hell, to that devil that did beget thoſe lies in their heart, and ſo be tormented by fire and brimſtone, with him, and that for ever and ever, for their lies?

Atten. Can you not give one ſome example of God's judgments upon liars, that one may tell them to liars when one hears them lie, if perhaps they may by the hearing thereof, be made afraid, and aſhamed to lie.

An example for liars.

Wiſe. Examples! why, Ananias and his wife are examples enough to put a ſtop, one would think, to a ſpirit addicted thereto, for they both were ſtricken down dead for telling a lie, and that by God himſelf, in the midſt of a company of people. But if God's threatning of liars with hell-fire, and with the loſs of the kingdom of heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal judgments that have ſwept liars out of the world heretofore, ſhould do it. Now, as I ſaid, this lying was one of the firſt ſins that Mr. Badman was addicted to, and he could make them and tell them fearfully.

Atten. I am ſorry to hear this of him, and ſo much the more, becauſe, as I fear, this ſin did not reign in him alone; for uſually one that is accuſtomed to lying, is alſo accuſtomed to other evils beſides; and if it were not ſo alſo with Mr. Badman, it would be indeed a wonder.

A ſpirit of lying accompanied with other ſins.

Wiſe. You ſay true, the lyar is a captive ſlave of more than the ſpirit of lying; and therefore this Mr. Badman, as he was a liar from a child, ſo he was alſo much given to pilfer and ſteal, ſo that what he could, as we ſay, handſomely lay his hands on, that was counted his own, whether they were the things of his fellow children, or if he could lay hold of any thing at a neighbour's houſe, he would take it away; you muſt underſtand me of trifles; for being yet but a child, he attempted no great matter, eſpecially at firſt. But yet as he grew up in ſtrength and ripeneſs of wit, ſo he attempted to pilfer and ſteal things ſtill of more value than at firſt. He took at laſt great pleaſure in robbing of gardens and orchards; and as he grew up, to ſteal pullen from the neighbourhood: Yea, what was his father's could not eſcape his fingers, all was fiſh that came to his net, ſo hardened, at laſt, was he in this miſchief alſo.

Badman given to pilfer.

Badman would rob his father.

Atten. You make me wonder more and more. What, play the thief too! What play the thief ſo ſoon! He could not but know, though he was but a child, that what he took from others, was none of his own. Beſides, if his father was a good man, as you ſay, it could not be, but he muſt alſo hear from him, that to ſteal was to tranſgreſs the law of God, and ſo to run the hazard of eternal damnation.

Wiſe. His father was not wanting to uſe the means to reclaim him, often urging, as I have been told that ſaying in the law of Moſes, *Thou ſhalt not ſteal:* And alſo that, *That is the curſe that goeth forth over the face of the whole earth, for every one that ſtealeth ſhall be cut off*, &c. The light of nature alſo, though he was little, muſt needs ſhew him that what he took from others, was not his own, and that he would not willingly have been ſerved ſo himſelf. But all was to no purpoſe, let father and conſcience ſay what they would to him, he would go on, he was reſolved to go on in his wickedneſs.

Atten. But his father would, as you intimate, ſometimes rebuke him for his wickedneſs; pray how would he carry it then?

Wiſe. How! why, like to a thief that is found. He would ſtand gloating, and hanging down his head in a ſullen, pouching manner, (a body might read, as we uſe to ſay, the picture of ill-luck in his face) and when his father did demand his anſwer to ſuch queſtions concerning his villainy, he would grumble and mutter at him, and that ſhould be all he could get.

Atten. But you ſaid that he would alſo rob his father, methinks that was an unnatural thing.

Wiſe. Natural or unnatural, all is one to a thief. Beſides, you muſt think that he had likewiſe companions to whom he was, for the wickedneſs that he ſaw in them, more firmly knit, than either to father or mother. Yea, and what had he cared, if father and mother had died for grief for him. Their death would have been, as he would have counted, great releaſe and liberty to him: For the truth is, they and their counſel was his bondage; yea, and if I forget not, I have heard ſome ſay, that when he was, at times, among his companions he would greatly rejoice to think that his parents were old, and could not live long, and then, quoth he, I ſhall be mine own man, to do what I liſt, without their controul.

Badman would rejoice that his parents death were at hand.

Atten. Then it ſeems he counted that robbing of his parents was no crime.

Wiſe. None at all; and therefore he fell directly under that ſentence, *Whoſo robbeth his father or his mother, and ſaith it is no tranſgreſſion, the ſame is the companion of a deſtroyer.* And for that he ſet ſo light by them as to their perſons and counſels, it was a ſign that at preſent he was of a very abominable ſpirit, and that ſome judgment waited to take hold of him in time to come.

Atten. But can you imagine what it was, I mean, in his conceit (for I ſpeak not now of the ſuggeſtions of ſatan, by which doubtleſs he was put on to do theſe things) I ſay what it ſhould be in his conceit, that ſhould make him think that this his manner of pilfering and ſtealing was no great matter.

Wiſe. It was for that, the things that he ſtole were ſmall; to rob orchards, and gardens, and to ſteal pullen, and the like, theſe he counted tricks of youth, nor would he be beat out of it by all that his friends could ſay. They would tell him that he muſt not covet, or deſire, (and yet to deſire, is leſs than to take) even any thing, the leaſt thing that was his neighbours; and that if he did, it would be a tranſgreſſion of the law; but all was one to him; what through the wicked talk of his companions, and the deluſion of his own corrupt heart, he would go on in his pilfering courſe, and where he thought himſelf ſecure, would talk of, and laugh at it when he had done.

Badman counted his thieving no great matter.

Atten. Well I heard a man once, when he was upon the ladder with the rope about his neck, confeſs (when ready to be turned off by the hangman) that that which had brought him to that end, was his accuſtoming of himſelf, when young, to pilfer and ſteal ſmall things. To my beſt remembrance he told us, that he began the trade of a thief by ſtealing of pins and points; and therefore did forewarn all the youth, that then were gathered together to ſee him die, to take heed of beginning, though but with little ſins; becauſe by tampering at firſt with little ones, way is made for the commiſſion of bigger. ☞

Wiſe. Since you are entered upon ſtories, I alſo will tell you one; the which, though I heard it not with mine own ears, yet my author I dare believe: It is concerning one old Tod, that was hanged about twenty years ago, or more, at Hertford, for being a thief. The ſtory is this:

The ſtory of old Tod. Young thieves take notice.

At a ſummer aſſizes holden at Hertford, while the judge was ſitting upon the bench, comes this old Tod into the court, cloathed in a green ſuit, with his leathern girdle in his hand, his boſom open, and all on a dung ſweat, as if he had run for his life; and being come in, he ſpake aloud as follows: My lord, ſaid he, Here is the verieſt rogue that breathes upon the face of the earth. I have been a thief from a child: When I was but a little one, I gave myſelf to rob orchards, and to do other ſuch like wicked things, and I have continued a thief ever ſince. My lord, there has not been a robbery committed theſe many years, within ſo many miles of this place, but I have either been at it, or privy to it.

The judge thought the fellow was mad, but after ſome conference with ſome of the juſtices, they agreed to indict him; and ſo they did of ſeveral felonious actions; to all which he heartily confeſſed guilty, and ſo was hanged with his wife at the ſame time.

Atten. This is a remarkable ſtory indeed, and you think it is a true one.

Wiſe. It is not only remarkable, but pat to our purpoſe. This thief, like Mr. Badman, began his trade betimes; he began too where Mr. Badman began, even at robbing of orchards, and other ſuch things, which brought him, as you may perceive, from ſin to ſin, till at laſt it brought him to the publick ſhame of ſin, which is the gallows.

As for the truth of this ſtory, the relator told me that he was at the ſame time himſelf in the court, and ſtood within leſs than two yards of old Tod, when he heard him aloud to utter the words.

Atten. Theſe two ſins of lying and ſtealing were a bad ſign of an evil end.

Wiſe. So they were, and yet Mr. Badman came not to his end like old Tod; tho' I fear to as bad, nay, worſe than was that death of the gallows, tho' leſs diſcerned by ſpectators; but more of that by and by. But you talk of theſe two ſins as if theſe were all that Mr. Badman was addicted to in his youth: Alas, alas, he ſwarmed with ſins, even as a beggar does with vermin, and that when he was but a boy.

Atten. Why what other ſins was he addicted to, I mean while he was but a child?

Wiſe. You need not aſk, to what other ſins was he, but to what other ſins was he not addicted; that is, of ſuch as ſuited with his age; for a man may ſafely ſay, that nothing that was vile came amiſs to him, if he was but capable to do it. Indeed ſome ſins there be that childhood knows not how to be tampering with; but I ſpeak of ſins that he was capable of committing, of which I will nominate two or three more. And,

Badman could not abide the Lord's day.

Firſt, He could not endure the Lord's day, becauſe of the holineſs that did attend it; the beginning of that day was to him as if he was going to priſon (except he could get out from his father and mother, and lurk in by-holes among his companions, until holy duties were over.) Reading the ſcriptures, hearing ſermons, godly conference, repeating of ſermons and prayer, were things that he could not away with; and therefore if his father on ſuch days (as often he did, tho' ſometimes, notwithſtanding his diligence, he would be ſure to give him the ſlip) did keep him ſtrictly to the obſervation of the day, he would plainly ſhew by all carriages that he was highly diſcontent therewith: He would ſleep at duties, would talk vainly with his brothers, and as it were, think every godly opportunity ſeven times as long as it was, grudging till it was over.

Atten. This his abhorring of that day, was not, I think, for the ſake of the day itſelf: For as it is a day, it is nothing elſe but as other days of the week: But I ſuppoſe that the reaſon of his loathing of it, was, for that God hath put ſanctity and holineſs upon it; alſo becauſe it is the day above all the days of the week that ought to be ſpent in holy devotion, in remembrance of our Lord's reſurrection from the dead.

Wiſe. Yes, it was therefore, that he was ſuch an enemy to it; even becauſe more reſtraint was laid upon him on that day, from his own ways, than were poſſible ſhould be laid upon him on all others.

Atten. Doth not God, by inſtituting of a day unto holy duties, make great proof how the hearts and inclinations of poor people do ſtand to holineſs of heart, and a converſation in holy duties.

God proves the heart by inſtituting of the Lord's day.

Wiſe. Yes, doubtleſs; and a man ſhall ſhew his heart and his life what they are, more by one Lord's day, than by all the days of the week beſides: And the reaſon is, becauſe on the Lord's day there is a ſpecial reſtraint laid upon man as to thoughts and life, more than upon other days of the week beſides. Alſo, men are injoined on that day to a ſtricter performance of holy duties, and reſtraint of worldly buſineſs, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will ſhew it, now they will appear what they are. The Lord's day is a kind of an emblem of the heavenly ſabbath above, and it makes manifeſt how the heart ſtands to the perpetuity of holineſs, more than to be found in a tranſient duty, does.

On other days a man may be in and out of holy duties, and all in a quarter of an hour; but now, the Lord's day is, as it were, a day that injoins to one perpetual duty of holineſs: *Remember that thou keep holy the ſabbath day*; (which by Chriſt is not abrogated, but changed, into the firſt of the week) not as it was given in particular to the Jews, but as it was ſanctified by him from the beginning of the world; and therefore is a greater proof of the frame and temper of a man's heart, and does more make manifeſt to what he is inclined, than doth his other performance of duties: Therefore God puts great difference between them that truly call (and walk in) this day as holy, and count it honourable, upon the account that now they have an opportunity to ſhew how they delight to honour him; in that they have not only an hour, but a whole day to ſhew it in: I ſay, he puts great difference between theſe, and that other ſort that ſay, *When will the ſabbath be gone, that we may be at our worldly buſineſs.* The firſt he calleth a bleſſed man, but brandeth the other for an unſanctified worldling. And indeed, to delight ourſelves in God's ſervice upon his holy days, gives a better proof of a ſanctified nature, than to grudge at the coming, and to be weary of the holy duties of ſuch days, as Mr. Badman did.

Atten. There may be ſomething in what you ſay, for he that cannot abide to keep one day holy to God, to be ſure he hath given a ſufficient proof that he is an unſanctified man; and as ſuch, what ſhould he do in heaven? That being the place where a perpetual ſabbath is to be kept to God; I ſay, to be kept for ever and ever. And for ought I know, one reaſon why one day in ſeven, had been by our Lord ſet apart unto holy duties for men, may be to give them conviction that there is enmity in the hearts of ſinners to the God of heaven, for he that hateth holineſs, hateth God himſelf. They pretend to love God, and yet love not a holy day; and yet love not to ſpend that day in one continued act of holineſs to the Lord: They had as good ſay nothing, as to call him Lord, Lord, and yet not do the things that he ſays. And this Mr. Badman was ſuch a one: he could not abide this day, nor any of the duties of it. Indeed, when he could get from his friends, and ſo ſpend it in all manner of idleneſs and prophaneneſs, then he would be pleaſed well enough: but what was this, but a turning the day into night, or other than taking an opportunity at God's forbidding, to follow our callings, to ſolace and ſatiſfy our luſts and delights of the fleſh. I take the liberty to ſpeak thus of Mr. Badman, upon a confidence of what you, Sir, have ſaid of him, is true.

How Badman did uſe to ſpend the Lord's day.

Wiſe You needed not to have made that apology for your cenſuring of Mr. Badman, for all that knew him, will confirm what you ſay of him to be true. He could not abide either that day, or any thing elſe that had the ſtamp or image of God upon it. Sin, ſin, and to do the thing that was naught, was that which he delighted in, and that from a little child.

Atten. I muſt ſay again, I am ſorry to hear it, and that for his own ſake, and alſo for the ſake of his relations, who muſt needs be broken to pieces with ſuch doings as theſe: For, for theſe things ſake comes the wrath of God upon the children of diſobedience: and doubtleſs he muſt be gone to hell, if he died without repentance; and to beget a child for hell, is ſad for parents to think on.

Wiſe. Of his dying, as I told you, I will give you a relation anon, but now we are upon his life, and upon the manner of his life in his childhood, even of the ſins that attended him then, ſome of which I have mentioned already; and indeed I have mentioned but ſome, for yet there are more to follow, and thoſe not at all inferior to what you have already heard.

Atten. Pray what were they?

Wiſe. Why he was greatly given, and that while a lad, to grievous ſwearing and curſing: yea, he then made no more of ſwearing and curſing, than I do of telling my fingers. Yea, he would do it without provocation thereto. He counted it a glory to ſwear and curſe, and it was as natural to him, as to eat and drink and ſleep.

Badman given to ſwearing and curſing.

Atten. Oh! what a young villain was this! here is, as the apoſtle ſays, a yielding of members as inſtruments of unrighteouſneſs unto ſin, indeed! This is proceeding from evil to evil with a witneſs; This argueth that he was a black-mouthed young wretch indeed.

Wiſe. He was ſo; and yet, as I told you, he counted, above all, this kind of ſinning, to be a badge of his honour: he reckoned himſelf a man's fellow when he had learnt to ſwear and curſe boldly.

Atten. I am perſuaded that many do think, as you have ſaid, that to ſwear, is a thing that does bravely become them, and that it is the beſt way for a man, when he would put authority, or terror in his words, to ſtuff them full of the ſin of ſwearing.

Wiſe. You ſay right, elſe, as I am perſuaded, men would not ſo uſually belch out their blaſphemous oaths, as they do: they take a pride in it; they think that to ſwear is gentleman-like; and having once accuſtomed themſelves unto it, they hardly leave it all the days of their lives.

Atten. Well, but now we are upon it, pray ſhew me the difference between ſwearing and curſing; for there is a difference, is there not?

Difference betwixt ſwearing and curſing.

Wiſe. Yes: there is a difference between ſwearing and curſing. Swearing, vain ſwearing, ſuch as young Badman accuſtomed himſelf unto. Now vain and ſinful ſwearing, is a light and wicked calling of God, &c. to witneſs to our vain and fooliſh atteſting of things, and thoſe things are of two ſorts.

What ſwearing is.

1. Things that we ſwear, are, or ſhall be done.

2. Things ſo ſworn to, true or falſe.

1. Things that we ſwear, are, or ſhall be done. Thou ſweareſt thou haſt done ſuch a thing, that ſuch a thing is ſo, or ſhall be ſo; for it is no matter which of theſe it is that men ſwear about, if it be done lightly, and wickedly, and groundleſly, it is vain, becauſe it is a ſin againſt the third commandment, which ſays, *Thou ſhalt not take the name of the Lord thy God in vain.* For this is a vain uſing of that holy and ſacred name, and ſo a ſin for which, without ſound repentance, there is not, nor can be rightly expected, forgiveneſs.

Atten. Then it ſeems, though as to the matter of fact, a man ſwears truly, yet if he ſweareth lightly and groundleſly, his oath is evil, and he by it, under ſin.

Wiſe. Yes, a man may ſay, *The Lord liveth*, and that is true, and yet in ſo ſaying, *ſwear*

ſwear falſly; becauſe he ſweareth vainly, needleſly, and without a ground. To ſwear groundedly and neceſſarily, (which then a man does, when he ſwears as being called thereto of God,) that is tolerated by the word: But this was none of Mr. Badman's ſwearing, and therefore that which now we are not concerned about.

A man may ſin in ſwearing to the truth.

Atten. I perceive by the prophet, that a man may ſin in ſwearing to the truth: They therefore muſt needs moſt horribly ſin, that ſwear to confirm their jeſts and lies; and as they think, the better to beautify their fooliſh talking.

Wiſe. They ſin with an high hand; for they preſume to imagine, that God is as wicked as themſelves, to wit, that he is an avoucher of lies to be true. For, as I ſaid before, to ſwear, is to call God to witneſs; and to ſwear to a lie, is to call God to witneſs that that lie is true. This therefore muſt needs offend; for it puts the higheſt affront upon the holineſs and righteouſneſs of God, therefore his wrath muſt ſweep them away. This kind of ſwearing is put in with lying, and killing, and ſtealing, and committing adultery; and therefore muſt not go unpuniſhed: For if *God will not hold him guiltleſs that taketh his name in vain*, which a man may do when he ſwears to a truth (as I have ſhewed before,) how can it be imagined, that he ſhould hold ſuch guiltleſs, who, by ſwearing, will appeal to God, if lies be not true, or that ſwear out of their frantick and bedlam madneſs. It would grieve and provoke a ſober man to wrath, if one ſhould ſwear to a notorious lie, and avouch that that man would atteſt it for a truth; and yet thus do men deal with the holy God: They tell their jeſtings, tales and lies, and then ſwear by God that they are true. Now this kind of ſwearing was as common with young Badman, as it was to eat when he was an hungred, or to go to bed when it was night.

Atten. I have often muſed in my mind, what it ſhould be that ſhould make men ſo common in the uſe of the ſin of ſwearing, ſince thoſe that be wiſe, will believe them never the ſooner for that.

Six cauſes of vain ſwearing.

Wiſe. It cannot be any thing that is good, you may be ſure; becauſe the thing itſelf is abominable: 1. Therefore it muſt be from promptings of the ſpirit of the devil within them. 2. Alſo it flows ſometimes from helliſh rage, when the tongue hath ſet on fire of hell even the whole courſe of nature. 3. But commonly ſwearing flows from that daring boldneſs that biddeth defiance to the law that forbids it. 4. Swearers think alſo that by their belching of their blaſphemous oaths out of their black and polluted mouths, they ſhew themſelves the more valiant men. 5. And imagine alſo, that by theſe outrageous kind of villainies, they ſhall conquer thoſe that at ſuch a time they have to do with, and make them believe their lies to be true. 6. They alſo ſwear frequently to get gain thereby, and when they meet with fools they overcome them this way. But if I might give advice in this matter, no buyer ſhould lay out one farthing with him that is a common ſwearer in his calling; eſpecially with ſuch an oath-maſter that endeavoureth to ſwear away his commodity to another, and that would ſwear his chapmans money into his own pocket.

Atten. All theſe cauſes of ſwearing, ſo far as I can perceive, flow from the ſame root as do the oaths themſelves, even from a hardened and deſperate heart. But pray ſhew me now how wicked curſing is to be diſtinguiſhed from this kind of ſwearing.

Wiſe. Swearing, as I ſaid, hath immediately to do with the name of God, and it calls upon him to be witneſs of the truth of what is ſaid: That is, if they that ſwear, ſwear by him. Some indeed ſwear by idols, as by the maſs, by our lady, by ſaints, beaſts, birds, and other creatures; but the uſual way of our prophane ones in England, is to ſwear by God, Chriſt, Faith, and the like: But however, or by whatever they ſwear, curſing is diſtinguiſhed from ſwearing thus.

Of curſing what it is.

To curſe, to curſe prophanely, it is to ſentence another or ourſelf, for, or to evil: or to wiſh that ſome evil might happen to the perſon or thing under the curſe, unjuſtly.

It is to ſentence for, or to evil, (that is without a cauſe:) Thus Shimei curſed David: He ſentenced him for and to evil unjuſtly, when he ſaid to him, *Come out, come out thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and behold thou art taken in thy miſchief, becauſe thou art a bloody man.*

This David calls a grievous curſe. *And behold,* ſaith he to Solomon his ſon, *thou haſt with thee Shimei a Benjamite, which curſed me with a grievous curſe in the day when I went to Mahanaim.*

But what was this curſe? Why, Firſt, It was a wrong ſentence paſt upon David; Shimei called him bloody man, man of Belial, when he was not. Secondly, He ſentenced him to the evil that at preſent was upon him, for being a bloody man, (that is, againſt the houſe of Saul,) when that preſent evil overtook David, for quite another thing.

And we may thus apply it to the prophane ones of our times, who in their rage and envy, have little elſe in their mouths but a ſentence againſt their neighbour for, and to evil unjuſtly. How common is it with many, when they are but a little offended with one, to cry, Hang him, Damn him, Rogue! This is both a ſentencing of him for, and to evil, and is in itſelf a grievous curſe.

2. The other kind of curſing, is to wiſh that ſome evil might happen to, and overtake this or that perſon or thing: And this kind of curſing, Job counted a grievous ſin. *I have not ſuffered* (ſays he) *my mouth to ſin, by wiſhing a curſe to his ſoul*; or conſequently to body or eſtate. This then is a wicked curſing, to wiſh that evil might either befall another or ourſelves: And this kind of curſing young Badman accuſtomed himſelf unto.

Badman's way of curſing.

1. He would wiſh that evil might befall others; he would wiſh their necks broken, or that their brains were out, or that the pox, or the plague was upon them, and the like: All which is a deviliſh kind of curſing, and is become one of the common ſins of our age.

2. He would alſo as often wiſh a curſe to himſelf, ſaying, Would I might be hanged, or burned, or that the devil might fetch me, if it be not ſo, or the like. We count the damme blades to be great ſwearers, but when in their helliſh fury they ſay, God damn me, God periſh me, or the like, they rather curſe than ſwear; yea, curſe themſelves, and that with a wiſh that damnation might light upon themſelves; which wiſh and curſe of theirs in a little time, they will ſee accompliſhed upon them, even in hell fire, if they repent them not of their ſins.

Attent. But did this young Badman accuſtom himſelf to ſuch filthy kind of language?

Wiſe. I think I may ſay, that nothing was more frequent in his mouth, and that upon the leaſt provocation. Yea, he was ſo verſed in ſuch kind of language, that neither father, nor mother, nor brother, nor ſiſter, nor ſervant, no nor the very cattle that his father had, could eſcape theſe curſes of his. I ſay, that even the brute beaſts when he drove them, or rid upon them, if they pleaſed not his humour, they muſt be ſure to partake of his curſe. He would wiſh their necks broke, their legs broke, their guts out, or that the devil might fetch them, or the like: And no marvel, for he that is ſo hardy to wiſh damnation, or other bad curſes to himſelf, or deareſt relations; would not ſtick to wiſh evil to the ſilly beaſt in his madneſs.

Badman would curſe his father, &c.

Atten. Well, I ſee ſtill that this Badman was a deſperate villain. But pray, Sir, ſince you have gone thus far, now ſhew me whence this evil of curſing ariſeth, and alſo what diſhonour it bringeth to God; for I eaſily diſcern that it doth bring damnation to the ſoul.

Wiſe. This evil of curſing ariſeth, in general, from the deſperate wickedneſs of the heart, but particularly from, 1. Envy which is, as I apprehend, the leading ſin to witchcraft. 2. It alſo ariſeth from pride, which was the ſin of the fallen angels. 3. It ariſeth too from ſcorn and contempt of others. 4. But for a man to curſe himſelf, muſt needs ariſe from deſperate madneſs.

The diſhonour that it bringeth to God, is this. It taketh away from him his authority, in whoſe power it is only, to bleſs and curſe; not to curſe wickedly, as Mr. Badman, but juſtly, and righteouſly, giving by his curſe, to thoſe that are wicked, the due reward of their deeds.

Beſides, theſe wicked men, in their wicked curſing of their neighbour, &c. do even curſe God himſelf in his handy work. Man is God's image, and to curſe wickedly the image of God, is to curſe God himſelf. Therefore as when men wickedly ſwear, they rend, and tear God's name, and make him, as much as in them lies, the avoucher and approver of all their wickedneſs; ſo he that curſeth and condemneth in this ſort his neighbour, or that wiſheth him evil, curſeth, condemneth, and wiſheth evil to the image of God, and, conſequently judgeth and condemneth God himſelf.

Suppoſe that a man ſhould ſay with his mouth, I wiſh that the king's picture was burned; would not this man's ſo ſaying, render him as an enemy to the perſon of the king? Even ſo it is with them that, by curſing, wiſh evil to their neighbour, or to themſelves, they contemn the image, even the image of God himſelf.

Atten. But do you think that the men that do thus, do think that they do ſo vilely, ſo abominably?

Wiſe. The queſtion is not what men do believe concerning their ſin, but what God's word ſays of it: If God's word ſays that ſwearing and curſing are ſins, though men ſhould count them for virtues, their reward will be a reward for ſin, to wit, the damnation of the ſoul.

To curſe another, and to ſwear vainly and falſly, are ſins againſt the light of nature.

Swearing and curſing are ſins againſt the light of nature.

1. To curſe is ſo, becauſe, whoſo curſeth another, knows, that at the ſame time he would not be ſo ſerved himſelf.

2. To ſwear alſo, is a ſin againſt the ſame law; for nature will tell me, that I ſhould not lie, and therefore much leſs ſwear to confirm it. Yea, the heathens have looked upon ſwearing to be a ſolemn

ordinance of God, and therefore not to be lightly or vainly uſed by men, though to confirm a matter of truth.

Atten. But I wonder, ſince curſing and ſwearing are ſuch evils in the eyes of God, that he doth not make ſome examples to others, for their committing ſuch wickedneſs.

Examples of God's anger againſt them that ſwear and curſe.

Wiſe. Alas! ſo he has, a thouſand times twice told, as may be eaſily gathered by any obſerving people in every age and country. I could preſent you with ſeveral myſelf; but waving the abundance that might be mentioned, I will here preſent you with two: One was that dreadful judgment of God upon one N. P. at Wimbleton in Surrey: who after a horrible fit of ſwearing at, and curſing of ſome perſons that did not pleaſe him, ſuddenly fell ſick, and in little time died raving, curſing, and ſwearing.

But above all, take that dreadful ſtory of Dorothy Mately, an inhabitant of Aſhover in the county of Derby.

This Dorothy Mately, ſaith the relater, was noted by the people of the town to be a great ſwearer, and curſer, and lyar, and thief; (juſt like Mr. Badman.) And the labour that ſhe did uſually follow, was to waſh the rubbiſh that came forth of the lead mines, and there to get ſparks of lead ore; and her uſual way of aſſerting of things, was with theſe kind of imprecations: I would I might ſink into the earth if it be not ſo; or, I would God would make the earth open and ſwallow me up. Now upon the 23d of March, 1660, this Dorothy was waſhing of ore upon the top of a ſteep hill, about a quarter of a mile from Aſhover, and was there taxed by a lad for taking of two ſingle pence out of his pocket, (for he had laid his breeches by, and was at work in his drawers;) but ſhe violently denied it; wiſhing, That the ground might ſwallow her up if ſhe had them: She alſo uſed the ſame wicked words on ſeveral other occaſions that day.

Now one George Hodgkinſon, of Aſhover, a man of good report there, came accidentally by where this Dorothy was, and ſtood ſtill a-while to talk with her, as ſhe was waſhing her ore; there ſtood alſo a little child by her tub-ſide, and another a diſtance from her, calling aloud to her to come away; wherefore the ſaid George took the girl by the hand to lead her away to her that called her: But behold, they had not gone above ten yards from Dorothy, but they heard her crying out for help; ſo looking back, he ſaw the woman, and her tub, and ſieve twiſting round, and ſinking into the ground. Then ſaid the man, Pray to God to pardon thy ſin, for thou are never like to be ſeen alive any longer. So ſhe and her tub twirled round and round, till they ſunk about three yards into the earth, and then for a while ſtaid. Then ſhe called for help again; thinking, as ſhe ſaid, ſhe ſhould ſtay there. Now the man, though greatly amazed, did begin to think which way to help her; but immediately a great ſtone which appeared in the earth, fell upon her head, and broke her ſkull, and then the earth fell in upon her, and covered her. She was afterwards digged up, and found about four yards within ground, with the boy's two ſingle pence in her pocket, ~~but~~ her tub and ſive could not be found.

Atten. You bring to my mind a ſad ſtory, the which I will relate unto you. The thing is this: About a bow-ſhot from where I once dwelt, there was a blind ale-houſe, and the man that kept it had a ſon whoſe name was Edward. This Edward was, as it were, an half fool, both in his words and manner of behaviour. To this blind ale-houſe certain jovial companions would once or twice a week come, and this Ned, (for ſo they called him) his father would entertain his gueſts withal; to wit, by calling for him to make them ſport by his fooliſh words and geſtures. So when theſe boon blades came to this man's houſe, the father would call for Ned: Ned therefore would come forth; and the villain was deviliſhly addicted to curſing, yea, to curſing his father and mother, and any one elſe that did croſs him. And becauſe (though he was an half-fool) he ſaw that his practice was pleaſing, he would do it with the more audaciouſneſs.

Well, when theſe brave fellows did come at their times to this tippling-houſe (as they call it) to fuddle and make merry, then muſt Ned be called out; and becauſe his father was beſt acquainted with Ned, and beſt knew how to provoke him, therefore he would uſually aſk him ſuch queſtions, or command him ſuch buſineſs, as would be ſure to provoke him indeed. Then would he (after his fooliſh manner) curſe his father moſt bitterly; at which the old man would laugh, (and ſo would the reſt of the gueſts, as at that which pleaſed them beſt) ſtill continuing to aſk, that Ned ſtill might be provoked to curſe, that they might ſtill be provoked to laugh. This was the mirth with which the old man did uſe to entertain his gueſts.

The curſes wherewith this Ned did uſe to curſe his father, and at which the old man would laugh, were theſe, and ſuchlike: The devil take you, The devil fetch you: He would alſo wiſh him plagues and deſtructions many. Well, ſo it came to paſs, through the righteous judgment of God, that Ned's wiſhes and curſes were in a little time fulfilled upon his father; for not many months paſſed between them after this manner, but the devil did indeed

deed take him, poſſeſs him, and alſo in few days carried him out of this world by death; I ſay, ſatan did take him and poſſeſs him: I mean, ſo it was judged by thoſe that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing go up and down in his body; but when tormenting time was come (as he had often tormenting fits) then he would lie like an hard bump in the ſoft place of his cheſt, (I mean I ſaw it ſo) and ſo would rent and tear him, and make him roar till he died away.

I told you before, that I was an ear and eye-witneſs of what I here ſay; and ſo I was. I have heard Ned in his roguery, curſing his father, and his father laughing thereat moſt heartily; ſtill provoking Ned to curſe, that his mirth might be encreaſed. I ſaw his father alſo, when he was poſſeſſed, I ſaw him in one of his fits, and ſaw his fleſh, (as it was thought) by the devil, gathered up on an heap, about the bigneſs of half an egg, to the unutterable torment and affliction of the old man. There was alſo one Freeman, (who was more than an ordinary doctor) ſent for, to caſt out this devil; and I was there when he attempted to do it; the manner thereof was this: They had the poſſeſſed into an out-room, and laid him on his belly upon a form, with his head hanging over the form's end: Then they bound him down thereto; which done, they ſet a pan of coals under his mouth, and put ſomething therein which made a great ſmoak: by this means (as it was ſaid) to fetch out the devil. There therefore they kept the man till he was almoſt ſmothered in the ſmoak, but no devil came out of him; at which Freeman was ſomewhat abaſhed, the man greatly afflicted, and I made to go away wondering and fearing. In a little time therefore that which poſſeſſed the man, carried him out of the world, according to the curſed wiſhes of his ſon. And this was the end of this helliſh mirth.

Wiſe. Theſe were all ſad judgments.

Atten. Theſe were dreadful judgments indeed.

Wiſe. Ay, and they look like the threatening of that text, (though chiefly it concerned Judas,) As he loved curſing, ſo let it come unto him; as he delighted not in bleſſing, ſo let it be far from him. As he cloathed himſelf with curſing as with a garment, ſo let it come into his bowels like water, and as oil into his bones.

Atten. It is a fearful thing for youth to be trained up in a way of curſing and ſwearing.

Wiſe. Trained up in them! that I cannot ſay Mr. Badman was, for his father hath oft-times in my hearing, bewailed the badneſs of his children, and of this naughty boy in particular. I believe that the wickedneſs of his children made him (in the thoughts of it) go many a night with heavy heart to bed, and with as heavy a one to riſe in the morning. But all was one to his graceleſs ſon, neither wholeſome counſel, nor fatherly ſorrow, would make him mend his manners.

A grievous thing to bring up children wickedly.

There are ſome indeed that do train up their children to ſwear, curſe, lie and ſteal, and great is the miſery of ſuch poor children whoſe hard hap it is to be uſhered into the world by, and to be under the tuition too of ſuch ungodly parents. It had been better for ſuch parents, had they not begat them, and better for ſuch children had they not been born. O! methinks for a father or mother to train up a child in that very way that leadeth to hell and damnation, what thing ſo horrible! But Mr. Badman was not by his parents ſo brought up.

Atten. But methinks, ſince this young Badman would not be ruled at home, his father ſhould have tried what good could have been done of him abroad, by putting him out to ſome man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to ſome employ: So ſhould he, at leaſt have been prevented of time to do thoſe wickedneſſes that could not be done without time to do them in.

Badman put to be an apprentice.

Wiſe. Alas his father did ſo, he put him out betimes to one of his own acquaintance, and entreated him of all love, that he would take care of his ſon, and keep him from extravagant ways. His trade alſo was honeſt and commodious; he had beſides a full employ therein, ſo that this young Badman had no vacant ſeaſons, nor idle hours yielded him by his calling, therein to take opportunities to do badly: but all was one to him, as he had begun to be vile in his father's houſe, even ſo he continued to be when he was in the houſe of his maſter.

Atten. I have known ſome children, who though they have been very bad at home, yet have altered much when they have been put out abroad; eſpecially when they have fallen into a family, where the governors thereof have made conſcience of maintaining of the worſhip and ſervice of God therein; but perhaps that might be wanting in Mr. Badman's maſter's houſe.

Wiſe. Indeed ſome children do greatly mend, when put under other mens roofs; but, as I ſaid, this naughty boy did not ſo; nor did his badneſs continue, becauſe he wanted

His maſter's qualifications.

wanted a maſter that both could and did correct it: For his maſter was a very good man, a very devout perſon; one that frequented the beſt ſoul-means, that ſet up the worſhip of God in his family, and alſo that walked himſelf thereafter. He was alſo a man very meek and merciful, one that did never over drive young Badman in buſineſs, nor that kept him at it at unſeaſonable hours.

Atten. Say you ſo! This is rare: I for my part can ſee but few that can parallel, in theſe things, with Mr. Badman's maſter.

A bad maſter a bad thing.

Wiſe. Nor I neither, (yet Mr. Badman had ſuch a one;) for, for the moſt part, Maſters are now a days ſuch as mind nothing but their worldly concerns, and if apprentices do but anſwer their commands therein, ſoul and religion may go whither they will. Yea, I much fear, that there have been many towardly lads put out by their parents to ſuch maſters, that have quite undone them as to the next world.

Atten. The more is the pity. But pray, now you have touched upon this ſubject, ſhew me how many ways a maſter may be the ruin of his poor apprentice.

Wiſe. Nay, I cannot tell you of all the ways, yet ſome of them I will mention.

Suppoſe then that a towardly lad be put to be an apprentice with one that is reputed to be a godly man, yet that lad may be ruined many ways; that is, if his maſter be not circumſpect in all things that reſpect both God and man, and that before his apprentice.

1. If he be not moderate in the uſe of his apprentice; if he drives him beyond his ſtrength; if he holds him to work at unſeaſonable hours; if he will not allow him convenient time to read the word, to pray, &c. This is the way to deſtroy him; that is, in thoſe tender beginnings of good thoughts, and good beginnings about ſpiritual things.

2. If he ſuffers his houſe to be ſcattered with prophane and wicked books, ſuch as ſtir up to luſt, to wantonneſs, ſuch as teach idle, wanton, laſcivious diſcourſe, and ſuch as has a tendency to provoke to prophane drollery and jeſting; and laſtly, ſuch as tend as corrupt, and pervert the doctrine of faith and holineſs, All theſe things will eat as doth a canker, and will quickly ſpoil, in youth, &c. thoſe good beginnings that may be putting forth themſelves in them.

3. If there be a mixture of ſervants, that is, if ſome very bad be in the ſame place, that's a way alſo to undo ſuch tender lads; for they that are bad and ſordid ſervants, will be often (and they have an opportunity too, to be) diſtilling and fomenting of their prophane and wicked words and tricks before them, and theſe will eaſily ſtick in the fleſh and minds of youth, to the corrupting of them.

4. If the maſter have one guiſe for abroad, and another for home; that is, if his religion hangs by in his houſe as his cloak does, and he be ſeldom in it, except he be abroad; this, young beginners will take notice of, and ſtumble at. We ſay, Hedges have eyes, and little pitchers have ears; and indeed, children make a greater inſpection into the lives of fathers, maſters, &c. than oft-times they are aware of: And therefore ſhould maſters be careful, elſe they may ſoon deſtroy good beginnings in their ſervants.

5. If the maſter be unconſcionable in his dealing, and trades with lying words; or if bad commodities be avouched to be good, or if he ſeeks after unreaſonable gain, or the like; his ſervant ſees it, and it is enough to undo him. *Eli's ſons being bad before the congregation made men deſpiſe the ſacrifices of the Lord.*

Badman had all advantages to be good.

But theſe things by the by, only they may ſerve for a hint to maſters to take heed that they take not apprentices to deſtroy their ſouls. But young Badman had none of theſe hinderances; his father took care, and provided well for him, as to this: He had a good maſter, he wanted not good books, nor good inſtruction, nor good ſermons, nor good examples, no nor good fellow ſervants neither: but all would not do.

Atten. 'Tis a wonder, that in ſuch a family, amidſt ſo many ſpiritual helps, nothing ſhould take hold of his heart! What! not good books, nor good inſtructions, nor good ſermons, nor good examples, nor good fellow ſervants, nor nothing do him good!

Wiſe. You talk, he minded none of theſe things; nay, all theſe were abominable to him.

1. For good books, they might lie in his maſter's houſe till they rotted for him, he would not regard to look into them; but contrariwiſe, would get all the bad and abominable books that he could, as beaſtly romances, and books full of ribbaldry, even ſuch as immediately tended to ſet all fleſhly luſts on fire. True, he durſt not be known to have any of theſe, to his maſter; therefore would he never let them be ſeen by him, but would keep them in cloſe places, and peruſe them at ſuch times, as yielded him fit opportunities thereto.

2. For good inſtructions, he liked that, much as he liked good books; his care was to hear but little thereof, and to forget what he heard as ſoon as it was ſpoken. Yea, I have heard ſome that knew him

then, ſay, that one might evidently diſcern by the ſhew of his countenance and geſtures, that good counſel was to him like little eaſe, even a continual torment to him; nor did he ever count himſelf at liberty, but when fartheſt off of wholeſome words. He would hate them that rebuked him, and count them his deadly enemies.

3. For good example; which was frequently ſet him by his maſter, both in religious and civil matters; theſe young Badman would laugh at, and would alſo make a by word of them, when he came in place where he with ſafety could.

4. His maſter indeed would make him go with him to ſermons, and that where he thought the beſt preachers were, but this ungodly young man, what ſhall I ſay, was (I think) a maſter of art in all miſchief; he had theſe wicked ways to hinder himſelf of hearing, let the preacher thunder never ſo loud.

How Badman uſed to behave himſelf at ſermons.

1. His way was, when come into the place of hearing, to ſit down in ſome corner, and then to fall faſt aſleep.

2. Or elſe to fix his adulterous eyes upon ſome beautiful object that was in the place, and ſo all ſermon-while, therewith be feeding his fleſhly luſts.

3. Or, if he could get near to ſome that he obſerved would fit his humour, he would be whiſpering, gigling, and playing with them, till ſuch time as ſermon was done.

Atten. Why! he was grown to prodigious height of wickedneſs.

Wiſe. He was ſo, and that which aggravates all, was, this was his practice as ſoon as he was come to his maſter, he was as ready at all theſe things, as if he had, before he came to his maſter, ſerved an apprentiſhip to learn them.

Atten. There could not but be added (as you relate them) rebellion to his ſin. Methinks it is as if he had ſaid, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.

☞ *The deſperate words of one H. S. who once was my companion.*

Wiſe. You ſay true, and I know not to whom more fitly to compare him, than to that man who when I myſelf rebuked him for his wickedneſs, in this great huff replied; What would the devil do for company, if it was not for ſuch as I.

Atten. Why did you ever hear any man ſay ſo.

Wiſe. Yes, that I did; and this young Badman was as like him, as an egg is like an egg. Alas! the ſcripture makes mention of many that by their actions ſpeak the ſame. *They ſay unto God, Depart from us, for we deſire not the knowledge of thy ways:* Again, *They refuſe to hearken, and pull away their ſhoulder, and ſtop their ears; yea, they make their hearts hard as an adamant-ſtone, leſt they ſhould hear the law, and the words that the Lord of hoſts hath ſent.* What are all theſe but ſuch as Badman, and ſuch as the young man but now mentioned? That young man was my play-fellow when I was ſolacing myſelf in my ſins: I may make mention of him to my ſhame; but he has a great many fellows.

Atten. Young Badman was like him indeed, and he trod his ſteps, as if his wickedneſs had been his very copy; I mean, as to his deſperateneſs: for had he not been a deſperate one, he would never have made you ſuch a reply, when you was rebuking of him for his ſin. But when did you give him ſuch a rebuke?

Wiſe. A while after God had parted him and I, by calling of me (as I hope) by his grace, ſtill leaving him in his ſins; and ſo far as I could ever gather, as he lived, ſo he died, even as Mr. Badman did: but we will leave him, and return again to our diſcourſe.

Atten. Ha! poor obſtinate ſinners! Do they think that God cannot be even with them?

Wiſe. I do not know, what they think, but I know that God hath ſaid, That as *He cried, and they would not hear, ſo they ſhall cry, and I will not hear, ſaith the Lord.* Doubtleſs there is a time a coming, when Mr. Badman will cry for this.

Atten. But I wonder that he ſhould be ſo expert in wickedneſs ſo ſoon! Alas, he was but a ſtripling; I ſuppoſe he was, as yet, not twenty.

Wiſe. No, nor eighteen neither: but (as with Iſhmael, and with the children that mocked the prophet) the ſeeds of ſin did put forth themſelves betimes in him.

Atten. Well, he was as wicked a young man as commonly one ſhall hear of.

Wiſe. You will ſay ſo, when you know all.

Atten. All, I think here is a great all; but if there is more behind, pray let us hear it.

Wiſe. Why, then I will tell you, that he had not been with his maſter much above a year and a half, but he came acquainted with three young villains (who here ſhall be nameleſs) that taught him to add to his ſin, much of like kind; and he as aptly received their inſtructions. One of them was chiefly given to uncleanneſs, another to drunkenneſs, and the third to purloining, or ſtealing from his maſter.

Badman's acquaintance.

Atten. Alas! poor wretch, he was bad enough before; but theſe, I ſuppoſe, made him much worſe.

Wiſe. That they made him worſe you may be ſure of, for they taught him to be an arch, a chief one in all their ways.

Atten. It was an ill hap that he ever came acquainted with them.

A ſign of God's anger.

Wiſe. You muſt rather word it thus. It was the judgment of God that he did; that is, he came acquainted with them, through the anger of God. He had a good maſter, and before him a good father: By theſe he had good counſel given him for months and years together; but his heart was ſet upon miſchief, he loved wickedneſs more than to do good, even until his iniquity came to be hateful; therefore, from the anger of God it was, that theſe companions of his, and he, did at laſt ſo acquaint together. Says Paul, *They did not like to retain God in their knowledge*; and what follows? *wherefore, God gave them over*; or *up to their own hearts luſts.* And again, *As for ſuch as turn aſide to their own crooked ways, the Lord ſhall lead them forth with the workers of iniquity.* This therefore was God's hand upon him, that he might be deſtroyed, be damned; becauſe he received not the love of the truth that he might be ſaved. He choſe his deluſions and deluders for him, even the company of baſe men, of fools, that he might be deſtroyed.

The devil's decoys.

Atten. I cannot but think indeed, that it is a great judgment of God for a man to be given up to the company of vile men; for what are ſuch but the devil's decoys, even thoſe by whom he draws the ſimple into his net? A whoremaſter, a drunkard, a thief, what are they but the devil's baits, by which he catcheth others?

This was done at Bedford.

Wiſe. You ſay right; but this young Badman was no ſimple one, if by ſimple, you mean one uninſtructed; for he had often good counſel given him; but, if by ſimple, you mean him that is a fool as to the true knowledge of, and faith in Chriſt, then he was a ſimple one indeed: for he choſe death, rather than life, and to live in continual oppoſition to God, rather than to be reconciled unto him; according to that ſaying of the wiſe man; *The fools hated knowledge, and did not chooſe the fear of the Lord:* And what judgment more dreadful can a fool be given up to, than to be delivered into the hands of ſuch men, that have ſkill to do nothing but to ripen ſin, and haſten its finiſhing unto damnation? And therefore men ſhould be afraid of offending God, becauſe he can in this manner puniſh them for their ſins. I knew a man that once was, as I thought, hopefully awakened about his condition; yea, I knew two that were ſo awakened; but in time they began to draw back, and to incline again to their luſts; wherefore, God gave them up to the company of three or four men, that in leſs than three years time brought them roundly to the gallows, where they were hanged like dogs, becauſe they refuſed to live like honeſt men.

Atten. But ſuch men do not believe, that thus to be given up of God, is in judgment and anger; they rather take it to be their liberty, and do count it their happineſs; they are glad that their cord is looſed, and that the reins are on their neck; they are glad that they may ſin without controul, and that they may chooſe ſuch company as can make them more expert in an evil way.

Wiſe. Their judgment is therefore ſo much the greater, becauſe thereto is added blindneſs of mind, and hardneſs of heart in a wicked way. They are turned up to the way of death, but muſt not ſee to what place they are going: *They muſt go as the ox to the ſlaughter, and as the fool to the correction of the ſtocks, till a dart ſtrike through their liver, not knowing that it is for their life.* This, I ſay, makes their judgment double, they are given up of God, for a while to ſport themſelves with that which will aſſuredly *make them mourn at laſt, when their fleſh and their body is conſumed.* Theſe are thoſe that Peter ſpeaks of, that ſhall utterly periſh in their own corruptions; theſe, I ſay, who count it pleaſure to riot in the day-time, and that ſport themſelves with their own deceivings, are as natural brute beaſts, made to be taken and deſtroyed.

Atten. Well, but I pray now concerning theſe three villains that were young Badman's companions: Tell me more particularly how he carried it then.

Wiſe. How he carried it! why, he did as they. I intimated ſo much before, when I ſaid, they made him an arch, a chief one in their ways.

Badman frequents taverns.

Firſt, He became a frequenter of taverns and tippling-houſes, and would ſtay there until he was even as drunk as a beaſt. And if it was ſo, that he could not get out by day, he would, be ſure, get out by night. Yea, he became ſo common a drunkard at laſt, that he was taken notice of to be a drunkard even by all.

Atten. This was ſwiniſh, for drunkenneſs is ſo beaſtly a ſin, a ſin ſo much againſt nature, that I wonder that any that have but the appearance of men, can give up themſelves to ſo beaſtly (yea, worſe than beaſtly) a thing.

A ſtory for a drunkard.

Wiſe. It is a ſwiniſh vanity indeed. I will tell you another ſtory. There was a gentleman that had a drunkard to be his groom, and coming home one night very much abuſed with beer, his maſter ſaw it. Well, (quoth his maſter within himſelf) I will let thee alone to night, but to-morrow morning I will convince thee that thou art worſe than a beaſt, by the behaviour of my horſe. So when morning was come, he bids his man go and water his horſe, and ſo he did; but coming up to his maſter, he commands him to water him again; ſo the fellow rid into the water the ſecond time, but his maſter's horſe would now drink no more, ſo the fellow came up and told his maſter. Then ſaid his maſter, Thou drunken ſot, thou art far worſe than my horſe; he will drink but to ſatisfy nature, but thou wilt drink to the abuſe of nature; he will drink but to refreſh himſelf, but thou to thy hurt and damage; he will drink, that he may be more ſerviceable to his maſter, but thou, till thou art incapable of ſerving either God or man. O, thou beaſt, how much art thou worſe than the horſe that thou rideſt on.

Atten. Truly I think that his maſter ſerved him right; for in doing as he did, he ſhewed him plainly, as he ſaid, that he had not ſo much government of himſelf as his horſe had of himſelf; and, conſequently, that his beaſt did live more according to the law of his nature by far than did his man. But pray go on with what you have further to ſay.

Wiſe. Why, I ſay, that there are four things, which if they were well conſidered, would make drunkenneſs to be abhorred in the thoughts of the children of men.

1. It greatly tendeth to impoveriſh and beggar a man. *The drunkard*, ſays Solomon, *ſhall come to poverty.* Many that have begun the world with plenty, have gone out of it in rags, through drunkenneſs. Yea, many children that have been born to good eſtates, have yet been brought to a flail and a rake, through this beaſtly ſin of their parents.

2. This ſin of drunkenneſs, it bringeth upon the body, many, great, and incurable diſeaſes, by which men do in little time come to their end, and none can help them. So, becauſe they are overmuch wicked, therefore they die before their time.

3. Drunkenneſs, is a ſin that is often times attended with abundance of other evils, *Who hath woe? Who hath ſorrow? Who hath contentions? Who hath babblings? Who hath wounds without cauſe? Who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixt wine*: That is, the drunkard.

4. By drunkenneſs, men do oftentimes ſhorten their days; go out of the ale-houſe drunk, and break their necks before they come home. Inſtances not a few might be given of this, but this is ſo manifeſt, a man need ſay nothing.

Atten. But that which is worſe than all is, it alſo prepares men for everlaſting burnings.

Wiſe. Yea, and it ſo ſtupifies and beſots the ſoul, that a man that is far gone in drunkenneſs, is hardly ever recovered to God. Tell me, when did you ſee an old drunkard converted? No, no, ſuch an one will ſleep till he dies, though he ſleeps on the top of a maſt; let his dangers he never ſo great, and death and damnation never ſo near, he will not be awaked out of his ſleep. So that if a man have any reſpect either to credit, health, life or ſalvation, he will not be a drunken man. But the truth is, where this ſin gets the upper hand, men are, as I ſaid before, ſo intoxicated and bewitched with the ſeeming pleaſures, and ſweetneſs thereof; that they have neither heart nor mind to think of that which is better in itſelf; and would, if embraced, do them good.

Atten. You ſaid that drunkenneſs tends to poverty, yet ſome make themſelves rich by drunken bargains.

Wiſe. I ſaid ſo, becauſe the word ſays ſo. And as to ſome mens getting thereby, that is indeed but rare and baſe; yea, and baſe will be the end of ſuch gettings. The word of God is againſt ſuch ways, and the curſe of God will be the end of ſuch doings. An inheritance may ſometimes, thus be haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed. Hark what the prophet ſaith; *Wo to him that coveteth an evil covetouſneſs, that he may ſet his neſt on high.* Whether he makes drunkenneſs, or ought elſe, the engine and decoy to get it; for that man doth but conſult the ſhame of his own houſe, the ſpoiling of his family, and the damnation of his ſoul; for that which he getteth by working of iniquity, is but a getting by the devices of hell; therefore he can be no gainer neither for himſelf or family, that gains by an evil courſe. But this was one of the ſins that Mr. Badman was addicted to after he came acquainted with theſe three fellows, nor could all that his maſter could do break him of this beaſtly ſin.

Atten. But where, ſince he was but an apprentice, could he get money to follow this practice; for drunkenneſs, as you have intimated, is a very coſtly ſin.

Wiſe. His maſter paid for all. For (as I told you before) as he learned of theſe three villains to be a beaſtly drunkard; ſo he learned of them to pilfer and ſteal from his maſter. Sometimes he would ſell off his maſter's goods, but keep the money, that is when he could; alſo ſometimes he would beguile his

Badman's maſter's purſe paid for his drunkenneſs.

his maſter by taking out of his caſh-box; and when he could do neither of theſe, he would convey away of his maſter's wares, what he thought would be leaſt miſſed, and ſend or carry them to ſuch and ſuch houſes, where he knew they would be laid up to his uſe; and then appoint ſet times there, to meet and make merry with theſe fellows.

Atten. This was as bad, nay, I think, worſe than the former; for by thus doing, he did not only run himſelf under the wrath of God, but has endangered the undoing of his maſter and his family.

Wiſe. Sins go not alone, but follow one the other as do the links of a chain; he that will be a drunkard, muſt have money either of his own, or of ſome other man's; either of his father's, mother's, maſter's, or at the high-way, or ſome way.

Atten. I fear that many an honeſt man is undone by ſuch kind of ſervants.

Wiſe. I am of the ſame mind with you, but this ſhould make the dealer the more wary what kind of ſervants he keeps, and what kind of apprentices he takes. It ſhould alſo teach him to look well to his ſhop himſelf; alſo to take a ſtrict account of all things that are bought and ſold by his ſervants. The maſter's neglect herein may embolden his ſervant to be bad, and may bring him too in ſhort time to rags, and a morſel of bread.

Atten. I am afraid that there is much of this kind of pilfering among ſervants in theſe bad days of ours.

Wiſe. Now, while it is in my ☞ mind, I will tell you a ſtory. When I was in priſon, there came a woman to me that was under a great deal of trouble. So I aſked her (ſhe being a ſtranger to me) what ſhe had to ſay to me. She ſaid, ſhe was afraid ſhe ſhould be damned. I aſked her the cauſe of thoſe fears. She told me, That ſhe had ſome time ſince lived with a ſhop-keeper at Wellingborough, and had robbed his box in the ſhop ſeveral times of money, to the value of more than now I will ſay; and pray, ſays ſhe, tell me what I ſhall do. I told her, I would have her go to her maſter, and make him ſatisfaction: She ſaid, ſhe was afraid; I aſked her why? She ſaid, ſhe doubted he would hang her. I told her, that I would intercede for her life, and would make uſe of other friends too to do the like; but ſhe told me, ſhe durſt not venture that. Well, ſaid I, ſhall I ſend to your maſter, while you abide out of ſight, and make your peace with him, before he ſees you; and with that, I aſked her maſter's name. But all that ſhe ſaid in anſwer to this, was, Pray let it alone till I come to you again. So away ſhe went, and neither told me her maſter's name nor her own. This is about ten or twelve years ſince, and I never ſaw her again. I tell you this ſtory for this cauſe; to confirm your fears, that ſuch kind of ſervants too many there be; and that God makes them ſometimes like old Tod, of whom mention was made before (through the terrors that he lays upon them) to betray themſelves.

I could tell you of another, that came to me with a like relation concerning herſelf, and the robbing of her miſtreſs; but at this time let this ſuffice.

Atten. But what was that other villain addicted to; I mean young Badman's third companion.

Wiſe. Uncleanneſs: I told you before, but it ſeems you forgot.

Atten. Right, it was uncleanneſs. Uncleanneſs is alſo a filthy ſin.

Wiſe. It is ſo; and yet it is one of the moſt reigning ſins in our day.

Atten. So they ſay, and that too among thoſe that one would think had more wit, even among the great ones.

Sins of great men dangerous.

Wiſe. The more is the pity; for uſually examples that are ſet by them that are great and chief, ſpread ſooner, and more univerſally, than do the ſins of other men; yea, and when ſuch men are at the head in tranſgreſſing, ſin walks with a bold face through the land. As Jeremiah ſaith of the prophets, ſo it may it be ſaid of ſuch, *From them is profaneneſs gone forth into all the land:* that is, with bold and audacious face.

Atten. But pray let us return again to Mr. Badman and his companions. You ſay one of them was very vile in the commiſſion of uncleanneſs.

Wiſe. Yes, ſo I ſay; not but that he was a drunkard and alſo thieviſh, but he was moſt arch in this ſin of uncleanneſs: This roguery was his maſter-piece, for he was a ring-leader to them all in the beaſtly ſin of whoredom. He was alſo beſt acquainted with ſuch houſes where they were, and ſo could readily lead the reſt of his gang unto them. The ſtrumpets alſo, becauſe they knew this young villain, would at firſt diſcover themſelves in all their whoriſh pranks to thoſe that he brought with him.

Atten. That is a deadly thing: I mean, it is a deadly thing to young men, when ſuch beaſtly queans, ſhall, with words and carriages that are openly tempting, diſcover themſelves unto them; it is hard for ſuch to eſcape their ſnare.

Wiſe. That is true, therefore the wiſe man's counſel is the beſt: *Come not near the door of her houſe*; for they are (as you ſay) very tempting, as is ſeen by her in the Proverbs. *I looked* (ſays the wiſe man) *through my caſement, and beheld among the ſimple ones, I diſcerned a young man void of under-*

underſtanding, paſſing through the ſtreets near her corner, and he went the way to her houſe, in the twilight, in the evening; in the black and dark night. And behold, there met him a woman with the attire of an harlot, and ſubtil of heart; (ſhe is loud and ſtubborn; her feet abide not in her houſe: Now ſhe is without, now ſhe is in the ſtreet, and lieth in wait at every corner.) So ſhe caught him, and kiſſed him, and with an impudent face ſaid unto him, I have peace-offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. I have deckt my bed with coverings of tapeſtry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning; let us ſolace ourſelves with loves. Here was a bold beaſt: And indeed, the very eyes, hands, words and ways of ſuch, are all ſnares and bands to youthful luſtful fellows: And with theſe was young Badman greatly ſnared.

Signs of a whore.

Atten. This ſin of uncleanneſs is mightily cried out againſt both by Moſes, the prophets, Chriſt, and his apoſtles; and yet, as we ſee, for all that, how men run headlong to it!

Wiſe. You have ſaid the truth, and I will add, that God, to hold men back from ſo filthy a ſin, has ſet ſuch a ſtamp of his indignation upon it, and commanded ſuch evil effects to follow it, that were not they that uſe it bereft of all fear of God, and love to their own health, they could not but ſtop and be afraid to commit it. For beſides the eternal damnation that doth attend ſuch in the next world, (for theſe *have no inheritance in the kingdom of Chriſt and of God*, Epheſ. 5.) the evil effects thereof in this world are dreadful.

Atten. Pray ſhew me ſome of them, that as occaſion offereth itſelf, I may ſhew them to others for their good.

Wiſe. So I will. 1. It bringeth a man (as was ſaid of the ſin before) to want and poverty; *for by means of a whoriſh woman, a man is brought to a piece of bread.* The reaſon is, for that an whore will not yield without hire; and men when the devil and luſt is in them, and God and his fear far away from them, will not ſtick, ſo they may accompliſh their deſire, to lay *their ſignet, their bracelets, and their ſtaff* to pledge, rather than miſs of the fulfilling of their luſts. 2. Again, by this ſin men diminiſh their ſtrength, and bring upon themſelves, even upon the body, a multitude of diſeaſes. This king Lemuel's mother warned him of. *What, my ſon?* ſaid ſhe, *And what the ſon of my womb? And what the ſon of my vows? Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.* This ſin is deſtructive to the body. Give me leave to tell you another ſtory. I have heard of a great man that was a very unclean perſon, and he had lived ſo long in that ſin, that he had almoſt loſt his ſight. So his phyſicians were ſent for, to whom he told his diſeaſe; but they told him, that they could do him no good, unleſs he would forbear his women. *Nay then*, ſaid he, *farewell ſweet ſight.* Whence obſerve, that this ſin, as I ſaid, is deſtructive to the body; and alſo, that ſome men be ſo in love therewith, that they will have it, though it deſtroy their body.

A ſtory for unclean perſons to take notice of.

Atten. Paul ſays alſo, that he that ſins this ſin, ſins againſt his own body. But what of that, he that will run the hazard of eternal damnation to his ſoul, but he will commit this ſin, will for it run the hazard of deſtroying his body. If young Badman feared not the damnation of his ſoul, do you think that the conſideration of impairing of his body would have deterred him therefrom?

Wiſe. You ſay true. But yet, methinks, there are ſtill ſuch bad effects follow, often, upon the commiſſion of it, that if men would conſider them, it would put, at leaſt, a ſtop to their career therein.

Atten. What other evil effects attend this ſin?

Wiſe. Outward ſhame and diſgrace, and that in theſe particulars:

Firſt, There often follows this foul ſin, the Foul Diſeaſe, now called by us the Pox. A diſeaſe ſo nauſeous and ſtinking, ſo infectious to the whole body (and ſo intailed to this ſin) that hardly are any common with unclean women, but they have more or leſs a touch of it to their ſhame.

Atten. That is a foul diſeaſe indeed! I knew a man once that rotted away with it; and another that had his noſe eaten off, and his mouth almoſt quite ſewed up thereby.

Wiſe. It is a diſeaſe, that where it is, it commonly declares, that the cauſe thereof is uncleanneſs. It declares to all that behold ſuch a man, that he is an odious, a beaſtly, unclean perſon. This is that ſtrange puniſhment that Job ſpeaks of, that is appointed to ſeize on theſe workers of iniquity.

Atten. Then it ſeems you think, that the ſtrange puniſhment that Job there ſpeaks of, ſhould be the foul diſeaſe.

Wiſe. I have thought ſo indeed, and that for this reaſon: We ſee that this diſeaſe is entailed, as I may ſay, to this moſt beaſtly ſin, nor is there any diſeaſe ſo intailed to any other ſin, as this to this. That this is the ſin to which the ſtrange puniſhment is entailed, you will eaſily perceive when you read the text. *I made a covenant with mine eyes,* ſaid Job, *why ſhould I think upon a maid? For what portion is there* (for that ſin) *from above, and what inheritance of the almighty from on high?* And then he anſwers himſelf. *Is not deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquity?* This ſtrange puniſhment is the pox.

Alſo I think this foul diſeaſe is that which Solomon intends, when he ſaith (ſpeaking of this unclean and beaſtly creature) *A wound and diſhonour ſhall be get; and his reproach ſhall not be turned away.* A puniſhment Job calls it; a wound and diſhonour, Solomon calls it; and they both do ſet it as a remark upon this ſin; Job calling it a *ſtrange puniſhment*, and Solomon a *reproach that ſhall not be turned away*, from them that are common in it.

Atten. What other things follow upon the commiſſion of this beaſtly ſin.

Wiſe. Why, often-times it is attended with murder, with the murder of the babe begotten on the defiled bed. How common it is for the baſtard-getter and baſtard-bearer, to conſent together to murder their children, will be better known at the day of judgment; yet ſomething is manifeſt now.

I will tell you another ſtory.

☞ An ancient man, one of mine acquaintance, a man of good credit in our country, had a mother that was a midwife; who was moſtly imployed in laying great perſons. To this woman's houſe, upon a time, comes a brave young gallant on horſeback, to fetch her to lay a young lady. So ſhe addreſſes herſelf to go with him; wherefore, he takes her up behind him, and away they ride in the night. Now they had not rid far, but the gentleman alighting from his horſe, took the old midwife in his arms from the horſe, turn'd round with her ſeveral times, and then ſet her up again; then he got up, and away they went till they came to a ſtately houſe, into which he had her, and ſo into a chamber where the young lady was in her pains: He then bid the midwife do her office, and ſhe demanded help, but he drew out his ſword and told her, if ſhe did not make ſpeed to do her office without, ſhe muſt look for nothing but death. Well, to be ſhort, this old midwife laid the young lady, and a fine ſweet babe ſhe had: Now there was made in a room hard by, a very great fire: So the gentleman took up the babe, went and drew the coals from the ſtock, caſt the child in, and covered it up, and there was an end of that. So when the midwife had done her work, he paid her well for her pains, but ſhut her up in a dark room all day, and when night came, took her behind him again, and carried her away, till ſhe came almoſt at home; then he turned her round, and round, as he did before, and had her to her houſe, ſet her down, bid her farewell, and away he went: and ſhe could never tell who it was.

This ſtory the midwife's ſon, who was a miniſter told me; and alſo proteſted that his mother told it him for a truth.

Atten. Murder doth often follow indeed, as that which is the fruit of this ſin: But ſometimes God brings even theſe adulterers, and adultereſſes to ſhameful ends. I I heard of one, (I think, a doctor of phyſick) and his whore, who had three or four baſtards betwixt them, and had murdered them all, but at laſt themſelves were hanged for it, in or near Colcheſter. It came out after this ☞ manner: The whore was ſo afflicted in her conſcience about it, that ſhe could not be quiet untill ſhe had made it known: Thus God many times makes the actors of wickedneſs their own accuſers, and brings them by their own tongues, to condign puniſhment for their own ſins.

Wiſe. There has been many ſuch inſtances, but we will let that paſs. I was once in the preſence of a woman, a married woman, that lay ſick of the ſickneſs whereof ſhe died; and being ſmitten in her conſcience for the ſin of uncleanneſs, which ſhe had often committed with other men, I heard her (as ſhe lay upon her bed) cry out thus: I am a whore, and all my children are baſtards: ☞ and I muſt go to hell for my ſin; and look, there ſtands the devil at my bed's feet to receive my ſoul when I die.

Atten. Theſe are ſad ſtories, tell no more of them now, but if you pleaſe ſhew me yet ſome other of the evil effects of this beaſtly ſin.

Wiſe. This ſin is ſuch a ſnare to the ſoul, that unleſs a miracle of grace prevents, it unavoidably periſhes in the enchanting and bewitching pleaſures of it. This is manifeſt by theſe and ſuch-like texts.

The adultereſs will hunt for the precious life. Whoſo committeth adultery with a woman lacketh underſtanding, and he that doth it deſtroys his own ſoul. An whore is a deep ditch, and a ſtrange woman is a narrow pit. Her houſe inclines to death, and her paths unto the dead. None that go in unto her, return again, neither take they hold of the path of life. She hath caſt down many wounded; yea many ſtrong men have been ſlain by her, her houſe is the way to hell, going down to the chambers of death.

Atten. Theſe are dreadful ſayings, and do ſhew the dreadful ſtate of thoſe that are guilty of this ſin.

Wiſe. Verily ſo they do. But yet that

which makes the whole more dreadful, is, That men are given up to this ſin, becauſe they are abhorred of God, and becauſe abhorred, therefore they ſhall fall into the commiſſion of it; and ſhall live there. *The mouth* (that is, the flattering lips) *of a ſtrange woman is a deep pit, the abhorred of the Lord ſhall fall therein.* Therefore it ſaith again of ſuch, that they *have none inheritance in the kingdom of Chriſt and of God.*

Atten. Put all together, and it is a dreadful thing to live and die in this tranſgreſſion.

Wiſe. True. But ſuppoſe, that inſtead of all theſe judgments, this ſin had attending of it all the felicities of this life, and no bitterneſs, ſhame, or diſgrace mixed with it, yet one hour in hell will ſpoil all. O! this hell, hell-fire, damnation in hell, it is ſuch an inconceivable puniſhment, that were it but thoroughly believed, it would nip this ſin, with others, in the head. But here is the miſchief, thoſe that give up themſelves to theſe things, do ſo harden themſelves in unbelief and atheiſm about the things, the puniſhments that God hath threatened to inflict upon the committers of them, that at laſt they arrive to, almoſt, an abſolute and firm belief that there is no judgment to come hereafter: elſe they would not, they could not, no not attempt to commit this ſin, by ſuch abominable language as ſome do.

☞ *Deſperate words.*

I heard of one that ſhould ſay to his miſs, when he tempted her to the committing of this ſin, If thou wilt venture thy body, I will venture my ſoul. And I myſelf heard another ſay, when he was tempting of a maid to commit uncleanneſs with him, (it was in Oliver's days) That if ſhe did prove with child, he would tell her how ſhe might eſcape puniſhment, (and that was then ſomewhat ſevere,) Say, ſaith ☞ he, when you come before the Judge, That you are with child by the Holy Ghoſt. I heard him ſay thus, and it greatly afflicted me; I had a mind to have accuſed him for it before ſome magiſtrate; but he was a great man, and I was poor, and young: So I let it alone, but it troubled me very much.

Atten. It was the moſt horrible thing that ever I heard in my life. But how far off are theſe men from that ſpirit and grace that dwelt in Joſeph.

Of chaſte Joſeph.

Wiſe. Right: when Joſeph's miſtreſs tempted him, yea, tempted him daily; yea, ſhe laid hold on him, and ſaid with her whore's forehead, *Come, lie with me,* but he refuſed: He hearkened not to lie with her, or to be with her. Mr. Badman would have taken the opportunity.

And a little to comment upon this of Joſeph.

1. Here is a Miſs, a great Miſs, the wife of the captain of the guard, ſome beautiful dame, I'll warrant you.

2. Here is a Miſs won, and in her whoriſh affections come over to Joſeph, without his ſpeaking of a word.

3. Here is her unclean deſire made known; *Come, lie with me,* ſaid ſhe.

4. Here was a fit opportunity, There was none of the men of the houſe there within.

5. Joſeph was a young man full of ſtrength, and therefore the more in danger to be taken.

6. This was to him, a temptation, from her, that laſted days.

7. And yet Joſeph refuſed, 1. Her daily temptation; 2. Her daily ſolicitation: 3. Her daily provocation, heartily, violently and conſtantly. For when ſhe caught him by the garment, ſaying, *Lie with me,* he left his garment in her hand, and gat him out. Ay, and although contempt, treachery, ſlander, accuſation, impriſonment, and danger of death followed, (for an whore careth not what miſchief ſhe does, when ſhe cannot have her end) yet Joſeph will not defile himſelf, ſin againſt God, and hazard his own eternal ſalvation.

Atten. Bleſſed Joſeph! I would thou hadſt more fellows!

Wiſe. Mr. Badman has more fellows than Joſeph, elſe there would not be ſo many whores as there are: For though I doubt not but that *that* ſex is bad enough this way, yet I verily believe that many of them are made whores at firſt by the flatteries of Badman's fellows. Alas! there is many a woman plunged into this ſin at firſt even by promiſes of marriage. I ſay, by theſe promiſes they are flattered, yea, forced into a conſenting to theſe villanies, and ſo being in, and growing hardened in their hearts, they at laſt give themſelves up, even as wicked men do, to act this kind of wickedneſs with greedineſs. But Joſeph you ſee, was of another mind, for the fear of God was in him.

I will, before I leave this, tell you here two notable ſtories; and I wiſh Mr. Badman's companions may hear of them. They are found in *Clark's Looking-glaſs for Sinners*; and are theſe.

Mr. Cleaver (ſays Mr. Clark) reports of one whom he knew, that had committed the act of uncleanneſs, whereupon he fell into ſuch horror of conſcience that he hanged himſelf; leaving it thus written in a paper: "Indeed, (ſaith he) I acknowledge it to be utterly unlawful for a man to kill himſelf, but I am bound to act the magiſtrate's part, becauſe the puniſhment of this ſin is death."

Clark doth alſo make mention of two more, who as they were committing adultery in London, were immediately ſtruck dead with fire from heaven, in the very act. Their bodies were ſo found, half burnt up, and ſending out a moſt loathſome ſavour.

Atten. Theſe are notable ſtories indeed.

Wiſe. So they are, and I ſuppoſe they are as true as notable.

Atten. Well, but I wonder, if young Badman's maſter knew him to be ſuch a wretch, that he would ſuffer him in his houſe.

Badman and his maſter abhor one another.

Wiſe. They liked one another even as fire and water do. Young Badman's ways were odious to his maſter, and his maſter's ways were ſuch as young Badman could not endure. Thus in theſe two, was fulfilled that ſaying of the Holy Ghoſt: *An unjuſt man is an abomination to the juſt; and he that is upright in the way is an abomination to the wicked.*

The good man's ways, Mr. Badman could not abide, nor could the good man abide the bad ways of his baſe apprentice. Yet would his maſter, if he could, have kept him, and alſo have learnt him his trade.

Atten. If he could! Why he might, if he would, might he not?

Young Badman runs away.

Wiſe. Alas, Badman ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed. For he gave him no occaſion to run away, except it was by holding of him as much as he could (and that he could do but little) to good and honeſt rules of life. And had it been one's own caſe, one ſhould have let him go. For what ſhould a man do, that had either regard to his own peace, his childrens good, or the preſervation of the reſt of his ſervants from evil, but let him go? Had he ſtaid, the houſe of correction had been moſt fit for him, but thither his maſter was loth to ſend him, becauſe of the love that he bore to his father. An houſe of correction, I ſay, had been the fitteſt place for him, but his maſter let him go.

Atten. He ran away, you ſay, but whither did he run?

He gets a new maſter.

Wiſe. Why, to one of his one trade, and alſo like himſelf. Thus the wicked joined hand in hand, and there he ſerved out his time.

Atten. Then, ſure, he had his heart's deſire, when he was with one ſo like himſelf.

Wiſe. Yes. So he had, but God gave it him in his anger.

Atten. How do you mean?

A ſign of God's anger upon him.

Wiſe. I mean as before, that for a wicked man to be by the providence of God, turned out of a good man's doors, into a wicked man's houſe to dwell, is a ſign of the anger of God. For God by this, and ſuch judgments, ſays thus to ſuch an one: *Thou wicked one, thou loveſt not me, my ways, nor my people; Thou caſteſt my law and good counſel behind thy back: Come, I will diſpoſe of thee in my wrath; thou ſhalt be turned over to the ungodly, thou ſhalt be put to ſchool to the devil, I will leave thee to ſink and ſwim in ſin, till I ſhall viſit thee with death and judgment.* This was therefore another judgment that did come upon this young Badman.

Atten. You have ſaid the truth, for God by ſuch a judgment as this, in effect ſays ſo indeed; for he takes them out of the hand of the juſt, and binds them up in the hand of the wicked, and whither they then ſhall be carried, a man may eaſily imagine.

Wiſe. It is one of the ſaddeſt tokens of God's anger that happens to ſuch kind of perſons: And that for ſeveral reaſons.

1. Such an one, by this judgment, is put out of the way, and from under the means which ordinarily are made uſe of to do good to the ſoul. For a family where godlineſs is profeſſed, and practiſed, is God's ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of ſuch a family, into a bad, a wicked one, as Mr. Badman was, muſt needs be in judgment, and a ſign of the anger of God. For in ungodly families men learn to forget God, to hate goodneſs, and to eſtrange themſelves from the ways of thoſe that are good.

2. In bad families, they have continually freſh examples, and alſo incitements to evil, and freſh encouragements to it too. Yea moreover, in ſuch places evil is commended, praiſed, well-ſpoken of, and they that do it, are applauded; and this, to be ſure, is a drowning judgment.

3. Such places are the very haunts and walks of the infernal ſpirits, who are continually poiſoning the cogitations and minds of one or other in ſuch families, that they may be able to poiſon others. Therefore obſerve it, uſually in wicked families, ſome one, or two, are more arch for wickedneſs than are any other that are there. Now ſuch are ſatan's conduit-pipes; for by them he conveys of the ſpawn of hell, through their being crafty in wickedneſs, into the ears and ſouls of their companions. Yea, and when they have once conceived wickedneſs, they travel with it, as doth a woman with child, till they have brought it forth; *Behold, he travelleth with iniquity, and hath conceived miſchief, and brought forth falſhood,* Some men, as here is in-

timated in the text, and as was hinted alſo before, have a kind of myſtical, but helliſh copulation with the devil, who is the father, and their ſoul the mother of ſin and wickedneſs; and they, ſo ſoon as they have conceived by him, finiſh, by bringing forth ſin, both it, and their own damnation.

It concerns parents to put their children into good families.

Atten. How much then doth it concern thoſe parents that love their children, to ſee, that if they go from them, they be put into ſuch families as be good, that they may learn there betimes to eſchew evil, and to follow that which is good?

Maſters ſhould alſo beware what ſervants they entertain.

Wiſe. It doth concern them indeed; and it doth alſo concern them that take children into their families, to take heed what children they receive. For a man may ſoon by a bad boy, be damaged both in his name, eſtate, and family, and alſo hindered in his peace and peaceable purſuit after God and godlineſs; I ſay, by one ſuch vermin as a wicked and filthy apprentice.

Atten. True, for one ſinner deſtroyeth much good, and a poor man is better than a liar. But many times a man cannot help it; for ſuch as at the beginning promiſe very fair, are by a little time proved to be very rogues, like young Badman.

Wiſe. That is true alſo, but when a man has done the beſt he can to help it, he may with the more confidence expect the bleſſing of God to follow, or he ſhall have the more peace, if things go contrary to his deſire.

Atten. Well, but did Mr. Badman and his maſter agree ſo well? I mean his laſt maſter, ſince they were birds of a feather, I mean ſince they were ſo well met for wickedneſs.

Young Badman and his ſecond maſter cannot agree.

Wiſe. This ſecond maſter, was, as before I told you, bad enough; but yet he would often fall out with young Badman his ſervant, and chide, yea and ſometimes beat him too, for his naughty doings.

Atten. What! for all he was ſo bad himſelf! This is like the proverb, The Devil corrects vice.

Wiſe. I will aſſure you, 'tis as I ſay. For you muſt know, that Badman's ways ſuited not with his maſter's gains. Could he have done as the damſel that we read of Acts 16. did, to wit, fill his maſter's purſe with his badneſs, he had certainly been his white-boy, but it was not ſo with young Badman; and therefore, though his maſter and he did ſuit well enough in the main, yet in this and that point they differed. Young Badman was for neglecting of his maſter's buſineſs, for going to the whore-houſe, for beguiling of his maſter, for attempting to debauch his daughters, and the like: No marvel then if they diſagreed in theſe points. Not ſo much for that his maſter had an antipathy againſt the fact itſelf, for he could do ſo when he was an apprentice; but for that his ſervant by his ſin made ſpoil of his commodities, &c. and ſo damnified his maſter.

Reaſons of their diſagreeing.

Had (as I ſaid before) young Badman's wickedneſs, only a tendency to his maſter's advantage; as could he have ſworn, lied, cozened, cheated, and defrauded cuſtomers for his maſter, (and indeed ſometimes he did ſo) but had that been all that he had done, he had not had, no not a wry word from his maſter: But this was not always Mr. Badman's way.

Atten. That was well brought in, even the maid that we read of in the Acts, and the diſtinction was as clear betwixt the wickedneſs, and wickedneſs of ſervants.

Wiſe. Alas! men that are wicked themſelves, yet greatly hate it in others, not ſimply becauſe it is wickedneſs, but becauſe it oppoſeth their intereſt. Do you think that that maid's maſter would have been troubled at the loſs of her, if he had not loſt, with her, his gain? No, I'll warrant you; ſhe might have gone to the Devil for him: But when her maſter ſaw *that the hope of his gain was gone*, then, then he fell to perſecuting Paul. But Mr. Badman's maſter did ſometimes loſe by Mr. Badman's ſins, and then Badman and his maſter were at odds.

Atten. Alas poor Badman! Then it ſeems thou couldeſt not at all times pleaſe thy like.

Wiſe. No, he could not, and the reaſon I have told you.

Atten. But do not bad maſters condemn themſelves in condemning the badneſs of their ſervants.

Wiſe. Yes; in that they condemn that in another which they either have, or do allow in themſelves. And the time will come, when that very ſentence that hath gone out of their own mouths againſt the ſins of others, themſelves living and taking pleaſure in the ſame, ſhall return with violence upon their own pates. The Lord pronounced judgment againſt Baaſha, as for all his evils in general, ſo for this in ſpecial, becauſe he was *like the houſe of Jeroboam, and yet killed him.* This is Mr. Badman's maſter's caſe, he is like his man, and yet he beats him. He is like his man, and yet he rails at him for being bad.

Atten. But why did not young Badman run away from this maſter, as he ran away from the other?

Wiſe. He did not. And if I be not miſtaken, the reaſon why, was this. There was godlineſs in the houſe of the firſt, and that young Badman could not endure. For fare, for lodging, for work, and time, he had better, and more by this maſter's allowance, than ever he had by his laſt; but all this would not content, becauſe godlineſs was promoted there. He could not abide this praying, this reading of ſcriptures, and hearing, and repeating of ſermons: he could not abide to be told of his tranſgreſſions in a ſober and godly manner.

Atten. There is a great deal in the manner of reproof, wicked men both can, and cannot abide to hear their tranſgreſſions ſpoken againſt.

Wiſe. There is a great deal of difference indeed. This laſt maſter of Mr. Badman would tell Mr. Badman of his ſins in Mr. Badman's own dialect; he would ſwear, and curſe, and damn, when he told him of his ſins, and this he could bear better, than to be told of them after a godly ſort. Beſides, that laſt maſter would, when his paſſions and rage was over, laugh at and make merry with the ſins of his ſervant Badman: And that would pleaſe young Badman well. Nothing offended Badman but blows, and thoſe he had but few of now, becauſe he was pretty well grown up. For the moſt part when his maſter did rage and ſwear, he would give him oath for oath, and curſe for curſe, at leaſt ſecretly, let him go on as long as he would.

Atten. This was helliſh living.

Wiſe. 'Twas helliſh living indeed: And a man might ſay, that with this maſter, young Badman compleated himſelf yet more and more in wickedneſs, as well as in his trade: for by that he came out of his time, what with his own inclination to ſin, what with his acquaintance with his three companions, and what with this laſt maſter, and the wickedneſs he ſaw in him; he became a ſinner in grain. I think he had a baſtard laid to his charge before he came out of his time.

By what means Badman came to be compleated in wickedneſs.

Atten. Well, but it ſeems he did live to come out of his time, but what did he then?

Wiſe. Why, he went home to his father, and he like a loving and tender-hearted father received him into his houſe.

Atten. And how did he carry it there?

Wiſe. Why, the reaſon why he went home, was, for money to ſet up for himſelf, he ſtaid but a little at home, but that little while that he did ſtay, he refrained himſelf as well as he could, and did not ſo much diſcover himſelf to be baſe, for fear his father ſhould take diſtaſte, and ſo ſhould refuſe, or for a while forbear to give him money.

Yet even then he would have his times, and companions, and the fill of his luſts with them, but he uſed to blind all with this, he was glad to ſee his old acquaintance, and they as glad to ſee him, and he could not in civility but accommodate them with a bottle or two of wine, or a dozen or two of drink.

Atten. And did the old man give him money to ſet up with?

Wiſe. Yes, above two hundred pounds.

Atten. Therein, I think, the old man was out. Had I been his father, I would have held him a little at ſtaves-end, till I had had far better proof of his manners to be good; (for I perceive that his father did know what a naughty boy he had been, both by what he uſed to do at home, and becauſe he changed a good maſter for a bad, &c.) He ſhould not therefore have given him money ſo ſoon. What if he had pinched a little, and gone to journey-work for a time, that he might have known what a penny was, by his earning of it? Then in all probability, he had known better how to have ſpent it: Yea, and by that time perhaps, have better conſidered with himſelf, how to have lived in the world. Ay, and who knows but he might have come to himſelf with the prodigal, and have aſked God and his father forgiveneſs for the villainies that he had committed againſt them.

Wiſe. If his father could alſo have bleſſed this manner of dealing to him, and have made it effectual for the ends that you have propounded; then I ſhould have thought as you. But alas, alas, you talk as if you never knew, or had at this preſent forgot what the bowels and compaſſions of a father are. Why, did you not ſerve your own ſon ſo? But 'tis evident enough, that we are better at giving good counſel to others, than we are at taking good counſel ourſelves. But mine honeſt neighbour, ſuppoſe that Mr. Badman's father had done as you ſay, and by ſo doing had driven his ſon to ill courſes, what had he bettered either himſelf or his ſon in ſo doing?

We are better at giving than taking good counſel.

Atten. That's true, but it doth not follow, that if the father had done as I ſaid, the ſon would have done as you ſuppoſe. But if he had done as you have ſuppoſed, what had he done worſe than what he hath done already?

Wiſe. He had done bad enough, that is true. But ſuppoſe his father had given him no money, and ſuppoſe that young Badman had taken a pet thereat, and in an anger had gone beyond ſea, and his father had neither ſeen him, nor heard of him more. Or ſuppoſe that of a mad and headſtrong ſtomach he had gone to the highway for money, and ſo had brought himſelf to the gallows, and his father and family to great contempt, or if by ſo doing he had not brought himſelf to that end, yet he had added to all his wickedneſs, ſuch and ſuch evils beſides: And what comfort could his father have had in this?

Beſides, when his father had done for him what he could, with deſire to make him an honeſt man, he would then, whether his ſon had proved honeſt or no, have laid down his head with far more peace, than if he had taken your counſel.

Atten. Nay I think I ſhould not have been forward to have given advice in the cauſe; but truly you have given me ſuch an account of his villainies, that the hearing thereof has made me angry with him.

Wiſe. In an angry mood we may ſoon out-ſhoot ourſelves, but poor wretch as he is, he is gone to his place. But, as I ſaid, when a good father hath done what he can for a bad child, and that child ſhall prove never the better, he will lie down with far more peace, than if through ſeverity, he had driven him to inconveniencies.

I remember that I have heard of a good woman, that had (as this old man) a bad and ungodly ſon, and ſhe prayed for him, counſelled him, and carried it motherly to him for ſeveral years together; but ſtill he remained bad At laſt, upon a time, after ſhe had been at prayer, as ſhe was wont, for his converſion, ſhe comes to him, and thus, or to this effect, begins again to admoniſh him. Son, ſaid ſhe, Thou haſt been and art a wicked child, thou haſt coſt me many a prayer and tear, and yet thou remaineſt wicked. Well, I have done my duty, I have done what I can to ſave thee; now I am ſatisfied, that if I ſhall ſee thee damned at the day of judgment, I ſhall be ſo far off from being grieved for thee, that I ſhall rejoice to hear the ſentence of thy damnation at that day: And it converted him.

I tell you, that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compaſſions, they are more likely to ſave their children, than by being churliſh and ſevere towards them: but if they do not ſave them, if their mercy do them no good, yet it will greatly eaſe them at the day of death, to conſider; I have done by love, as much as I could, to ſave and deliver my child from hell.

Atten. Well I yield. But pray let us return again to Mr. Badman: You ſay, that his father gave him a piece of money that he might ſet up for himſelf.

Mr. Badman ſets up for himſelf.

Wiſe. Yes, his father did give him a piece of money, and he did ſet up, and almoſt as ſoon ſet down again: for he was not long ſet up, but by his ill managing of his matters at home, together with his extravagant expences abroad, he was got ſo far in debt, and had ſo little in his ſhop to pay, that he was hard put to it to keep himſelf out of priſon. But when his creditors underſtood that he was about to marry, and in a fair way to get a rich wife, they ſaid among themſelves, We will not be haſty with him, if he gets a rich wife, he will pay us all.

Atten. But how could he ſo quickly run out, for I perceive 'twas in little time, by what you ſay?

The reaſon of his running out.

Wiſe. 'Twas in little time indeed, I think he was not above two years and a half in doing of it; but the reaſon is apparent, for he being a wild young man, and now having the bridle looſe before him, and being wholly ſubjected to his luſts and vices, he gave himſelf up to the way of his heart, and to the ſight of his eye, forgetting that for all theſe things God would bring him to judgment; and he that doth thus, you may be ſure, ſhall not be able long to ſtand on his legs.

Beſides he had now an addition of new companions; companions you muſt think moſt like himſelf in manners, and ſo ſuch that cared not who ſunk, if they themſelves might ſwim. Theſe would often be haunting of him, and of his ſhop too when he was abſent. They would commonly egg him to the ale-houſe, but yet make him jack-pay-for-all; they would alſo be borrowing money of him, but take no care to pay again, except it was with more of their company, which alſo he liked very well; and ſo his poverty came *like one that travelleth*, and his *want like an armed man*.

But all the while they ſtudied his temper; he loved to be flattered, praiſed and commended for wit, manhood and perſonage; and this was like ſtroaking him over the face. Thus they collogued with him, and yet got more and more into him, and ſo (like horſe leaches) they drew away that little that his father had given him, and brought him quickly down, almoſt to dwell next door to the beggar.

Atten. Then was the ſaying of the wiſe man fulfilled, *He that keepeth company with harlots*, and *a companion of fools, ſhall be deſtroyed.*

Wiſe. Ay, and that too, A companion of riotous perſons ſhameth his father; for he, poor man, had both grief and ſhame, to ſee how his ſon (now at his own hand) behaved himſelf in the enjoyment of thoſe good things, in and under the lawful uſe of which he might have lived to God's glory, his own comfort, and credit among his neighbours. *But he that followeth vain perſons, ſhall have poverty enough.* The way that he took, led him directly into this condition; for who can expect other things of one that follows ſuch courſes.

Beſides, when he was in his ſhop, he could not abide to be doing; he was naturally given to idleneſs: He loved to live high, but his hands refuſed to labour; and what elſe can the end of ſuch an one be but that which the wiſe man ſaith? *The drunkard and the glutton ſhall come to poverty, and drowſineſs ſhall cloath a man with rags.*

Atten. But now, methinks, when he was brought thus low, he ſhould have conſidered the hand of God that was gone out againſt him, and ſhould have ſmote upon the breaſt, and have returned.

His behaviour under his decays.

Wiſe. Conſideration, good conſideration was far from him, he was as ſtout and proud now, as ever in all his life, and was as high too in the purſuit of his ſin, as when he was in the midſt of his fulneſs; only he went now like a tired jade, the devil had rid him almoſt off his legs?

Atten. Well, but what did he do when all was almoſt gone?

Wiſe. Two things were now his play. 1. He bore all in hand by ſwearing, and cracking and lying, that he was as well to paſs, as he was the firſt day he ſet up for himſelf, yea that he had rather got than loſt; and he had at his beck ſome of his companions that would ſwear to confirm it as faſt as he.

Atten. This was double wickedneſs, 'twas a ſin to ſay it, and another to ſwear it.

Wiſe. That's true, but what evil is that that he will not do, that is left of God, as I believe Mr. Badman was?

Atten. And what was the other thing?

Badman is for a rich wife.

Wiſe. Why that which I hinted before, he was for looking out for a rich wife: and now I am come to ſome more of his invented, deviſed, deſigned, and abominable roguery, ſuch that will yet declare him to be a moſt deſperate ſinner.

He calls his companions together, and they adviſe him how to get her.

The thing was this: A wife he wanted, or rather money; for as for a woman, he could have whores enow at his whiſtle. But, as I ſaid he wanted money, and that muſt be got by a wife or no way; nor could he ſo eaſily get a wife neither, except he became an artiſt at the way of diſſembling; nor would diſſembling do among that people that could diſſemble as well as he. But there dwelt a maid not far from him, that was both godly, and one that had a good portion, but how to get her, there lay all the craſt. Well, he calls a council of ſome of his moſt truſty and cunning companions, and breaks his mind to them; to wit, that he had a mind to marry: and he alſo told them to whom: But, ſaid he, how ſhall I accompliſh my end, ſhe is religious, and I am not? Then one of them made reply, ſaying, Since ſhe is religious, you muſt pretend to be ſo likewiſe, and that for ſome time before you go to her: Mark therefore whither ſhe goes daily to hear, and do you go thither alſo; but there you muſt be ſure to behave yourſelf ſoberly, and make as if you liked the word wonderful well; ſtand alſo where ſhe may ſee you, and when you come home, be ſure that you walk the ſtreet very ſoberly, and go within ſight of her; This done for a while, then go to her, and firſt talk of how ſorry you are for your ſins, and ſhew great love to the religion that ſhe is of, ſtill ſpeaking well of her preachers and of her godly acquaintance, bewailing your hard hap, that it was not your lot to be acquainted with her and her fellow profeſſors ſooner; and this is the way to get her. Alſo you muſt write down ſermons, talk of ſcriptures, and proteſt that you came a wooing to her, only becauſe ſhe is godly, and becauſe you ſhould count it your greateſt happineſs if you might but have ſuch a one: As for her money, ſlight it, it will be never the further off, that's the way to come ſooneſt at it, for ſhe will be jealous at firſt that you come for her money; you know what ſhe has, but make not a word about it. Do this, and you ſhall ſee if you do not intangle the laſs.

Thus was the ſnare laid for this poor honeſt maid, and ſhe was quickly catched in his pit.

Atten. Why, did he take this counſel?

Wiſe. Did he! yes, and after a while, went as boldly to her, and that under a vizzard of religion, as if he had been for honeſty and godlineſs, one of the moſt ſincere and upright-hearted in England. He obſerved all his points, and followed the advice of his counſellors, and quickly obtained her too; for natural parts he had, he was tall, and fair, and had plain, but very good cloaths on his back; and his religion was the more eaſily attained; for he had ſeen ſomething in the houſe of his father, and firſt maſter, and ſo could the more readily put himſelf into the form and ſhew thereof.

Badman's compliment, his lying compliment.

So he appointed his day, and went to her, as that he might eaſily do, for ſhe had neither father nor mother to oppoſe. Well, when he was come, and had given her a civil compliment, to let her underſtand why he was come, then he began and told her, That he had found in his heart a great deal of love to her perſon; and that of all the damſels in the world he had pitched upon her, if ſhe thought fit, to make her his beloved wife. The reaſons, as he told her, why he had pitched upon her were, her religious and perſonal excellencies; and therefore intreated her to take his condition into her tender and loving conſideration. As for the world, quoth he, I have a very good trade, and can maintain myſelf and family well, while my wife ſits ſtill on her ſeat; I have got thus and thus much already, and feel money come in every day, but that is not the thing that I aim at; it is an honeſt and godly wife. Then he would preſent her with a good book or two, pretending how much good he had got by them himſelf. He would alſo be often ſpeaking well of godly miniſters, eſpecially of thoſe that he perceived ſhe liked, and loved moſt. Beſides he would be often telling of her, what a godly father he had, and what a new man he was alſo become himſelf; and thus did this treacherous dealer deal with this honeſt and good girl, to her great grief and ſorrow, as afterwards you ſhall hear.

Atten. But had the maid no friend to look after her?

Wiſe. Her father and mother were dead, and that he knew well enough, and ſo ſhe was the more eaſily overcome by his naughty lying tongue. But if ſhe had never ſo many friends, ſhe might have been beguiled by him. It is too much the cuſtom of young people now, to think themſelves wiſe enough to make their own choice; and that they need not aſk counſel of thoſe that are elder, and alſo wiſer than they; but this is a great fault in them, and many of them have paid dear for it. Well, to be ſhort, in little time Mr. Badman obtains his deſire, gets this honeſt girl, and her money, is married to her, brings her home, makes a feaſt, entertains her royally, but her portion muſt pay for all.

Neglect of counſel about marriage dangerous.

Badman obtains his deſire, is married, &c.

Atten. This was wonderful deceitful doings, a man ſhall ſeldom hear of the like.

Wiſe. By this his doing, he ſhewed how little he feared God, and what little dread he had of his judgments. For all this carriage, and all theſe words were by him premeditated evil; he knew he lied, he knew he diſſembled; yea, he knew that he made uſe of the name of God, of religion, good men, and good books, but as a ſtalking-horſe, thereby the better to catch his game. In all this his glorious pretence of religion, he was but a glorious painted hypocrite, and hypocriſy is the higheſt ſin that a poor carnal wretch can attain unto; it is alſo a ſin that moſt dareth God, and that alſo bringeth the greater damnation. Now was he a whited wall, now was he a painted ſepulchre; now was he a grave that appeared not: For this poor, honeſt, godly damſel, little thought that both her peace and comfort, and eſtate, and liberty, and perſon, and all, were going to her burial, when ſhe was going to be married to Mr. Badman; and yet ſo it was, ſhe enjoyed herſelf but little afterwards; ſhe was as if ſhe was dead and buried to what ſhe enjoyed before.

Atten. Certainly ſome wonderful judgment of God muſt attend and overtake ſuch wicked men as theſe.

Wiſe. You may be ſure that they ſhall have judgment to the full, for all theſe things, when the day of judgment is come. But as for judgment upon them in this life, it doth not always come, no not upon thoſe that are worthy thereof. *They that tempt God are delivered, and they that work wickedneſs are ſet up:* But they are reſerved to the day of wrath; and then, for their wickedneſs, God will repay them to their faces. *The wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath. Who ſhall declare his way to his face? and who ſhall repay him what he hath done? Yet ſhall he be brought to the grave, and remain in the tomb:* That is, ordinarily they eſcape God's hand in this life, ſave only a few axamples are made, that others may be cautioned, and take warning thereby: But at the day of judgment they muſt be rebuked for their evil with the laſhes of devouring fire.

Atten. Can you give me no examples of God's wrath upon men that have acted this tragical wicked deed of Mr. Badman.

Wiſe. Yes; Hamor and Shechem, and all the men of their city, for attempting make God and religion the ſtalking-horſe to get Jacob's daughters to wife, were together ſlain with the edge of the ſword. A judgment of God upon them, no doubt, for their diſſembling in that matter. All manner of lying and diſſembling is dreadful, but to make God and religion a diſguiſe, therewith to blind thy diſſimulation from others eyes, is highly provoking to the divine majeſty.

I knew one that dwelt not far off from our town, that got ☞ him a wife as Mr. Badman got his; but he did not enjoy her long; for one night as he was riding home (from his companions, where he had been at a neighbouring town) his horſe threw him to the ground, where he was found dead at break of day; frightfully and lamentably mangled with his fall, and beſmeared with his own blood.

Atten. Well, but pray return again to Mr. Badman; how did he carry it to his wife, after he was married to her?

Wiſe. Nay, let us take things along as we go. He had not been married but a little while, but his creditors came upon him for their money: He deferred them a little while, but at laſt things were come to that point, that pay he muſt, or muſt do worſe; ſo he appointed them a time, and they came for their money, and he payed them down with her money, before her eyes, for thoſe goods that he had profuſely ſpent among his whores long before, (beſides the portion that his father gave him) to the value of two hundred pounds.

Atten. This beginning was bad; but what ſhall I ſay? It was like Mr. Badman himſelf. Poor woman! this was but a bad beginning for her; I fear it filled her with trouble enough; as I think ſuch a beginning would have done, one perhaps much ſtronger than ſhe.

Wiſe. Trouble, aye, you may be ſure of it, but now it was too late to repent; ſhe ſhould have looked better to herſelf, when being wary would have done her good; her harms may be an advantage to others, that will learn to take heed thereby; but for herſelf, ſhe muſt take what follows, even ſuch a life now as Mr. Badman her huſband will lead her, and that will be bad enough.

Atten. This beginning was bad, and yet I fear it was but the beginning of bad.

Wiſe. You may be ſure that it was but the beginning of badneſs, for other evils came on apace; as for inſtance: —It was but a little while after he was married, but he hangs his religion upon the hedge, or rather dealt with it as men deal with their old cloaths, who caſt them off, or leave them to others to wear; for his part he would be religious no longer.

Now, therefore he had pulled off his vizard, and began to ſhew himſelf in his old ſhape, a baſe, wicked, debauched fellow; (and now the poor woman ſaw that ſhe was betrayed indeed) now alſo his old companions begin to flock about him, and to haunt his houſe and ſhop as formerly: And who with them but Mr. Badman? And who with him again but they?

Now, thoſe good people that uſed to company with his wife, began to be amazed and diſcouraged; alſo he would frown and glout upon them, as if he abhorred the appearance of them; ſo that in little time he drove all good company from her, and made her ſit ſolitary by herſelf. He alſo began now to go out a-nights to thoſe drabs who were his familiars before, with whom he would ſtay ſometimes till midnight, and ſometimes till almoſt morning, and then would come home as drunk as a ſwine; and this was the courſe of Mr. Badman.

He drives good company from his wife.

He goes to his whores.

Now, when he came home in this caſe, if his wiſe did but ſpeak a word to him, about where he had been, and why he had abuſed himſelf, though her words were ſpoken in never ſo much meekneſs and love, then ſhe was whore, and bitch, and jade! and it was well if ſhe miſſed his fingers and heels. Sometimes alſo he would bring his punks home to his houſe, and woe be to his wife when they were gone, if ſhe did not entertain them with all varieties poſſible, and alſo carry it lovingly to them.

Thus this good woman was made by Badman, her huſband, to poſſeſs nothing but diſappointments, as to all that he had promiſed her, or that ſhe hoped to have at his hands.

He ſeeks to force his wife from her religion.

But that that added preſſing weight to all her ſorrow, was, that, as he had caſt away all religion himſelf, ſo he attempted, if poſſible to make her do ſo too. He would not ſuffer her to go out to the preaching of the word of Chriſt, nor to the reſt of his appointments, for the health and ſalvation of her ſoul: He would now taunt at and reflectingly ſpeak of her preachers; and would receive, yea, raiſe ſcandals of them, to her very great grief and affliction.

Now, ſhe ſcarce durſt go to an honeſt neighbour's houſe, or have a good book in her hand; eſpecially when he had his companions in his houſe, or had got a little drink in his head. He would alſo, when he perceived that ſhe was dejected, ſpeak tauntingly, and mockingly to her in the preſence of his companions, calling of her his religious wife, his demure dame, and the like; alſo he would make a ſport of her among his wanton ones abroad.

If ſhe did aſk him (as ſometimes ſhe would) to let her go out to a ſermon, he would in a curriſh manner reply, Keep at home, keep at home, and look to your buſineſs, we cannot live by hearing of ſermons. If ſhe ſtill urged that he would let her go, then he would ſay to her, Go if you dare. He would alſo charge her with giving of what he had to her miniſters, when, vile wretch, he had ſpent it on his vain companions before.

This was the life that Mr. Badman's good wife lived, within few months after he had married her.

Atten. This was a diſappointment indeed.

Wiſe. A diſappointment indeed, as ever, I think, poor woman had. One would think that the knave might a little let her have had her will, ſince it was nothing but to be honeſt, and ſince ſhe brought him ſo ſweet, ſo lumping a portion, for ſhe brought hundreds into his houſe: I ſay, one would think he ſhould have let her had her own will a little, ſince ſhe deſired it only in the ſervice and worſhip of God: But could ſhe win him to grant her that? No, not a bit if it would have ſaved her life. True, ſometimes ſhe would ſteal out when he was from home, or on a journey, or among his drunken companions, but with all privacy imaginable; and, poor woman, this advantage ſhe had, ſhe carried it ſo to all her neighbours, that, though many of them were but carnal, yet they would not betray her, or tell of her going out to the word, if they ſaw it, but would rather endeavour to hide it from Mr. Badman himſelf.

Atten. This carriage of his to her, was enough to break her heart.

Her repentance and complaint.

Wiſe. It was enough to do it indeed, it did effectually do it. It killed her in time, yea, it was all the time a killing of her. She would oftentimes, when ſhe ſat by herſelf, thus mournfully bewail her condition: *Woe is me that I ſojourn in Meſhech, and that I dwell in the tents of Kedar: My ſoul hath long time dwelt with him that hateth peace. O what ſhall be given unto thee, thou deceitful tongue? or what ſhall be done unto thee, thou falſe tongue? I am a woman grieved in ſpirit, my huſband has bought me and ſold me for his luſts: It was not me, but my money that he wanted: O that he had had it, ſo I had had my liberty!*

This ſhe ſaid, not of contempt of his perſon, but of his conditions; and becauſe ſhe ſaw that by his hypocritical tongue, he had brought her not only almoſt to beggary, but robbed her of the word of God.

The evil of being unequally yoked together.

Atten. It is a deadly thing, I ſee, to be unequally yoked with unbelievers. If this woman had had a good huſband, how happily might they have lived together! Such an one would have prayed for her, taught her, and alſo would have encouraged her in the faith, and ways of God: But now, poor creature, inſtead of this, there is nothing but the quite contrary.

Wiſe. It is a deadly thing indeed; and therefore, by the word of God his people are forbid to be joined in marriage with them. *Be not* (ſaith it) *unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?* There can be no agreement where ſuch matches are made; even God himſelf hath declared the contrary, from the beginning of the world. *I* (ſays he) *will put enmity betwixt thee and the woman, betwixt thy ſeed and her ſeed.* Therefore he ſaith in another place, *They can mix no better than iron and clay.* I ſay, they cannot agree, they cannot be one, and therefore they ſhould be aware at firſt, and not lightly receive ſuch into their affections. God has often made ſuch matches bitter, eſpecially to his own. Such matches are, as God ſaid of Eli's ſons that were ſpared, *to conſume the eyes, and to grieve the heart.* Oh! the wailing and lamentation that they have made that have been thus yoked, eſpecially if they were ſuch as would be ſo yoked, againſt their light, and good counſel to the contrary.

Atten. Alas! he deluded her with his tongue, and feigned reformation.

Counſel to thoſe godly maids that are to marry.

Wiſe. Well, well; ſhe ſhould have gone more warily to work: What if ſhe had acquainted ſome of her beſt, moſt knowing, and godly friends therewith? What if ſhe had engaged a godly miniſter or two to have talked with Mr. Badman? Alſo, what if ſhe had laid wait round about him, to eſpy if he was not otherwiſe behind her back, than he was before her face? And beſides, I verily think (ſince in the multitude of counſellors there is ſafety) that if ſhe had acquainted the congregation with it, and deſired them to ſpend ſome time in prayer to God about it, and if ſhe muſt have had him, to have received him as to his godlineſs, upon the judgment of others, rather than her own, (ſhe knowing them to be godly and judicious, and unbiaſſed men) ſhe had had more peace all her life after; than to truſt to her own poor, raw, womaniſh judgment, as ſhe did. Love is blind, and will ſee nothing amiſs, where others may ſee an hundred faults. Therefore I ſay, ſhe ſhould not have truſted to her own thoughts in the matter of his goodneſs.

A caution to young maidens.

As to his perſon, there ſhe was fitteſt to judge, becauſe ſhe was to be the perſon pleaſed, but as to his godlineſs, there the word was the fitteſt judge, and they that could beſt underſtand it, becauſe God was therein to be pleaſed. I wiſh that all young maidens will take heed of being beguiled with flattering words, with feigning and lying ſpeeches, and take the beſt way to preſerve themſelves from being bought and ſold by wicked men, as ſhe was; leſt they repent with her, when (as to this) repentance will do them no good, but for their unadviſedneſs go ſorrowing to their graves.

Atten. Well, things are paſt with this poor woman, and cannot be called back, let others beware, by her misfortunes, leſt they alſo fall into her diſtreſs.

Wiſe. That is the thing that I ſay, let them take heed, leſt for their unadviſedneſs they ſmart, as this poor woman has done. And ah! methinks, that they that yet are ſingle perſons, and that are tempted to marry to ſuch as Mr. Badman; would, to inform, and warn themſelves in this matter, before they intangle themſelves, but go to ſome that already are in the ſnare, and aſk them how it is with them, as to the ſuitable, or unſuitableneſs of their marriage, and deſire their advice. Surely they would ring ſuch a peal in their ears about the unequality, unſuitableneſs, diſadvantages, and diſquietments, and ſins that attend ſuch marriages, that would make them beware as long as they live. But the bird in the air, knows not the notes of the bird in the ſnare, untill ſhe comes thither herſelf: Beſides, to make up ſuch marriages, Satan, and carnal reaſon, and luſt, or at leaſt inconſiderateneſs, has the chiefeſt hand; and where theſe things bear ſway, deſigns, though never ſo deſtructive, will go headlong on: and therefore I fear, that but little warning will be taken by young girls, at Mr. Badman's wife's affliction.

Atten. But are there no diſſuaſive arguments to lay before ſuch, to prevent their future miſery.

Wiſe. Yes: There is the law of God, that forbiddeth marriage with unbelievers. Theſe kind of marriages alſo are condemned even by irrational creatures. 1. It is forbidden by the law of God both in the Old Teſtament and in the New. 1. In the Old. *Thou ſhalt not make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon,* Deut. 7. 4, 5. 2. In the New Teſtament it is forbidden. *Be not unequally yoked together with unbelievers; let them marry to whom they will,* only *in the Lord.*

Rules for thoſe that are to marry.

Here now is a prohibition, plainly forbidding the believer to marry with the unbeliever, therefore they ſhould not do it. Again, theſe unwarrantable marriages, are as I may ſo ſay, condemned by irrational creatures, who will not couple but with their own ſort: Will the ſheep couple with a dog, the partridge with a crow, or the pheaſant with an owl? No, they will ſtrictly tie up themſelves to thoſe of their own ſort only: Yea, it ſets all the world a wondring, when they ſee or hear the contrary. Man only is moſt ſubject to wink at, and allow of theſe unlawful mixtures of men and women; becauſe man only is a ſinful beaſt, a ſinful bird, therefore he, above all, will take upon him by rebellious actions to anſwer, or rather to oppoſe and violate the law of his God and Creator; nor ſhall theſe, or other interrogatories, [What fellowſhip? what concord? what agreement? what communion can there be in ſuch marriages?] be counted of weight, or thought worth the anſwering by him.

But further, the dangers that ſuch do commonly run themſelves into, ſhould be to others a diſſuaſive argument to ſtop them from doing the like: for beſides the diſtreſſes of Mr. Badman's wife, many that have had very hopeful beginnings for heaven, have by virtue of the miſchiefs that have attended theſe unlawful marriages, miſerably and fearfully miſcarried. Soon after ſuch marriages, conviction (the firſt ſtep towards heaven) hath ceaſed; prayers (the next ſtep towards heaven) hath ceaſed; hungrings and thirſtings after ſalvation (another ſtep towards the kingdom of heaven) hath ceaſed. In a word, ſuch marriages have eſtranged them from the word, from their godly and faithful friends, and have brought them again into carnal company, among carnal friends, and alſo into carnal delights, where, and with whom they have in concluſion both ſinfully abode, and miſerably periſhed.

And this is one reaſon why God hath forbidden this kind of unequal marriages. *For they,* ſaith he, meaning the ungodly, *will turn away thy ſon from following me, that they may ſerve other gods, ſo will the anger of the Lord be kindled againſt you, and deſtroy you ſuddenly.* Now mark, there were ſome in Iſrael, that would, notwithſtanding this prohibition, venture to marry to the heathens and unbelievers: But what followed? They ſerved their idols, they ſacrificed their ſons and their daughters unto devils. Thus were they defiled with their own works, and went a whoring with their own inventions: Therefore was the wrath of the Lord kindled againſt his people, inſomuch that he abhorred his own inheritance.

Atten. But let's return again to Mr. Badman; had he any children by his wife?

Wiſe. Yes, ſeven.

Atten. I doubt they were but badly brought up.

Badman's children that he had by this good woman.

Wiſe. One of them loved its mother dearly, and would conſtantly hearken to her voice. Now that child ſhe had the opportunity to inſtruct in the principles of the chriſtian religion, and it became a very gracious child. But that child Mr. Badman could not abide, he would ſeldom afford it a pleaſant word, but would ſcold and frown upon, ſpeak churliſhly and doggedly to it, and tho' as to nature it was the moſt feeble of the ſeven, yet it ofteneſt felt the weight of its father's fingers. Three of his children did directly follow his ſteps, and began to be as vile as (in his youth) he was himſelf. The other that remained became a kind of mungrel profeſſors, not ſo bad as their father, nor ſo good as their mother, but were betwixt them both. They had their mother's notions, and their father's actions, and were much like thoſe that you read of in the book of Nehemiah; *Theſe children were half of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people.*

Atten. What you ſay in this matter, is obſervable, and if I take not my mark amiſs, it often happeneth after this manner where ſuch unlawful marriages are contracted.

Wiſe. It ſometimes doth ſo, and the reaſon, with reſpect to their parents, is this: Where the one of the parents is godly, and the other ungodly and vile, (though they can agree in begetting of children, yet) they ſtrive for their children when they are born. The godly parent ſtrives for the child, and by prayers, counſel and good examples, labours to make it holy in body and ſoul, and ſo fit for the kingdom of heaven; but the ungodly would have it like himſelf, wicked and baſe and ſinful; and ſo they both give inſtructions accordingly: Inſtructions did I ſay? yea, and examples too, according to their minds. Thus the godly, as Hannah, is preſenting her Samuel unto the Lord: but the ungodly, like them that went before them, are for offering their children to Moloch, to an idol, to ſin, to the devil, and to hell. Thus one hearkeneth to the law of their mother, and is preſerved from deſtruction, but as for the other, as their fathers did, ſo do they. Thus did Mr. Badman and his wife part ſome of their children betwixt them; but as for the other three that were as it were mungrels, betwixt both, they were like unto thoſe that you read of in Kings, *they heard the Lord, but ſerved their own idols.* They had, as I ſaid, their mother's motions, and I will add, profeſſion too; but their father's luſts, and ſomething of his life. Now their father did not like them, becauſe they had their mother's tongue; and the mother did not like them becauſe they had ſtill their father's heart and life; nor were they indeed fit company for good or bad. The good would not truſt them becauſe they were bad, the bad would not truſt them becauſe they were good, viz. The good would not truſt them becauſe they were bad in their lives, and the bad would not truſt them becauſe they were good in their words: So they were forced with Eſau to join in affinity with Iſhmael; to wit, to look out a people that were hypocrites, like themſelves, and with them they matched, and lived and died.

Atten. Poor woman, ſhe could not but have much perplexity.

Wiſe. Yea, and poor children, that ever they were ſent into the world as the fruit of the loins, and under the government of ſuch a father as Mr. Badman.

Atten. You ſay right, for ſuch children, lie almoſt under all manner of diſadvantages: but we muſt ſay nothing, becauſe this alſo is the ſovereign will of God.

Wiſe. We may not by any means object againſt God; yet we may talk of the advantages, and diſadvantages that children have, by having for their parents ſuch as are either godly, or the contrary.

Atten. You ſay right, we may ſo, and pray now, ſince we are about it, ſpeak ſomething in brief unto it, that is, unto this: What advantage thoſe children have above others, that have for their parents ſuch as indeed are godly.

The advantages that children have, whoſe parents are both godly.

Wiſe. So I will, only I muſt firſt premiſe theſe two or three things.

1. They have not the advantage of election for their fathers ſakes.

2. They are born as others, the *children of wrath,* though come of godly parents.

3. Grace comes not unto them as an inheritance, becauſe they have godly parents. Theſe things premiſed I ſhall now proceed.

1. The children of godly parents are the children of many prayers: They are prayed for before, and prayed for after they are born; and the prayer of a godly father and godly mother doth much.

2. They have the advantage of what reſtraint is poſſible, from what evils their parents ſee them inclinable to, and that is a ſecond mercy.

3. They have the advantage of godly inſtruction, and of being told which be, and which be not the right ways of the Lord.

4. They have alſo thoſe ways commended unto them, and ſpoken well of in their hearing, that are good.

5. Such are alſo, what may be kept out of evil company, from evil books, and from being taught the way of ſwearing, lying, and the like, as ſabbath-breaking, and mocking at good men, and good things, and this is a very great mercy.

6. They have alſo the benefit of a godly life ſet before them doctrinally by their parents, and that doctrine backed with a godly and holy example: And all theſe are very great advantages.

The diſadvantages that children of ungodly parents have.

Now all theſe advantages, the children of ungodly parents want; and ſo are more in danger of being carried away with the error of the wicked. For ungodly parents neither pray for their children, nor do, nor can they heartily inſtruct them; they do not after a godly manner reſtrain them from evil, nor do they keep them from evil company. They are not grieved at, nor yet do they forewarn their children to beware of ſuch evil actions that are abomination to God, and to all good men. They let their children break the ſabbath, ſwear, lie, be wicked and vain. They commend not to their children an holy life, nor ſet a good example before their eyes. No, they do in all things contrary: Eſtranging of their children what they can, from the love of God and all good men, ſo ſoon as they are born. Therefore it is a very great judgment of God upon children, to be the offspring of baſe and ungodly men.

Atten. Well, but before we leave Mr. Badman's wife and children, I have a mind if you pleaſe, to enquire a little more after one thing, the which I am ſure you can ſatisfy me in.

Wiſe. What is that?

Atten. You ſaid a while ago, that this Mr. Badman would not ſuffer his wife to go out to hear ſuch godly miniſters as ſhe liked, but ſaid if ſhe did, ſhe had as good never come home any more. Did he often carry it thus to her?

Wiſe. He did ſay ſo, he did often ſay ſo. This I told you then, and had alſo then told you more, but that other things put me out.

Atten. Well ſaid, pray therefore now go on.

A conteſt betwixt Mr. Badman and his wife.

Wiſe. So I will. Upon a time, ſhe was on a Lord's day for going to hear a ſermon, and Mr. Badman was unwilling ſhe ſhould; but ſhe at that time, as it ſeems, did put on more courage than ſhe was wont; and therefore after ſhe had ſpent upon him, a great many fair words and entreaties, if perhaps ſhe might have prevailed by them, but all to no purpoſe at all: At laſt ſhe ſaid ſhe would go, and rendered this reaſon for it: I have an huſband, but alſo a God; my God has commanded me, and that upon pain of damnation to be a continual worſhipper of him, and that in the way of his own appointments: I have an huſband, but alſo a ſoul, and my ſoul ought to be more unto me than all the world beſides. This ſoul of mine I will look after, care for, and (if I can) provide it an heaven for its habitation. You are commanded to love me, as you love your own body, and ſo do I love you; but I tell you true, I prefer my ſoul before all the world, and its ſalvation I will ſeek.

At this, firſt he gave her an ugly wiſh, and then fell into a fearful rage, and ſwore moreover that if ſhe did go, he would make both her and all her damnable brotherhood (for ſo he was pleaſed to call them) to repent their coming thither.

Atten. But what ſhould he mean by that?

Wiſe. You may eaſily gueſs what he meant: He meant he would turn informer, and ſo either weary out thoſe that ſhe loved, from meeting together to worſhip God; or make them pay dearly for their ſo doing; the which if he did, he knew it would vex every vein of her tender heart.

Atten. But do you think Mr. Badman would have been ſo baſe?

Wiſe. Truly he had malice, and enmity enough in his heart to do it, only he was a tradeſman; alſo he knew that he muſt live by his neighbours, and ſo he had that little wit in his anger, that he refrained himſelf, and did it not. But, as I ſaid, he had malice and envy enough in his heart to have made him to do it, only he thought it would worſt him in his trade; yet theſe three things he would be doing.

1. He would be putting of others on to moleſt and abuſe her friends.

2. He would be glad when he heard that any miſchief befel them.

3. And would laugh at her, when he ſaw her troubled for them. And now I have told you Mr. Badman's way as to this.

Atten. But was he not afraid of the judgments of God, that did fly about at that time?

Wiſe. He regarded not the judgment nor mercy of God, for had he at all done that, he could not have done as he did. But what judgments do you mean?

Atten. Such judgments, that if Mr. Badman himſelf had taken but ſober notice of, they might have made him hung down his ears.

Wiſe. Why, have you heard of any ſuch perſons that the judgments of God have overtaken.

Atten. Yes, and ſo, I believe, have you too, though you make ſo ſtrange about it.

Wiſe. I have ſo indeed to my aſtoniſhment and wonder.

Atten. Pray therefore, if you pleaſe, tell me what it is, as to this, that you know; and then, perhaps, I may alſo ſay ſomething to you of the ſame.

Wiſe. In our town there was one W. S. a man of a very wicked life; and he, when there ſeemed to ☞ be countenance given to it, would needs turn informer. Well, ſo he did, and was as diligent in his buſineſs as moſt of them could be; he would watch of nights, climb trees, and range the woods of days, if poſſible, to find out the meeters, for then they were forced to meet in the fields; yea, he would curſe them bitterly, and ſwear moſt fearfully what he would do to them when he found them. Well, after he had gone on like a bedlam in his courſe a-while, and had done ſome miſchiefs to the people, he was ſtricken by the hand of God, and that in this manner.

1. Although he had his tongue naturally at will, now he was taken with a faultering in his ſpeech, and could not for weeks together ſpeak otherwiſe, than juſt like a man that was drunk.

2. Then he was taken with a drauling, or ſlabbering at his mouth, which ſlabber

ſometimes would hang at his mouth well nigh half way down to the ground.

3. Then he had ſuch a weakneſs in the back ſinews of his neck, that oft-times he could not look up before him, unleſs he clapped his hand hard upon his forehead, and held up his head that way, by ſtrength of hand.

4. After this his ſpeech went quite away, and he could ſpeak no more than a ſwine or a bear. Therefore, like one of them, he would gruntle and make an ugly noiſe, according as he was offended, or pleaſed, or would have any thing done, &c.

In this poſture he continued for the ſpace of half a year or thereabouts, all the while otherwiſe well, and could go about his buſineſs, ſave once that he had a fall from the bell as it hangs in our ſteeple, which it was a wonder it did not kill him: But after that he alſo walked about, until God had made a ſufficient ſpectacle of his judgment for his ſin, and then on a ſudden he was ſtricken, and died miſerably: And ſo there was an end of him and his doings.

☞ I'll tell you of another. About four miles from St. Neots, there was a gentleman had a man, and he would needs be an informer, and a luſty young man he was. Well, an informer he was, and did much diſtreſs ſome people, and had perfected his informations ſo effectually againſt ſome, that there was nothing further to do, but for the conſtables to make diſtreſs on the people, that he might have the money or goods; and as I heard, he haſtened them much to do it. Now while he was in the heat of his work, as he ſtood one day by the fire-ſide, he had (it ſhould ſeem) a mind to a ſop in the pan, (for the ſpit was then at the fire) ſo he went to make one; but behold, a dog, (ſome ſay his own favourite dog) took diſtaſte at ſomething, and immediately bit his maſter by the leg; the which bite, notwithſtanding all the means that was uſed to cure him, turned (as was ſaid) to a gangrene; however, that wound was his death, and that a dreadful one too: For my relator ſaid, that he lay in ſuch a condition by this bite, (at the beginning) 'till his fleſh rotted from off him before he went out of the world. But what need I inſtance in particular perſons; when the judgment of God againſt this kind of people was made manifeſt, I think I may ſay, if not in all, yet in moſt of the counties in England where ſuch poor creatures were. But I would, if it had been the will of God, that neither I nor any body elſe, could tell you more of theſe ſtories: True ſtories, that are neither lie, nor romance.

Atten. Well, I alſo heard of both theſe myſelf, and of more too, as remarkable in their kind as theſe, if I had any liſt to tell them; but let us leave thoſe that are behind to others, or to the coming of Chriſt, who then will juſtify or condemn them, as the merit of their work ſhall require; or if they repented, and found mercy, I ſhall be glad when I know it, for I wiſh not a curſe to the ſoul of mine enemy.

Wiſe. There can be no pleaſure in the telling of ſuch ſtories, though to hear of them may do us a pleaſure: They may put us in mind that there is a God that judgeth in the earth, and that doth not always forget nor defer to hear the cry of the deſtitute; they alſo carry along with them both caution and counſel to thoſe that are the ſurvivors of ſuch. Let us tremble at the judgments of God, and be afraid of ſinning againſt him, and it ſhall be our protection. It ſhall go well with them that fear God, that fear before him.

Atten. Well, ſir, as you have intimated, ſo I think we have in this place ſpoken enough about theſe kind of men; if you pleaſe, let us return again to Mr. Badman himſelf, if you have any more to ſay of him.

Wiſe. More! we have yet ſcarce throughly begun with any thing that we have ſaid. All the particulars are in themſelves ſo full of badneſs, that we have rather only looked in them, than indeed ſaid any thing to them: But we will paſs them, and proceed. You have heard of the ſins of his youth, of his apprenticeſhip, and how he ſet up, and married, and what a life he hath led his wife; and now I will tell you ſome more of his pranks. He had the very knack of knavery; had he, as I ſaid before, been bound to ſerve an apprenticeſhip to all theſe things, he could not have been more cunning, he could not have been more artificial at it.

New diſcourſe of Mr. Badman.

Atten. Nor perhaps ſo artificially neither. For as none can teach goodneſs like to God himſelf, ſo concerning ſin and knavery, none can teach a man it like the devil, to whom, as I perceive, Mr. Badman went to ſchool from his childhood to the end of his life. But pray, ſir, make a beginning.

Wiſe. Well ſo I will. You may remember that I told you what a condition he was in for money before he did marry, and how he got a rich wife, with whoſe money he paid his debts: Now when he had paid his debts, he having ſome money left, he ſets up again as briſkly as ever, keeps a great ſhop, drives a great trade, and runs again a great way into debt; but now not into the debt of one or two, but into the debt of many, ſo that at laſt he came to owe ſome thouſands of pounds; and thus he went on for a long time. And to purſue his ends the better, he began now to ſtudy to pleaſe all men, and to ſuit him-

Mr. Badman plays a new prank.

ſelf to any company; he could now be as they, ſay as they, that is, if he liſted; and then he would liſt, when he perceived that by ſo doing, he might either make them his cuſtomers or creditors for his commodities. If he dealt with honeſt men, (as with ſome honeſt men he did) then he would be as they; talk as they, ſeem to be ſober as they, talk of juſtice and religion as they; and againſt debauchery as they; yea, and would too ſeem to ſhew a diſlike of them that ſaid, did, or were otherwiſe than honeſt.

Again, when he did light among thoſe that were bad, then he would be as they, but yet more cloſe and cautiouſly, except he were ſure of his company: Then he would carry it openly, be as they; ſay, damn them and ſink them, as they. If they railed on good men, ſo could he; if they railed on religion, ſo could he; if they talked beaſtly, vainly, idly, ſo would he; if they were for drinking, ſwearing, whoring, or any the like villainies, ſo was he. This was now the path that he trod in, and could do all artificially, as any man alive. And now he thought himſelf a perfect man, he thought he was always a boy till now. What think you now of Mr. Badman?

Mr. Badman's perfections.

Atten. Think! why, I think he was an atheiſt: For no man but an atheiſt can do this. I ſay, it cannot be, but that the man that is ſuch as this Mr. Badman, muſt be a rank and ſtinking atheiſt; for he that believes that there is either God or devil, heaven or hell, or death, and judgment after, cannot do as Mr. Badman did; I mean, if he could do theſe things without reluctancy and check of conſcience; yea, if he had not ſorrow and remorſe for ſuch abominable ſins as theſe.

Wiſe. Nay, he was ſo far off from reluctances and remorſe of conſcience for theſe things, that he counted them the excellency of his attainments, the quinteſſence of his wit, his rare and ſingular virtues, ſuch as but few beſides himſelf could be the maſters of. Therefore, as for thoſe that made boggle and ſtop at things, and that could not in conſcience, and for fear of death and judgment, do ſuch things as he; he would call them fools and noddies, and charge them for being frighted with the talk of unſeen bugbears; and would encourage them, if they would be men indeed, to labour after the attainment of this his excellent art. He would oftentimes pleaſe himſelf with the thoughts of what he could do in this matter, ſaying within himſelf; I can be religious, and irreligious, I can be any thing, or nothing; I can ſwear, and ſpeak againſt ſwearing; I can lie, and ſpeak againſt lying; I can drink, wench, be unclean, and defraud, and not be troubled for it: Now I enjoy myſelf, and am maſter of mine own ways, and not they of me. This I have attained with much ſtudy, great care, and more pains. But this his talk ſhould be only with himſelf, to his wife, who he knew durſt not divulge it; or among his intimates, to whom he knew he might ſay any thing.

How Mr. Badman came to enjoy himſelf.

Atten. Did I call him before an atheiſt? I may call him now a devil, or a man poſſeſſed with one, if not with many. I think that there cannot be found in every corner ſuch a one as this. True, it is ſaid of King *Ahaz, that he ſinned more and more*; and of *Ahab, that he ſold himſelf to work wickedneſs*; and of the men of *Sodom, that they were ſinners exceedingly before the Lord.*

Wiſe. An atheiſt he was no doubt, if there be ſuch a thing as an atheiſt in the world, but for all his brags of perfection, and ſecurity in his wickedneſs, I believe that at times God did let down fire from heaven into his conſcience. True, I believe he would quickly put it out again, and grow more deſperate and wicked afterward, but this alſo turned to his deſtruction, as afterward you may hear.

But I am not of your mind, to think that there are but few ſuch in the world; except you mean as to the degree of wickedneſs unto which he had attained. For otherwiſe, no doubt, there is abundance of ſuch as he; men of the ſame mind, of the ſame principles, and of the ſame conſcience too, to put them into practice. Yea, I believe that there are many that are endeavouring to attain to the ſame pitch of wickedneſs; and all them are ſuch as he, in the judgment of the law; nor will their want of helliſh wit to attain thereto, excuſe them at the day of judgment. You know that in all ſcience, ſome are more arch than ſome; and ſo it is in the art, as well as in the practice of wickedneſs; ſome are twofold, and ſome ſeven-fold more the children of hell than others (and yet all the children of hell) elſe they would all be maſters, and none ſcholars in the ſchool of wickedneſs. But there muſt be maſters, and there muſt be learners; Mr. Badman was a maſter in this art, and therefore it follows that he muſt be an arch and chief one in that myſtery.

There are abundance like Mr. Badman.

Atten. You are in the right, for I perceive that ſome men, though they deſire it, cannot be ſo arch in the practice thereof as others, but are (as I ſuppoſe they call them) fools and dunces to the reſt, their heads and capacities will not ſerve them to act and do ſo wickedly. But Mr. Badman wanted not a wicked head to contrive, as well as a wicked heart to do his wickedneſs.

Wiſe. True, but yet I ſay, ſuch men ſhall at the day of judgment, be judged, not only for what they are, but alſo for what they would be. For if the thought of fooliſhneſs is ſin, doubtleſs the deſire of fooliſhneſs is more ſin: and if the deſire be more, the endeavour after it muſt needs be more and more. He then that is not an artificial atheiſt and tranſgreſſor, yet if he deſires to be ſo, if he endeavoureth to be ſo, he ſhall be judged and condemned to hell for ſuch a one. For the law judgeth men, as I ſaid, according to what they would be. *He that looketh upon a woman to luſt after her, hath committed adultery with her already in his heart*. By the ſame rule, he that would ſteal, doth ſteal; he that would cheat, doth cheat; he that would ſwear, doth ſwear; and he that would commit adultery, doth do ſo. For God judgeth men according to the working of their minds, and ſaith, *As he thinketh, ſo is he*. That is, ſo is he in his heart, in his intentions, in his deſires, in his endeavours; and God's law, I ſay, lays hold of the deſires, intentions, and endeavours, even as it lays hold of the act of wickedneſs itſelf. A man then that deſires to be as bad as Mr. Badman (and deſires to be ſo wicked have many in their hearts) though he never attains to that proficiency in wickedneſs as he, ſhall yet be judged for as bad a man as he, becauſe it was in his deſires to be ſuch a wicked one.

Atten. But this height of wickedneſs in Mr. Badman, will not yet out of my mind. This hard, deſperate, or what ſhall I call it, diabolical frame of heart, was in him a foundation, a groundwork to all acts and deeds that were evil.

Wiſe. The heart, and the deſperate wickedneſs of it, is the foundation and ground-work of all. Atheiſm, profeſſed and practical, ſpring both out of the heart, yea and all manner of evils beſides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man muſt be wicked before he can do wickedneſs. *Wickedneſs proceedeth from the wicked. 'Tis an evil tree that bears evil fruit. Men gather no grapes of thorns; the heart therefore muſt be evil, before the man can do evil, and good before the man doth good.*

A bad heart makes a bad man.

Atten. Now I ſee the reaſon why Mr. Badman was ſo baſe, as to get a wife by diſſimulation, and to abuſe her ſo like a villain when he had got her, it was becauſe he was before by a wicked heart prepared to act wickedneſs.

Wiſe. You may be ſure of it: *For from within, out of the heart of man, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs: All theſe things come from within, and defile a man.* And a man, as his naughty mind inclines him, makes uſe of theſe, or any of theſe, to gratify his luſt, to promote his deſigns, to revenge his malice, to enrich, or to wallow himſelf in the fooliſh pleaſures and paſtimes of this life: And all theſe did Mr. Badman do, even to the utmoſt, if either opportunity, or purſe, or perfidiouſneſs, would help him to the obtaining of his purpoſe.

Atten. Purſe! Why he could not but have a purſe to do almoſt what he would, having married a wife with ſo much money.

Wiſe. Hold you there; ſome of Mr. Badman's ſins were coſtly; as his drinking, and whoring, and keeping other bad company; though he was a man that had ways too many to get money, as well as ways too many to ſpend it.

Atten. Had he then ſuch a good trade, for all he was ſuch a bad man? Or, Was his calling ſo gainful to him, as always to keep his purſe's belly full, though he was himſelf a great ſpender?

Wiſe. No: It was not his trade that did it, though he had a pretty trade too. He had another way to get money, and that by hatfuls and pocketfuls at a time.

Atten. Why I trow he was no highwayman, was he?

Wiſe. I will be ſparing in my ſpeech as to that; though ſome have muttered as if he could ride out now and then, about nobody but himſelf knew what, over night, and come home all dirty and weary next morning. But that is not the thing I aim at.

Atten. Pray let me know it, if you think it convenient that I ſhould.

Wiſe. I will tell you: It was this, he had an art to break, and get hatfuls of money by breaking.

Atten. But what do you mean by Mr. Badman's breaking? You ſpeak myſtically, do you not?

Wiſe. No, no, I ſpeak plainly. Or, if you will have it in plainer language, it is this: When Mr. Badman had ſwaggered and whored away moſt of his wife's portion, he began to feel that he could not much longer ſtand upon his legs in this courſe of life, and keep up his trade and repute (ſuch as he had) in the world, but by the new engine of breaking. Whereſore, upon a time, he gives a great, and ſudden ruſh into ſeveral mens debts, to the value of about four or five thouſand pounds, driving at the ſame time a very great trade, by ſelling many things for leſs than they

Mr. Badman had an art to break, and to get money that way.

they coſt him, to get him cuſtom, therewith to blind his creditors eyes. His creditors therefore ſeeing that he had a great employ, and dreaming that it muſt needs at length turn to a very good account to them, truſted him freely without miſtruſt, and ſo did others too, to the value of what was mentioned before. Well, when Mr. Badman had well featherd his neſt with other mens goods and money, after a little time he breaks. And bye and bye it is noiſed abroad that Mr. Badman had ſhut up ſhop, was gone, and could trade no longer. Now, by that time his breaking had come to his creditors ears; he had by craft and knavery made ſo ſure of what he had, that his creditors could not touch a penny. Well, when he had done, he ſends his mournful, ſugared letters to his creditors, to let them underſtand what had happened unto him, and deſired them not to be ſevere with him, for he bore towards all men an honeſt mind, and would pay ſo far as he was able. Now, he ſends his letters by a man confederate with him, who could make both the worſt and beſt of Mr. Badman's caſe: The beſt for Mr. Badman, and the worſt for his creditors. So when he comes to them, he both bemoans them, and condoles Mr. Badman's condition: Telling of them that, without a ſpeedy bringing of things to a concluſion, Mr. Badman would be able to make them no ſatisfaction; but at preſent he both could, and would, and that to the utmoſt of his power; and to that end, he deſired that they would come over to him. Well, his creditors appoint him a time, and come over; and he, mean while, authorizes another to treat with them, but will not be ſeen himſelf, unleſs it was on a Sunday, leſt they ſhould ſnap him with a writ. So his deputed friend treats with them about their concern with Mr. Badman, firſt telling them of the great care that Mr. Badman took to ſatisfy them and all men for whatſoever he owed, as far as in him lay, and how little he thought a while ſince to be in this low condition. He pleaded alſo the greatneſs of his charge, the greatneſs of taxes, the badneſs of the times, and the great loſſes that he had by many of his cuſtomers; ſome of which died in his debt, others were run away, and for many that were alive, he never expected a farthing from them. Yet nevertheleſs he would ſhew himſelf an honeſt man, and would pay as far as he was able; and if they were willing to come to terms, he would make a compoſition with them, for he was not able to pay them all. The creditors aſked what he would give? It was replied, Half a crown in the pound: At this they began to huff, and he to renew his complaint and entreaty; but the creditors would not hear, and ſo for that time, their meeting without ſucceſs broke up. But after his creditors were in cool blood, and admitting of ſecond thoughts, and fearing leſt delays ſhould make them loſe all, they admit of a ſecond debate, come together again, and by many words, and great ado, they obtained five ſhillings in the pound. So the money was produced, releaſes and diſcharges drawn, ſigned, and ſealed, books croſſed, and all things confirmed; and then Mr. Badman can put his head out a doors again, and be a better man than when he ſhut up ſhop, by ſeveral thouſands of pounds.

He breaks.

What Mr. Badman propounds to his creditors.

Mr. Badman gains by breaking.

Atten. And did he do thus indeed?

Wiſe. Yes, once and again. I think he broke twice or thrice.

Atten. And did he do it before he had need to do it?

Wiſe. Need! What do you mean by need? There is no need at any time for a man to play the knave. He did it of a wicked mind, to defraud and beguile his creditors: He had wherewithal of his father, and alſo by his wife, to have lived upon, with lawful labour, like an honeſt man. He had alſo when he made this wicked break (though he had been a profuſe and prodigal ſpender) to have paid his creditors their own to a farthing. But had he done ſo, he had not done like himſelf, like Mr. Badman; had he, I ſay, dealt like an honeſt man, he had then gone out of Mr. Badman's road. He did it therefore of a diſhoneſt mind, and to a wicked end; to wit, that he might have wherewithal, howſoever unlawfully gotten, to follow his cups and queans, and to live in the ſwing of his luſts, even as he did before.

There is no plea for his diſhoneſty.

Atten. Why this was a meer cheat.

Wiſe. It was a cheat indeed. This way of breaking, is nothing elſe but a more neat way of thieving, of picking of pockets, of breaking open of ſhops, and of taking from men what one has nothing to do with. But though it ſeems eaſy, it is hard to learn; no man that has conſcience to God or man, can ever be his crafts-maſter in this helliſh art.

Atten. Oh! Sir! What a wicked man was this!

Wiſe. A wicked man indeed. By this art he could tell how to make men ſend their goods to his ſhop, and then be glad to take a penny for that which he had promiſed, before it came thither, to give them a groat: I ſay, he could make them glad to take a crown for a pound's worth, and a thouſand for that for which he had promiſed before to give them four thouſand pounds.

Atten. This argueth that Mr. Badman had but little conſcience.

Wiſe. This argued that Mr. Badman had no conſcience at all; for conſcience, the leaſt ſpark of a good conſcience, cannot endure this.

Atten. Before we go any further in Mr. Badman's matters, let me deſire you, if you pleaſe, to give me an anſwer to theſe two queſtions.

1. What do you find in the word of God againſt ſuch a practice as this of Mr. Badman's is?

2. What would you have a man do that is in his creditor's debt, and can neither pay him what he owes him, nor go on in a trade any longer?

Wiſe. I will anſwer you as well as I can. And firſt, to the firſt of your queſtions; to wit, What I find in the word of God againſt ſuch a practice, as this of Mr. Badman's is.

Anſw. The word of God doth forbid this wickedneſs; and to make it the more odious in our eyes, it joins it with theſt and robbery: *Thou ſhalt not*, ſays God, *defraud thy neighbour, nor rob him.* Thou ſhalt not defraud, that is, deceive or beguile. Now thus to break, is to defraud, deceive and beguile; which is, as you ſee, forbidden by the God of heaven: *Thou ſhalt not defraud thy neighbour, nor rob him.* It is a kind of theft and robbery, thus to defraud, and beguile. It is a vilely robbing of his ſhop, and picking of his pocket; a thing odious to reaſon and conſcience, and contrary to the law of nature. It is a deſigned piece of wickedneſs, and therefore a double ſin. A man cannot do this great wickedneſs on a ſudden, and through a violent aſſault of ſatan. He that will commit this ſin, muſt have time to deliberate, that by invention he may make it formidable, and that with lies and high diſſimulations. He that commits this wickedneſs, muſt firſt hatch it upon his bed, beat his head about it, and lay his plot ſtrong: So that to the compleating of ſuch a wickedneſs, there muſt be adjoined many ſins, and they too muſt go hand in hand until it be compleated. But what ſaith the ſcripture? *Let no man go beyond, and defraud his brother in any matter, becauſe the Lord is the avenger of all ſuch.* But this kind of breaking is a going beyond my brother; this is a compaſſing of him about, that I may catch him in my net; and as I ſaid, an art to rob my brother, and to pick his pocket, and that with his conſent. Which doth not therefore mitigate, but ſo much the more greaten, and make odious the offence. For men that are thus wilily abuſed, cannot help themſelves; they are taken in a deceitful net. But God will here concern himſelf, he will be the avenger, he will be the avenger of all ſuch either here or in another world.

And this, the apoſtle teſtifies, where he ſaith, *But he that doeth wrong, ſhall receive for the wrong which he hath done; and there is no reſpect of perſons:* That is, there is no man, be he what he will, if he will be guilty of this ſin, of going beyond, of beguiling of, and doing wrong to his brother, but God will call him to an account for it, and will pay him with vengeance for it too; for there is no reſpect of perſons.

I might add, that this ſin of wronging, of going beyond, and defrauding of my neighbour, it is like that firſt prank that the devil played with our firſt parents (as the altar that Uriah built for Ahaz, was taken from the faſhion of that that ſtood at Damaſcus, to be the very pattern of it.) The ſerpent beguiled me, ſays Eve; Mr. Badman beguiles his creditors. The ſerpent beguiled Eve with lying promiſes of gain; and ſo did Mr. Badman beguile his creditors. The ſerpent ſaid one thing and meant another, when he beguiled Eve; and ſo did Mr. Badman when he beguiled his creditors.

That man therefore that doth thus deceive and beguile his neighbour, imitateth the devil; he taketh his examples from him, and not from God, the word, or good men: And this did Mr. Badman.

And now to your ſecond queſtion: To wit, What I would have a man do that is in his creditor's debt, and that can neither pay him, nor go on in a trade any longer?

Anſw. Firſt of all: If this be his caſe, and he knows it, let him not run one penny further in his creditors debt. For that cannot be done with good conſcience. He that knows he cannot pay, and yet will run into debt; does knowingly wrong and defraud his neighbour, and falls under that ſentence of the word of God, *The wicked borroweth, and payeth not again.* Yea, worſe, he borrows, though at the very ſame time he knows that he cannot pay again. He doth alſo craftily take away what is his neighbours. That is therefore the firſt thing that I would propound to ſuch; Let him not run any farther into his creditors debt.

How thoſe that are bankrupts ſhould deal with their conſciences.

Secondly, After this, let him conſider, how, and by what means he was brought into ſuch a condition that he could not pay his juſt debts. To wit, whether it was by his own remiſſneſs in his calling, by living too high in diet or apparel, by lending too laviſhingly that which was none of his own, to his loſs; or whether by the immediate hand and judgment of God.

If by ſearching, he finds that this is come upon him through remiſſneſs in his calling, extravagancies in his family, or the like; let him labour for a ſenſe of his ſin and wickedneſs, for he has ſinned againſt the Lord: Firſt, in his being ſlothful in buſineſs, and in not providing, to wit, of his own, by the ſweat of his brows, or other honeſt ways, for thoſe of his own houſe. And, ſecondly, in being laviſhing in diet and apparel in the family, or in lending to others that which was none of his own. This cannot be done with good conſcience: It is both againſt reaſon and nature, and therefore muſt be a ſin againſt God. I ſay therefore, if thus this debtor hath done, if ever he would live quietly in conſcience, and comfortably in his condition for the future, let him humble himſelf before God, and repent of this his wickedneſs. For *he that is ſlothful in his work, is brother to him that is a great waſter.* To be ſlothful and a waſter too, is to be as it were a double ſinner.

But again, as this man ſhould enquire into theſe things, ſo he ſhould alſo into this. How came I into this way of dealing in which I have now miſcarried? Is it a way that my parents brought me up in, put me apprentice to, or that by providence I was firſt thruſt into? Or is it a way into which I have twiſted myſelf, as not being contented with my firſt lot, that by God and my parents I was caſt into? This ought duly to be conſidered: And if upon ſearch a man ſhall find that he is out of the place and calling into which he was put by his parents, or the providence of God, and has miſcarried in a new way, that through pride and diſlike of his firſt ſtate he has choſe rather to embrace; his miſcarriage is his ſin, the fruit of his pride, and a token of the judgment of God upon him for his leaving of his firſt ſtate. And for this he ought, as for the former, to be humble and penitent before the Lord.

But if by ſearch, he finds, that his poverty came by none of theſe; if by honeſt ſearch, he finds it ſo, and can ſay with good conſcience, I went not out of my place and ſtate in which God by his providence had put me; but have abode with God in the calling wherein I was called, and have wrought hard, and fared meanly, been civilly apparelled, and have not directly, nor indirectly made away with my creditors goods: Then has his fall come upon him by the immediate hand of God, whether by viſible or inviſible ways. For ſometimes it comes by viſible ways, to wit, by fire, by thieves, by loſs of cattle, or the wickedneſs of ſinful dealers, &c. And ſometimes by means inviſible, and then no man knows how; we only ſee things are going, but cannot ſee by what way they go. Well, now ſuppoſe that a man, by an immediate hand of God, is brought to a morſel of bread, what muſt be do now?

I anſwer: His ſureſt way is ſtill to think, that this is the fruit of ſome ſin, though poſſibly not ſin in the management of his calling, yet of ſome other ſin. *God caſteth away the ſubſtance of the wicked.* Therefore let him ſtill humble himſelf before his God, becauſe his hand is upon him, and ſay, What ſin is this, for which the hand of God is upon me? And let him be diligent to find it out, for ſome ſin is the cauſe of this judgment; for God *doth not willingly afflict nor grieve the children of men.* Either the heart is too much ſet upon the world, or religion is too much neglected in thy family, or ſome thing. There is a ſnake in the graſs, a worm in the gourd; ſome ſin in thy boſom, for the ſake of which God doth thus deal with thee.

Thirdly, This thus done, let that man again conſider thus with himſelf: Perhaps God is now changing of my condition and ſtate in the world; he has let me live in faſhion, in fulneſs, and abundance of worldly glory; and I did not to his glory improve, as I ſhould, that his good diſpenſation to me. But when I lived in full and fat paſture, I did there lift up the heel. Therefore he will now turn me into hard commons, that with leaneſs, and hunger, and meanneſs, and want, I may ſpend the reſt of my days. But let him do this without murmuring, and repining; let him do it in a godly manner, ſubmitting himſelf the judgment of God. *Let the rich rejoice in that he is made low.*

This is duty, and it may be privilege to thoſe that are under this hand of God. And for thy encouragement to this hard work, (for this a hard work) conſider of theſe four things.

1. This is right lying down under God's hand, and the way to be exalted in God's time: When God would have Job embrace the dunghill, he embraces it, and ſays, *The Lord giveth, and the Lord hath taken away, bleſſed be the name of the Lord.*

2. Conſider, That there are bleſſings alſo that attend a low condition, more than all the world are aware of. A poor condition has preventing mercy attending of it. The poor, becauſe they are poor, are not capable of ſinning againſt God as the rich man does.

3. The poor can more clearly ſee himſelf preſerved by the providence of God than the rich, for he truſteth in the abundance of his riches.

4. It may be God has made thee poor, becauſe he would make thee rich. *Hearken my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of a king-*

a kingdom which God hath promiſed to them that love him?

I am perſuaded, if men upon whom this hand of God is, would thus quietly lie down and humble themſelves under it, they would find more peace, yea more bleſſing of God attending them in it, than the moſt of men are aware of. But this is an hard chapter, and therefore I do not expect that many ſhould either read it with pleaſure, or deſire to take my counſel.

Having thus ſpoken to the broken man, with reference to his own ſelf, I will now ſpeak to him as he ſtands related to his creditors.

Honeſt dealing with creditors.

In the next place therefore, let him fall upon the moſt honeſt way of dealing with his creditors, and that I think muſt be this:

Firſt, Let him timely make them acquainted with his condition, and alſo do to them theſe three things.

1. Let him heartily and unfeignedly aſk them forgiveneſs for the wrong that he has done them.

2. Let him proffer them *all*, and the whole *all* that ever he has in the world; let him hide nothing, let him ſtrip himſelf to his raiment for them; let him not keep a ring, a ſpoon, or any thing from them.

3. If none of theſe two will ſatisfy them, let him proffer them his body, to be at their diſpoſe, to wit, either to abide impriſonment at their pleaſure, or to be at their ſervice, till by labour and travel he hath made them ſuch amends as they in reaſon think fit, only reſerving ſomething for the ſuccour of his poor and diſtreſſed family out of his labour, which in reaſon, and conſcience, and nature, he is bound alſo to take care of. Thus ſhall he make them what amends he is able, for the wrong that he hath done them in waſting and ſpending their eſtates.

By thus doing, he ſubmits himſelf to God's rod, commits himſelf to the diſpoſe of his providence: Yea, by thus doing, he caſteth the lot of his preſent and future condition into the lap of his creditors, and leaves the whole diſpoſe thereof to the Lord, even as he ſhall order and incline their hearts to do with them. And let that be either to forgive him; or to take that which he hath for ſatisfaction; or to lay his body under affliction, this way or that, according to law; can he, I ſay, thus leave the whole to God, let the iſſue be what it will, that man ſhall have peace in his mind afterwards. And the comforts of that ſtate (which will be comforts that attend equity, juſtice, and duty) will be more unto him, becauſe more according to godlineſs, than can be the comforts that are the fruits of injuſtice, fraudulency, and deceit. Beſides, this is the way to engage God to favour him by the ſentence of his creditors; (for *he* can intreat them to uſe him kindly) and he will do it when his ways are pleaſing in his ſight: *When a man's ways pleaſe the Lord, his enemies ſhall be at peace with him*: And ſurely, for a man to ſeek to make reſtitution for wrongs done to the utmoſt of his power, by what he is, has, and enjoys in this world, is the beſt way, in that capacity, and with reference to that thing, that a man can at this time be found active in.

But he that doth otherwiſe, abides in his ſin, refuſes to be diſpoſed of by the providence of God, chuſeth an high eſtate, tho' not attained in God's way; when God's will is, that he ſhould deſcend into a low one: Yea, he deſperately ſaith in his heart and actions, I will be mine own chooſer, and that in mine own way, whatever happens or follows thereupon.

Atten. You have ſaid well, in my mind. But ſuppoſe now that Mr. Badman was here, could he not object as to what you have ſaid, ſaying, Go and teach your brethren, that are profeſſors, this leſſon, for they as I am, are guilty of breaking; yea, I am apt to think, of that which you call my knaviſh way of breaking, to wit, of breaking before they have need to break. But if not ſo, yet they are guilty of neglect in their calling, of living higher, both in fare and apparel than their trade or income will maintain. Beſides, that they do break all the world very well knows, and that they have the art to plead for a compoſition, is very well known to men; and that it is uſual with them to hide their linen, their plate, their jewels, and (it is to be thought, ſometimes money and goods beſides) is as common as four eggs a penny. And thus they beguile men, debauch their conſciences, ſin againſt their profeſſion, and make, it is to be feared, their luſts in all this, and the fulfilling of them, their end. I ſay, if Mr. Badman was here to object thus unto you, what would be your reply?

Wiſe. What? Why I would ſay, I hope no good man, no man of good conſcience, no man that either feareth God, regardeth the credit of religion, the peace of God's people, or the ſalvation of his own ſoul, will do thus.

Profeſſors ſuch, perhaps there may be, and who upon earth can help it? Jades there be of all colours. If men will profeſs, and make their profeſſion a ſtalking-horſe to beguile their neighbours of their eſtates, as Mr. Badman himſelf did, when he beguiled her that now is with ſorrow his wife, who can help it? The churches of old were peſtered with ſuch, and therefore no marvel, if theſe perilous difficult times be ſo. But mark how the apoſtle words it.

it: *Nay you do wrong and defraud, and that your brethren: Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the kingdom of God.*

None of theſe ſhall be ſaved in this ſtate, nor ſhall profeſſion deliver them from the cenſure of the godly, when they ſhall be manifeſt ſuch to be. But their profeſſion we cannot help: How can we help it, if men ſhould aſcribe to themſelves the title of holy ones, godly ones, zealous ones, ſelf-denying-ones, or any other ſuch glorious titles? and while they thus call themſelves, they ſhould be the verieſt rogues for all evil, ſin, and villainy imaginable, who could help it? True, they are a ſcandal to religion, a grief to the honeſt hearted, an offence to the world, and a ſtumbling ſtone to the weak, and theſe offences have come, do come, and will come, do what all the world can; *but woe be to them through whom they come*; let ſuch profeſſors therefore be diſowned by all true chriſtians, and let them be reckoned among thoſe baſe men of the world which by ſuch actions they moſt reſemble: They are Mr. Badman's kindred.

For they are a ſhame to religion, I ſay theſe ſlithy, rob-ſhop, pick-pocket men, they are a ſhame to religion, and religious men ſhould be aſhamed of them. God puts ſuch an one among the fools of the world, therefore let not chriſtians put them among thoſe that are wiſe for heaven *As the partridge ſitteth on eggs, and hatcheth them not, ſo he that getteth riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.* And the man under conſideration is one of theſe, and therefore muſt look to fall by this judgment.

A profeſſor! and practiſe ſuch villanies as theſe! ſuch an one is not worthy to bear that name any longer. We may ſay to ſuch as the prophet ſpake to their like, to wit, to the rebellious that were in the houſe of Iſrael: *Go ye, ſerve every man his idols:*——If ye will not hearken to the law and teſtament of God, to lead your lives hereafter: *but pollute God's holy name no more with your gifts, and with your idols.*

Go profeſſors, go; leave off profeſſion, unleſs you will lead your lives according to your profeſſion. Better never profeſs, than to make profeſſion a ſtalking-horſe to ſin, deceit, to the devil, and hell.

The ground and rules of religion allow not any ſuch thing: *Receive us*, ſays the apoſtle, *we have wronged no man, we have corrupted no man, we have defrauded no man.* Intimating, that thoſe that are guilty of wronging, corrupting or defrauding of any, ſhould not be admitted to the fellowſhip of ſaints, no nor into the common catalogue of brethren with them.

Nor can men with all their rhetorick, and eloquent ſpeaking, prove themſelves fit for the kingdom of heaven, or men of good conſcience on earth. O that godly plea of Samuel: *Behold here I am*, ſays he, *witneſs againſt me, before the Lord, and before his anointed, whoſe ox have I taken, or whoſe aſs have I taken; or whom have I defrauded, whom have I oppreſſed?* &c. This was to do like a man of good conſcience indeed. And in this his appeal, he was ſo juſtified in the conſciences of the whole congregation, that they could not but with one voice, as with one mouth, break out jointly and ſay, *Thou haſt not defrauded us, nor oppreſſed us.*

A profeſſor, and defraud, away with him! A profeſſor ſhould not owe any man any thing, but love. A profeſſor ſhould provide things, not of other mens, but of his own, of his own honeſt getting, and that not only in the ſight of God, but of all men; that he may adorn the doctrine of God our Saviour in all things.

Atten. But ſuppoſe God ſhould blow upon a profeſſor in his eſtate, and calling, and he ſhould be run out before he is aware, muſt he be accounted to be like Mr. Badman, and lie under the ſame reproach as he?

Wiſe. No: If he hath dutifully done what he could to avoid it. It is poſſible for a ſhip to ſink at ſea, notwithſtanding the moſt faithful endeavour of the moſt ſkilful pilot under heaven. And thus, as I ſuppoſe, it was with the prophet, that left his wife in debt, to the hazarding the ſlavery of her children by the creditors. He was no profuſe man, nor one that was given to defraud, for the text ſays, he *feared God*; yet, as I ſaid, he was run out more than ſhe could pay.

If God would blow upon a man, who can help it? and he will do ſo ſometimes, becauſe he will change diſpenſations with men, and becauſe he will try their graces. Yea, alſo, becauſe he will overthrow the wicked with his judgments; and all theſe things are ſeen in Job. But then the conſideration of this, ſhould bid men have a care that they be honeſt, leſt this comes upon them for their ſin: It ſhould alſo bid them beware of launching further into the world, than in an honeſt way by ordinary means they can godlily make their retreat; for the further in, the greater fall. It ſhould alſo teach them, to beg of God his bleſſing upon their endeavours, their honeſt and lawful endeavours. And it ſhould put

God does ſometimes blow upon his own people.

upon them a diligent looking to their ſteps, that if in their going they ſhould hear the ice crack, they may timely go back again.

Theſe things conſidered, and duly put in practice, if God will blow upon a man, then let him be content, and with Job embrace the dunghill: let him give unto all their dues, and not fight againſt the providence of God, (but humble himſelf rather under his mighty hand,) which comes to ſtrip him naked and bare: for he that doth otherwiſe, fights againſt God; and declares that he is a ſtranger to that of Paul; *I know both how to be abaſed, and I know how to abound; every where, in all things, I am inſtructed both to be full, and to be hungry, both to abound, and to ſuffer need.*

Atten. But Mr. Badman would not, I believe, have put this difference betwixt things feigned, and thoſe that fall of neceſſity.

Wiſe. If he will not, God will, conſcience will; and that not thine own only, but the conſciences of all thoſe that have ſeen the way, and that have known the truth of the condition of ſuch an one.

Atten. Well: Let us at this time leave this matter, and return again to Mr. Badman.

Wiſe. With all my heart will I proceed to give you a relation of what is yet behind of his life, in order to our diſcourſe of his death.

Atten. But pray do it with as much brevity as you can.

Wiſe. Why, Are you weary of my relating of things?

Atten. No; But it pleaſes me to hear a great deal in few words.

Wiſe. I profeſs myſelf not an artiſt that way, but yet as briefly as I can, I will paſs through what of his life is behind; and again I ſhall begin with his fraudulent dealing (as before I have ſhewed with his creditors, ſo now) with his cuſtomers, and thoſe that he had otherwiſe to deal withal.

More of Mr. Badman's fraudulent dealing. He uſed deceitful weights and ſcales.

He dealt by deceitful weights and meaſures. He kept weights to buy by, and weights to ſell by; meaſures to buy by, and meaſures to ſell by: thoſe he bought by were too big, thoſe that he ſold by were too little.

Beſides, he could uſe a thing called ſlight of Hand, if he had to do with other mens weights and meaſures, and by that means make them whether he did buy or ſell, yea though his cuſtomer or chapman looked on, turn to his own advantage.

Morever, he had the art to miſ-reckon men in their accounts, whether by weight, or meaſure, or money, and would often do it to his worldly advantage, and their loſs: What ſay you to Mr. Badman now? And if a queſtion was made of his faithful dealing, he had his ſervants ready, that to his purpoſe he had brought up, that would avouch and ſwear to his book, or word: This was Mr. Badman's practice: What think you of Mr. Badman now?

Atten. Think! Why I can think no other but that he was a man left to himſelf, a naughty man; for theſe, as his other, were naughty things; if the tree, as indeed it may, ought to be judged, what it is, by its fruits; then Mr. Badman muſt needs be a bad tree. But pray, for my further ſatisfaction, ſhew me now by the word of God, the evil of this his practice: and firſt of his uſing falſe weights and meaſures.

Wiſe. The evil of that! Why the evil of that appears to every eye: The heathens, that live like beaſts and brutes in many things, do abominate and abhor ſuch wickedneſs as this. Let a man but look upon theſe things as he goes by; and he ſhall ſee enough in them from the light of nature to make him loath ſo baſe a practice, although Mr. Badman loved it.

Atten. But ſhew me ſomething out of the word againſt it, will you?

Wiſe. I will willingly do it. And firſt look into the Old Teſtament: *You ſhall,* ſaith God there, *do no unrighteouſneſs in judgment, in meter-yard, in weights, or in meaſures, a juſt ballance, a juſt weight, a juſt ephah, and a juſt hin ſhall you have.* This is the law of God, and that which all men, according to the law of the land, ought to obey. So again: *Ye ſhall have juſt ballances, and a juſt ephah,* &c.

Now having ſhewed you the law, I will alſo ſhew you how God takes ſwerving therefrom. *A falſe ballance is not good; a falſe ballance is an abomination to the Lord.* Some have juſt weights, but falſe ballances; and by vertue of theſe falſe ballances, by their juſt weights, they deceive the country: Wherefore, God firſt of all commands that the ballance be made juſt: A juſt ballance ſhalt thou have; elſe they may be, yea are, deceiver, notwithſtanding their juſt weights.

Now, having commanded that men have a juſt ballance, and teſtifying that a falſe one is an abomination to the Lord, he proceedeth alſo unto weight and meaſure.

Thou ſhalt not have in thy bag divers weights, a great and a ſmall; that is, one to buy by, and another to ſell by, as Mr. Badman had. *Thou ſhalt not have in thy houſe divers meaſures, a great and a ſmall* (and theſe had Mr. Badman alſo) *but thou ſhalt have a perfect and a juſt weight; a perfect and a juſt meaſure ſhalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do ſuch things* (that is, that uſe falſe weights and meaſures) *and all that do unrighteouſly are abomination to the Lord.* See now both how plentiful, and how punctual the ſcripture is in this matter. But perhaps it may be objected, that all this is old law, and therefore hath nothing to do with us under the New Teſtament. (Not that I think you, neighbour, will object thus:) Well, to this fooliſh objection, let us make an anſwer. Firſt, he that makes this objection, if he doth it to overthrow the authority of thoſe texts, diſcovereth that himſelf is firſt couſin to Mr. Badman: For a juſt man is willing to ſpeak reverently of thoſe commands. That man therefore hath, I doubt, but little conſcience, if any at all that is good, that thus objecteth againſt the text: But let us look into the New Teſtament, and there we ſhall ſee how Chriſt confirmeth the ſame: Where he commandeth that men make to others good meaſure, including alſo that they make good weight; telling ſuch that do thus, or thoſe that do it not, that they may be encouraged to do it: *Good meaſure, preſſed down, ſhaken together, and running over, ſhall men give into your boſom; for with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again*: To wit, both from God and man. For as God will ſhew his indignation againſt the falſe man, by taking away even that he hath, ſo he will deliver up the falſe man to the oppreſſor, and the extortioner ſhall catch from him, as well as he hath catched from his neighbour; therefore another ſcripture ſaith, *When thou ſhalt ceaſe to deal treacherouſly, they ſhall deal treacherouſly with thee.* That the New Teſtament alſo, hath an inſpection into mens trading, yea even with their weights and meaſures, is evident from theſe general exhortations, *Defraud not*; *lie not one to another*; *let no man go beyond his brother in any matter, for God is the avenger of all ſuch: Whatſoever you do, do it heartily, as unto the Lord, doing all in his name, to his glory*; and the like. All theſe injunctions and commandments do reſpect our life and converſation among men, with reference to our dealing, trading, and ſo conſequently they forbid falſe, deceitful, yea all doings that are corrupt.

The law commands men to be honeſt in their weights and meaſures.

Having thus in a word or two ſhewed you that theſe things are bad; I will next, for the conviction of thoſe that uſe them, ſhew you where they are to be found.

1. They are not to be found in the houſe of the good and godly man, for he, as his God, abhors them; but they are to be found in the houſe of evil doers, ſuch as Mr. Badman's is. *Are there,* ſaith the prophet, *yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is abomination!* Are they there yet, notwithſtanding God's forbidding, notwithſtanding God's tokens of anger againſt thoſe that do ſuch things! O how loth is a wicked man to let go a ſweet, a gainful ſin, when he hath hold of it! They hold faſt deceit, they refuſe to let it go.

2. Theſe deceitful weights and meaſures are not to be found in the houſe of the merciful, but in the houſe of the cruel; in the houſe of them that love to oppreſs. *The ballances of deceit are in his hand, he loveth to oppreſs.* He is given to oppreſſion and cruelty, therefore he uſeth ſuch wicked things in his calling. Yea, he is a very cheat, and, as was hinted before, concerning Mr. Badman's breaking, ſo I ſay now, concerning his uſing theſe deceitful weights and meaſures, it is as bad, as baſe, as to take a purſe, or pick a pocket; for it is a plain robbery, it takes away from a man that which is his own, even the price of his money.

3. The deceitful weights and meaſures are not to be found in the houſe of ſuch as relieve the belly, and that cover the loins of the poor, but of ſuch as indeed would ſwallow them up. *Hear ye this, ye that ſwallow up the needy, and that make the poor of the land to fail, ſaying, When will the new moon be gone that we may ſell corn, and the ſabbath that we may ſet forth wheat, making the ephah ſmall and the ſheckle great,* (making the meaſure ſmall, and the price great) *and falſifying the ballances by deceit, that ye may buy the poor for ſilver, and the needy for a pair of ſhoes, and ſell the refuſe of the wheat. The Lord hath ſworn by the excellency of Jacob, ſurely I will not forget any of their works.* So deteſtable and vile a thing is this in the ſight of God.

4. God abominates the thoughts of calling of thoſe that uſe falſe weights and meaſures, by any other term, than that they be impure ones, or the like: *Shall I count them pure* (ſaith he) *with the bag of deceitful weights?* no, by no means, they are impure ones, their hands are defiled, deceitful gain is in their houſes, they have gotten what they have by coveting an evil covetouſneſs, and therefore muſt and ſhall be counted among the impure, among the wicked of the world.

Thus you ſee how full and plain the word of God is, againſt this ſin, and them that uſe it. And therefore Mr. Badman, for that he uſed by theſe things thus to rook and cheat his neighbours, is rightly rejected from having his name in, and among the catalogue of the godly.

Atten. But I am perſuaded, that the uſing of theſe things, and the doing by them thus deceitfully, is not counted ſo great an evil by ſome.

Wiſe. Whether it be counted an evil or a virtue, by men, it mattereth not; you ſee by the ſcriptures, the judgment of God upon it. It was not counted an evil by Mr. Badman, nor is it by any that ſtill are treading in his ſteps. But, I ſay, 'tis no matter how men eſteem of things, let us adhere to the judgment of God. And the rather, becauſe when we ourſelves have done weighing and meaſuring to others, then God will weigh and meaſure both us and our actions. And when he doth ſo, as he will do ſhortly, then woe be to him to whom, and of whoſe actions it ſhall be thus ſaid by him: *Tekel, thou art weigh'd in the ballance, and art found wanting.* God will then recompence their evil of deceiving upon their own head, when he ſhall ſhut them out of his preſence, favour, and kingdom, for ever and ever.

Atten. But 'tis a wonder, that ſince Mr. Badman's common practice was to do thus, that ſome one or more did not find him out, and blame him for this his wickedneſs.

Wiſe. For the generality of people he went away clever with his knavery. For what with his ballance, his falſe ballance, and good weight, and what with his ſlight of hand to boot, he beguiled ſometimes a little, and ſometimes more, moſt that he had to deal with: Beſides, thoſe that uſe this naughty trade, are either ſuch as blind men with a ſhew of religion, or by hectoring the buyer out by words. I muſt confeſs Mr. Badman was not ſo arch at the firſt; that is, to do it by ſhew of religion; for now he began to grow threadbare (though ſome of his brethren are arch enough this way, yea and of his ſiſters too, for I told you at firſt that there were a great many of them, and never a one of them good:) but for hectoring, for ſwearing, for lying, if theſe things would make weight and meaſure, they ſhould not be wanting to Mr. Badman's cuſtomers.

How Mr. Badman did cheat and hide his cheating.

Atten. Then it ſeems he kept good weights, and a bad ballance; well that was better than that both ſhould be bad.

Wiſe. Not at all. There lay the depth of his deceit: For if any at any time found fault, that he uſed them hardly, and that they wanted their weight of things; he would reply: why did you not ſee them weighed? will you not believe your own eyes? if you queſtion my weights, pray carry them whither you will, I will maintain them to be good and juſt. The ſame he would ſay of his ſcales. So he blinded all by his ballance.

Good weights and a bad ballance a deep piece of knavery.

Atten. This is cunning indeed: but as you ſay, there muſt be alſo ſomething done or ſaid, to blind therewith, and this I perceive Mr. Badman had.

Wiſe. Yes, he had many ways to blind, but he was never cleaver at it by making a ſhew of religion, (though he cheated his wife therewith:) for he was, eſpecially by thoſe that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are ſome that are arch villains this way; they ſhall to view live a whole life religiouſly, and yet ſhall be guilty of theſe moſt horrible ſins: And yet religion in itſelf is never the worſe, nor yet the true profeſſors of it. But as Luther ſays, In the name of God begins all miſchief. For hypocrites have no other way to bring their evils to maturity, but by uſing and mixing the name of God and religion therewith. Thus they become whited walls; for by this white, the white of religion, the dirt of their actions is hid. Thus alſo they become graves that appear not, and they that go over them, (that have to do with them) are not aware of them, but ſuffer themſelves to be deluded by them. Yea, if there ſhall, as there will ſometimes, riſe a doubt in the heart of the buyer about the weight and meaſure he ſhould have, why, he ſuffereth his very ſenſes to be alſo deluded, by recalling of his chapman's religion to mind, and thinks verily that not his good chapman but himſelf is out; for he dreams not that his chapman can deceive. But if the buyer ſhall find it out, and ſhall make it apparent, that he is beguiled; then ſhall he be healed by having amends made, and perhaps fault ſhall be laid upon ſervants, &c. and ſo Maſter Cheat ſhall ſtand for a right honeſt man in the eye of his cuſtomer, though the next time he ſhall pick his pocket again.

Some plead cuſtom for their cheat, as if that could acquit them before the tribunal of God: And others ſay, it came to them for ſo much, and therefore another muſt take it for ſo much, though there is wanting both as to weight and meaſure: but in all theſe things there are juggles; or if not, ſuch muſt know, that that which is *altogether juſt, they muſt do.* Suppoſe that I be cheated myſelf with a braſs half crown, muſt I therefore cheat another therewith? if this be bad in the whole, it is alſo bad in the parts. Therefore, however thou art dealt withal in thy buying, yet thou muſt deal juſtly in ſelling, or thou ſinneſt againſt thy ſoul, and art become as Mr. Badman. And know, that a pretence to cuſtom is nothing worth. 'Tis not cuſtom, but good conſcience that will help at God's tribunal.

Atten. But I am perſuaded, that that which is gotten by men this way, doth them but little good.

Wiſe. I am of your mind for that, but this is not conſidered by thoſe thus minded. For if they can get it, though they get, as we ſay, the devil and all, by their getting, yet they are content, and count that their getting is much.

Little good! why do you think they conſider that? No: no more than they conſider what they ſhall do in the judgment, at the day of God Almighty, for their wrong getting of what they get, and that is juſt nothing at all.

But to give you a more direct anſwer. This kind of getting, is ſo far off from doing them little good, that it doth them no good at all; becauſe thereby they loſe their own ſouls; *What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?* He loſeth then, he loſeth greatly that getteth after this faſhion. This is the man that is penny-wiſe and pound-fooliſh; this is he that loſeth his good ſhip for a halfpenny-worth of tar; that loſeth a ſoul for a little of the world. And then what doth he get thereby, but loſs and damage? Thus he getteth, or rather loſeth about the world to come: But what doth he get in this world, more than travel and ſorrow, vexation of ſpirit, and diſappointment? Men aim at bleſſedneſs in getting, I mean, at temporal bleſſedneſs; but the man that thus getteth, ſhall not have that. For though an inheritance after this manner may be haſtily gotten at the beginning, yet the end thereof ſhall not be bleſſed. They gather it indeed, and think to keep it too, but what ſays Solomon? God caſteth it away. *The Lord will not ſuffer the ſoul of the righteous to famiſh, but he caſteth away the ſubſtance of the wicked.*

The time, as I ſaid, that they do enjoy it, it ſhall do them no good at all; but, long to be ſure they muſt not have it. For God will either take it away in their lifetime, or elſe in the generation following, according to that of Job: *He*, the wicked, *may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.*

Conſider that alſo that is written in Proverbs: *A good man leaveth an inheritance to his childrens children, and the wealth of the ſinner is laid up for the juſt.* What then doth he get thereby, that getteth by diſhoneſt means? why he getteth ſin and wrath, hell and damnation: and now tell me how much he doth get.

This, I ſay, is his getting; ſo that as David ſays, we may be bold to ſay too: *I beheld the wicked in great proſperity, and preſently I curſed his habitation:* for it cannot proſper with him. Fluſter and huff, and make ado for a while he may, but God hath determined that both he and it, ſhall melt like greaſe, and any obſerving man may ſee it ſo. Behold, the unrighteous man in a way of injuſtice, getteth much, and loadeth himſelf with thick clay, but anon it withereth, it decayeth, and even he, or the generation following decline, and return to beggary.

And this Mr. Badman, notwithſtanding his cunning and crafty tricks to get money, did die, nobody can tell whether worth a farthing or no.

Atten. He had all the bad tricks, I think, that it was poſſible for a man to have, to get money; one would think that he ſhould have been rich.

Wiſe. You reckon too faſt, if you count theſe all his bad tricks to get money: For he had more beſides.

More of Mr. Badman's bad tricks.

If his cuſtomers were in his books (as it ſhould go hard but he would have them there; at leaſt, if he thought he could make any advantage of them,) then, then would he be ſure to impoſe upon them his worſt, even very bad commodity, yet ſet down for it the price that the beſt was ſold at: like thoſe that ſold the refuſe wheat, or the worſt of the wheat; making the ſheckle great, yet hoiſting up the price: This was Mr. Badman's way. He would ſell goods that coſt him not the beſt price by far, for as much as he ſold his beſt of all for. He had alſo a trick to mingle his commodity, that that which was bad might go off with the leaſt miſtruſt.

Another art to cheat withal.

Beſides, if his cuſtomers at any time paid him money, let them look to themſelves, and to their acquittances, for he would uſually attempt to call for that payment again, eſpecially if he thought that there were hopes of making a prize thereby, and then to be ſure if they could not produce good and ſufficient ground of the payment, a hundred to one but they paid it again. Sometimes the honeſt chapman would appeal to his ſervants for proof of the payment of money, but they were trained up by him to ſay after his mind, right or wrong; ſo that, relief that way, he could get none.

Atten. It is a bad, yea an abominable thing for a man to have ſuch ſervants. For by ſuch means a poor cuſtomer may be undone, and not know how to help himſelf. Alas! if the maſter be ſo unconſcionable, as I perceive Mr. Badman was, to call for his money twice, and if his ſervant will ſwear that it is a due debt, where is any help for ſuch a man? he muſt ſink, there is no remedy.

Wiſe. This is very bad, but this has been a practice, and that hundreds of years ago. But what ſaith the word of God? *I will puniſh all thoſe that leap upon the threſhold, which fill their maſters houſes with violence and deceit.*

Servants obſerve theſe words.

Mr. Badman alſo had this art; could he get a man at advantage, that is, if his chapman durſt not go from him, or if the commodity he wanted could not for the preſent be conveniently had elſewhere; Then let him look to himſelf, he would ſurely make his purſe-ſtrings crack; he would exact upon him without any pity or conſcience.

Atten. That was extortion, was it not? I pray let me hear your judgment of extortion, what it is, and when committed?

Of Extortion.

Wiſe. Extortion is a ſcrewing from men more than by the law of God or men is right; and it is committed ſometimes by them in office, about fees, rewards, and the like: but 'tis moſt commonly committed by men of trade, who without all conſcience, when they have the advantage, will make a prey of their neighbour. And thus was Mr. Badman an extortioner; for although he did not exact, and force away, as bailiffs and clerks have uſed to do; yet he had his opportunities, and ſuch cruelty to make uſe of them, that he would often, in his way, be extorting and forcing of money out of his neighbours pocket. For every man that makes a prey of his advantage upon his neighbours neceſſities, to force from him more than in reaſon and conſcience, according to the preſent prices of things ſuch commodity is worth; may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God.

Atten. Well, this Badman was a ſad wretch.

Wiſe. Thus you have often ſaid before. But now we are in diſcourſe of this, give me leave a little to go on. We have a great many people in the country too that live all their days in the practice, and ſo under the guilt of extortion: People, alas! that think ſcorn to be ſo accounted.

Who are extortioners.

As for example: There is a poor body that dwells, we will ſuppoſe, ſo many miles from the market; and this man wants a buſhel of griſt, a pound of butter, or a cheeſe for himſelf, his wife, and poor children: But dwelling ſo far from the market, if he goes thither, he ſhall loſe his day's work, which will be eight pence or ten pence damage to him, and that is ſomething to a poor man. So he goeth to one of his maſters or dames for what he wanteth, and aſks them to help him with ſuch a thing: Yes, ſay they, you may have it; but withall they will give him a gripe, perhaps make him pay as much (or more) for it at home, as they can get when they have carried it five miles to a market, yea and that too for the refuſe of their commodity. But in this the women are eſpecially faulty, in the ſale of their butter and cheeſe, &c. Now this is a kind of extortion, it is a making a prey of the neceſſity of the poor, it is a grinding of their faces, a buying and ſelling of them.

Huckſters.

But above all, your Huckſters, that buy up the poor mans victuals by wholeſale, and ſell it to him again for unreaſonable gains, by retail, and as we call it, by piece-meal; they are got into a way, after a ſtinging rate, to play their game upon ſuch by extortion: I mean ſuch who buy up butter, cheeſe, eggs, bacon, &c. by wholeſale, and ſell it again (as they call it) by penny worths, two penny worths, a half-penny worth, or the like, to the poor, all the week after the market is paſt.

Theſe, though I will not condemn them all, do, many of them, bite and pinch the poor by this kind of evil dealing. Theſe deſtroy the poor becauſe he is poor, and that is a grievous ſin. *He that oppreſſeth the poor to increaſe his riches, and that giveth to the rich, ſhall ſurely come to want.* Therefore he ſaith again, *Rob not the poor becauſe he is poor, neither oppreſs the afflicted in the gate; for the Lord will plead their cauſe, and ſpoil the ſoul of them that ſpoil them.*

Oh that he that gripeth and grindeth the face of the poor, would take notice of theſe two ſcriptures! Here is threatned the deſtruction of the eſtate, yea and of the ſoul too, of them that oppreſs the poor. Their ſoul we ſhall better ſee where, and in what condition that is in, when the day of doom is come; but for the eſtates of ſuch, they uſually quickly moulder; and that ſometimes all men, and ſometimes no man knows how.

Beſides, theſe are uſurers, yea, they take uſury for victuals, which thing the Lord has forbidden. And becauſe they cannot ſo well do it on the market-day, therefore they do it, as I ſaid, when the market is over; for then the poor falls into their mouths, and are neceſſitated to have, as they can, for their need, and they are reſolved they ſhall pay ſoundly for it. Perhaps ſome will find fault for my meddling thus with other folks matters, and for my thus prying into the ſecrets of their iniquity. But to ſuch I would ſay, ſince ſuch actions are evil, it is time they were hiſſed out of the world. For all that do ſuch things, offend againſt God, wrong their neighbour, and like Mr. Badman do provoke God to judgment.

Atten. God knows there is abundance of deceit in the world!

Wiſe. Deceit! Aye, but I have not told you the thouſandth part of it; nor is it my buſineſs now to rake to the bottom of that dunghill: What would you ſay, if I I ſhould anatomize ſome of thoſe vile wretches called pawn-brokers, that lend money and goods to poor people, who are by neceſſity forced to ſuch an inconvenience; and will make, by one trick or other, the intereſt of what they ſo lend, amount to thirty, forty, yea ſometimes fifty pound by the year; notwithſtanding the principal is ſecured by a ſufficient pawn; which they will keep too at laſt, if they can find any ſhift to cheat the wretched borrower.

Atten. Say! Why ſuch miſcreants are the peſt and vermin of the common-wealth, not fit for the ſociety of men; but methinks by ſome of thoſe things you diſcourſed before, you ſeem to import that it is not lawful for a man to make the beſt of his own.

Wiſe. If by making the beſt, you mean to ſell for as much as by hook or crook he can get for his commodity; then I ſay it is not lawful. And if I ſhould ſay the contrary, I ſhould juſtify Mr. Badman and all the reſt of that gang; but that I never ſhall do, for the word of God condemns them. But that it is not lawful for a man at all times, to ſell his commodity for as much as he can, I prove by theſe reaſons.

Firſt, If it be lawful for me always to ſell my commodity as dear, or for as much as I can, then it is lawful for me to lay aſide in my dealing with others good conſcience to them, and to God; but it is not lawful for me, in my dealing with others, to lay aſide good conſcience, &c, Therefore it is not lawful for me always to ſell my commodity as dear, or for as much as I can.

Good conſcience muſt be uſed in ſelling.

That it is not lawful to lay aſide good conſcience in our dealings has already been proved in the former part of our diſcourſe: But that a man muſt lay it aſide that will ſell his commodity always as dear, or for as much as he can, is plainly manifeſt thus.

1. He that will (as is mentioned afore) ſell his commodity as dear as he can, muſt ſometimes make a prey of the ignorance of his chapman: But that he cannot do with a good conſcience for that is to over-reach, and to go beyond my chapman, and is forbidden, (1 Theſſ. 4. 6.) Therefore he that will ſell his commodity, as afore, as dear, or for as much as he can, muſt of neceſſity lay aſide a good conſcience.

2. He that will ſell his commodity always as dear as he can, muſt needs, ſometimes make a prey of his neighbour's neceſſity; but that he cannot do with a good conſcience (for that is to go beyond and defraud his neighbour, contrary to 1 Theſſ. 4. 6.) Therefore he that will ſell his commodity, as afore, as dear, or for as much as he can, muſt needs caſt off and lay aſide a good conſcience.

3. He that will (as afore) ſell his commodity as dear, or for as much as he can, muſt, if need be, make a prey of his neighbour's fondneſs; but that a man cannot do with a good conſcience, (for that is ſtill a going beyond him, contrary to 1 Theſſ. 4. 6.) Therefore, he that will ſell his commodity as dear, or for as much as he can, muſt needs caſt off, and lay aſide a good conſcience.

We muſt uſe good conſcience in buying.

The ſame alſo may be ſaid for buying; no man may always buy as cheap as he can, but muſt alſo uſe good conſcience in buying; the which he can by no means uſe and keep, if he buys always as cheap as he can, and that for the reaſons urged before. For ſuch will make a prey of the ignorance, neceſſity, and fondneſs of their chapman, the which they cannot do with a good conſcience.

When Abraham would buy a burying-place of the ſons of Heth, thus he ſaid unto them: *Intreat for me to Ephron the ſon of Zohar, that he may give me the cave of Machpelah, which he hath in the end of his field; for as much as it is worth ſhall he give it me*, Gen. 23. 8, 9. He would not have it under foot, he ſcorned it, he abhorred it: It ſtood not with his religion, credit, nor conſcience. So alſo when David would buy a field of Ornon the Jebuſite, thus he ſaid unto him, *Grant me the place of the threſhing-floor, that I may build an altar there unto the Lord; thou ſhalt give it me for the full price.* He alſo, as Abraham, made conſcience of this kind of dealing: He would not lie at catch to go beyond, no not the Jebuſite, but will give him his full price for his field. For he knew that there was wickedneſs, as in ſelling too dear, ſo in buying too cheap, therefore he would not do it.

There ought therefore to be good conſcience uſed, as in ſelling, ſo in buying; for it is alſo unlawful for a man to go beyond or to defraud his neighbour in buying; yea, it is unlawful to do it in any matter, and God will plentifully avenge that wrong; as I alſo before have warned and teſtified. But,

Charity muſt be uſed in our dealings.

Secondly, If it be lawful for me always to ſell my commodity as dear, or for as much as I can, then it is lawful for me to deal with my neighbour without the uſe of charity: But it is not lawful for me to lay aſide, or to deal with my neighbour without the uſe of charity; therefore it is not lawful for me always to ſell my commodity to my neighbour for as much as I can. A man in dealing ſhould as really deſign his neighbour's good, profit, and advantage, as his own: For this is to exerciſe charity in his dealing.

That I ſhould thus uſe, or exerciſe charity towards my neighbour in my buying and ſelling, &c. with him, is evident from the general command; *Let all your things be done in charity:* But that a man cannot live in the exerciſe of charity, that ſelleth as afore, as dear, or that buyeth as cheap as he can, is evident by theſe reaſons.

1. He that ſells his commodity as dear, or for as much money (always) as he can, ſeeks himſelf, and himſelf only: (But charity ſeeketh not her own, not her own only;) So then, he that ſeeks himſelf, and himſelf only, as he that ſells (as afore) as dear as he can, does; maketh not uſe of, nor doth he exerciſe charity in his ſo dealing.

2. He that ſelleth his commodity (always) for as much as he can get, hardeneth his heart againſt all reaſonable entreaties of the buyer. But he that doth ſo, cannot exerciſe charity in his dealing; therefore it is not lawful for a man to ſell his commodity, as afore, as dear as he can.

Thirdly, If it be lawful for me to ſell my commodity, as afore, as dear as I can, then there can be no ſin in my trading, how unreaſonably ſoever I manage my calling, whether by lying, ſwearing, curſing, cheating; for all this is but to ſell my commodity as dear as I can: But that there is ſin in theſe is evident; therefore I may not ſell my commodity always as dear as I can.

There may be and is ſin in trading.

Fourthly, He that ſells, as afore, as dear as he can, offereth violence to the law of nature: For that ſaith, *Do unto all men, even as ye would that they ſhould do unto you.* Now, was the ſeller a buyer, he would not that he of whom he buys, ſhould ſell him always as dear as he can; therefore he ſhould not ſell ſo himſelf, when it is his lot to ſell, and others to buy of him.

Fifthly, He that ſelleth, as afore, as dear as he can, makes uſe of that inſtruction, that God hath not given to others, but ſealed up in his hand, to abuſe his law, and to wrong his neighbour withal; which indeed is contrary to God. God hath given thee more ſkill, more knowledge and underſtanding in thy commodity than he hath given to him that would buy of thee. But what! canſt thou think that God has given thee this, that thou mighteſt thereby make a prey of thy neighbour? that thou mighteſt thereby go beyond and beguile thy neighbour? No, verily; but he hath given thee it for his help; that thou mighteſt in this be eyes to the blind, and ſave thy neighbour from that damage that his ignorance, or neceſſity, or fondneſs would betray him into the hands of.

Sixthly, In all that a man does, he ſhould have an eye to the glory of God, but that he cannot have, that ſells his commodity always for as much as he can, for the reaſons urged before.

Seventhly, All that a man does, he ſhould do in the name of the Lord Jeſus Chriſt; that is, as being commanded and authorized to do it by him: But he that ſelleth always as dear as he can, cannot ſo much as pretend to this, without horrid blaſpheming of that name becauſe commanded by him to do otherwiſe.

Eighthly, and laſtly, In all that a man does, he ſhould have an eye to the day of judgment, and to the conſideration of how his actions will be eſteemed of in that day. Therefore there is not any man can, or ought to ſell always as dear as he can; unleſs he will, yea, he muſt ſay, in ſo doing, I will run the hazard of the trial of that day.

If thou ſell aught unto thy neighbour, or buyeſt aught of thy neighbour, ye ſhall not oppreſs one another.

Atten. But why do you put in thoſe cautionary words? They muſt not ſell always as dear, nor buy always as cheap as they can: Do you not thereby intimate that a man may ſometimes do ſo?

Wiſe. I do indeed intimate that ſometimes the ſeller may ſell as dear, and the buyer buy as cheap as he can; but this is allowable only in theſe caſes; when he that ſells is a knave, and lays aſide all good conſcience in ſelling; or when the buyer is a knave, and lays aſide all good conſcience in buying. If the buyer therefore lights of a knave, or if the ſeller lights of a knave, then let them look to themſelves; but yet ſo, as not to lay aſide conſcience, becauſe he that thou dealeſt with doth ſo; but how vile or baſe ſoever the chapman is, do thou keep thy commodity at a reaſonable price: Or, if thou buyeſt, offer reaſonable gain for the thing thou wouldeſt have; and if this will not do with the buyer or ſeller, then ſeek thee a more honeſt chapman. If thou objecteſt, but I have not ſkill to know when a pennyworth is before me; get ſome that have more ſkill than thyſelf in that affair, and let them in that matter diſpoſe of thy money. But if there were no knaves in the world, theſe objections need not be made.

And thus, my very good neighbour, have I given you a few of my reaſons, why a man that hath it, ſhould not always ſell too dear, nor buy as cheap as he can; but ſhould uſe good conſcience to God, and charity to his neighbour in both.

Atten. But were ſome men here, to hear you, I believe they would laugh you to ſcorn.

Wiſe. I queſtion not that at all, for ſo Mr. Badman uſed to do, when any man told him of his faults; he uſed to think himſelf wiſer than any, and would count, as I have hinted before, that he was not arrived to a manly ſpirit, that did ſtick or boggle at any wickedneſs. But let Mr. Badman and his fellows laugh,

Badman uſed to laugh at them that told him of his faults.

I will bear it, and ſtill give them good counſel. But I will remember alſo, for my further relief and comfort, that thus they that were covetous of old, ſerved the Son of God himſelf. It is their time to laugh now, that they may mourn in time to come. And, I ſay again, when they have laughed out their laugh; he that uſeth not good conſcience to God, and charity to his neighbour in buying and ſelling, dwells next door to an infidel, and is near of kin to Mr. Badman.

Atten. Well, but what will you ſay to this queſtion? You know that there is no ſettled price ſet by God upon any commodity that is bought or ſold under the ſun; but all things that we buy and ſell do ebb and flow, as to price, like the tide; how then, ſhall a man of a tender conſcience do, neither to wrong the ſeller, buyer, nor himſelf, in buying and ſelling of commodities?

Wiſe. This queſtion is thought to be frivolous by all that are of Mr. Badman's way; it is alſo difficult in itſelf; yet I will endeavour to ſhape you an anſwer, and that firſt to the matter of the queſtion; to wit, How a tradeſman ſhould, in trading, keep a good conſcience; (a buyer or ſeller either.) Secondly, How he ſhould prepare himſelf to this work, and live in the practice of it.

Preparations to be a good dealer.

For the firſt: He muſt obſerve what hath been ſaid before, to wit, he muſt have conſcience to God, charity to his neighbour; and I will add, much moderation in dealing. Let him therefore keep within the bounds of the affirmative of thoſe eight reaſons, that before were urged to prove, that men ought not in their dealing, but to do juſtly and mercifully betwixt man and man; and then there will be no great fear of wronging the ſeller, buyer, or himſelf.

But particularly to prepare, or inſtruct a man to this work:

1. Let the tradeſman or others conſider, that there is not that in great gettings, and in abundance, which the moſt of men do ſuppoſe: For all that a man has over and above what ſerves for his preſent neceſſity and ſupply, ſerves only to feed the luſts of the eye. *For what good is there to the owners thereof, ſave the beholding of them with their eyes?* Men alſo, many times, in getting of riches, get therewith a ſnare to their ſoul: But few get good by getting of them. But this conſideration Mr. Badman could not abide.

2. Conſider, that the getting of wealth diſhoneſtly (as he does that getteth it without good conſcience and charity to his neighbour) is a great offender againſt God. Hence he ſays, *I have ſmitten mine hand at thy diſhoneſt gain, which thou haſt made.* It is a manner of ſpeech that ſhews anger in the very making of mention of the crime. Therefore,

.3 Conſider, that a little honeſtly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith, than will a ſtalled ox, ill gotten. *Better is a little with righteouſneſs, than great revenues without right.*

4. Be thou confident, that God's eyes are upon all thy ways, and that he pondereth all thy goings, and alſo that he marks them, writes them down, and ſeals them up in a bag, againſt the time to come.

5. Be thou ſure that thou remembereſt, that thou knoweſt not the day of thy death. Remember alſo, that when death comes, God will give thy ſubſtance, for the which thou haſt laboured, and for the which perhaps thou haſt hazarded thy ſoul, to one, thou knoweſt not who, nor whether he ſhall be a wiſe man or a fool. And then, *what profit hath he that laboureth for the wind?*

Beſides, thou ſhalt have nothing that thou mayeſt ſo much as carry away in thine hand. Guilt ſhall go with thee, if thou haſt got it diſhoneſtly, and they alſo to whom thou ſhalt leave it, ſhall receive it to their hurt.

Theſe things duly conſidered, and made uſe of by thee to the preparing of thy heart to thy calling of buying or ſelling; I come in the next place to ſhew thee how thou ſhouldſt live in the practick part of this art. Art thou to buy or ſell?

1. If thou ſelleſt, do not commend; if thou buyeſt, do not diſpraiſe, any otherwiſe, but to give the thing that thou haſt to do with, its juſt value and worth; for thou canſt not do otherwiſe knowingly, but of a covetous and wicked mind. Wherefore elſe are commodities overvalued by the ſeller, and alſo undervalued by the buyer. *It is naught, it is naught, ſays the buyer, but when he hath got his bargain he boaſteth thereof.* What hath this man done now, but lied in the diſpraiſing of his bargain? And why did he diſpraiſe it, but of a covetous mind to wrong and beguile the ſeller?

2. Art thou a ſeller, and do things grow dear? Set not thy hand to help, or hold them up higher: this cannot be done without wickedneſs neither; *for this is a making of the ſheckle great*: Art thou a buyer, and do things grow dear? uſe no cunning or deceitful language to pull them down: for that cannot be done but wickedly too. What then ſhall we do, will you ſay? Why I anſwer: Leave things to the providence of God, and do thou with moderation ſubmit to his hand. But ſince, when they are growing dear, the hand that upholds the price, is, for the time, more ſtrong than that which would pull it down; that being the hand of the ſeller,

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who loveth to have it dear, eſpecially if it ſhall riſe in his hand: Therefore I ſay, do thou take heed, and have not a hand in it. The which thou mayeſt have to thine own and thy neighbour's hurt, theſe three ways:

1. By crying out *ſcarcity*, *ſcarcity*, beyond the truth and ſtate of things; eſpecially take heed of doing this by way of a prognoſtick for time to come. It was for this for which he was trodden to death in the gate of Samaria, that you read of in the book of Kings. This ſin has a double evil in it. 1. It belieth the preſent bleſſing of God among us; and, 2. It undervalueth the riches of his goodneſs, which can make all good things to abound towards us.

A judgment of God.

2. This wicked thing may be done by hoarding up, when the hunger and neceſſity of the poor calls for it. Now that God may ſhew his diſlike againſt this, he doth, as it were, licenſe the people to curſe ſuch an horder up. *He that withholdeth corn, the people ſhall curſe him, but bleſſing ſhall be upon the head of him that ſelleth it.*

3. But if things will riſe, do thou be grieved; be alſo moderate in all thy ſellings, and be ſure let the poor have a pennyworth, and ſell thy corn to thoſe in neceſſity: Which then thou wilt do, when thou ſheweſt mercy to the poor in thy ſelling to him, and when thou for his ſake, becauſe he is poor, underſelleſt the market. This is to buy and ſell with good conſcience: Thy buyer thou wrongeſt not, thy conſcience thou wrongeſt not, thy ſelf thou wrongeſt not, for God will ſurely recompenſe thee.

I have ſpoken concerning corn, but thy duty is, to let thy moderation in all things be known unto all men, the Lord is at hand.

Atten. Well, Sir, now I have heard enough of Mr. Badman's naughtineſs, pray now proceed to his death.

Wiſe. Why Sir, the ſun is not ſo low, we have yet three hours to night.

Atten. Nay; I am not in any great haſte, but I thought you had even now done with his life.

Wiſe. Done! no, I have yet much more to ſay.

Atten. Then he has much more wickedneſs than I thought he had.

Mr. Badman a very proud man.

Wiſe. That may be. But let us proceed: This Mr. Badman, added to all his wickedneſs this, He was a very proud man, a very proud man. He was exceeding proud and haughty in mind: he looked, that what he ſaid, ought not, muſt not be contradicted or oppoſed. He counted himſelf as wiſe as the wiſeſt in the country, as good as the beſt, and as beautiful as he that had moſt of it. He took great delight in praiſing of himſelf, and as much in the praiſes that others gave him. He could not abide that any ſhould think themſelves above him, or that their wit or perſonage ſhould by others be ſet before his. He had ſcarce a fellowly carriage for his equals. But for thoſe that were of an inferior rank, he would look over them in great contempt. And if at any time he had any remote occaſion of having to do with them, he would ſhew great height, and a very domineering ſpirit. So that in this it may be ſaid, that Solomon gave a characteriſtical note of him, when he ſaid: *Proud and haughty ſcorner is his name, who dealeth in proud wrath.* He never thought his diet well enough dreſſed, his cloaths fine enough made, or his praiſe enough refined.

Atten. This pride, is a ſin that ſticks as cloſe to nature I think, as moſt ſins. There is uncleanneſs and pride, I know not of any two groſs ſins that ſtick cloſer to men than they. They have, as I may call it an intereſt in nature; it likes them becauſe they moſt ſuit its luſts and fancies: and therefore no marvel though Mr. Badman was tainted with pride, ſince he had ſo wickedly given up himſelf to work all iniquity with greedineſs.

Wiſe. You ſay right; pride, is a ſin that ſticks cloſe to nature, and is one of the firſt follies wherein it ſhews itſelf to be polluted. For even in childhood, even in little children, pride will firſt of all ſhew itſelf; it is a haſty, an early appearance of the ſin of the ſoul. It, as I may ſay, is that corruption that ſtrives for predominancy in the heart, and therefore uſually comes out firſt. But though children are ſo incident to it, yet methinks thoſe of more years, ſhould be aſhamed thereof. I might at the firſt have begun with Mr. Badman's pride, only I think it is not the pride in infancy, that begins to make a difference betwixt one and another, as did, and do thoſe wherewith I began my relation of his life: therefore I paſſed it over, but now, ſince he had no more conſideration of himſelf, and of his vile and ſinful ſtate, but to be proud when come to years; I have taken the occaſion in this place to make mention of his pride.

Pride ſticks cloſe to nature.

Atten. But pray, if you can remember them, tell me of ſome places of ſcripture that ſpeak againſt pride. I the rather deſire that, becauſe that pride is now a reigning ſin, and I happen ſometimes to fall into the company of them that in my conſcience are proud, very much, and I have a mind alſo to tell them of their ſin; now when I tell them of it, unleſs I bring God's word too, I doubt they will laugh me to ſcorn.

Wiſe. Laugh you to ſcorn! the proud

man will laugh you to ſcorn, bring to him what text you can, except God ſhall ſmite him in his conſcience by the word: Mr. Badman did uſe to ſerve them ſo that did uſe to tell him of his: and beſides, when you have ſaid what you can, they will tell you they are not proud, and that you are rather the proud man, elſe you would not judge, nor ſo malapertly meddle with other mens matters as you do. Neverthelеſs, ſince you deſire it, I will mention two or three texts: They are theſe. *Pride and arrogancy do I hate. A man's pride ſhall bring him low. And he ſhall bring down their pride. And all the proud, and all that do wickedly ſhall be as ſtubble, and the day that comes ſhall burn them up.* This laſt, is a dreadful text; it is enough to make a proud man ſhake: God, ſaith he, will make the proud ones as ſtubble; that is, as fuel for the fire, and the day that cometh ſhall be like a burning oven, and that day ſhall burn them up, ſaith the Lord. But Mr. Badman could never abide to hear pride ſpoken againſt, nor that any ſhould ſay of him, He is a proud man.

Atten. What ſhould be the reaſon of that?

Wiſe. He did not tell me the reaſon; but I ſuppoſe it to be that which is common to all vile perſons. They love this vice, but care not to bear its name. The drunkard loves the ſin, but loves not to be called a drunkard. The thief loveth to ſteal, but cannot abide to be called a thief; the whore loveth to commit uncleanneſs, but loveth not to be called a whore: And ſo Mr. Badman loved to be proud, but could not abide to be called a proud man. The ſweet of ſin, is deſirable to polluted and corrupted man, but the name thereof, is a blot in his ſcutcheon.

Atten. It is true that you have ſaid: but pray how many ſorts of pride are there.

Two ſorts of pride.

Wiſe. There are two ſorts of pride; pride of ſpirit, and pride of body. The firſt of theſe is thus made mention of in the ſcriptures. *Every one that is proud in heart is abomination to the Lord. A high look, and a proud heart, and the ploughing of the wicked is ſin. The patient in ſpirit is better than the proud in ſpirit.* Bodily pride the ſcriptures mention. *In that day the Lord ſhall take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings the rings and the noſe jewels; The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping pins, the glaſſes, and the fine linen, and the hoods and the vails.* By theſe expreſſions it is evident that there is a pride of body, as well as a pride of ſpirit, and that both are ſin, and ſo abominable to the Lord. But theſe texts Mr. Badman could never abide to read, they were to him as Micaiah was to Ahab, they never ſpake good of him, but evil.

Atten. I ſuppoſe that it was not Mr. Badman's caſe alone, even to malign thoſe texts that ſpeak againſt their vices: For I believe, that moſt ungodly men, where the ſcriptures are, have a ſecret antipathy againſt thoſe words of God that do moſt plainly and fully rebuke them for their ſins.

Wiſe. That is out of doubt; and by that antipathy, they ſhew that ſin and ſatan are more welcome to them, than are the more wholſome inſtructions of life and godlineſs.

Atten. Well, but not to go off from our diſcourſe of Mr. Badman You ſay he was proud: but will you ſhew me now ſome ſymptoms of one that is proud?

Signs of a proud man in general.

Wiſe. Yes, that I will: And firſt I will ſhew you ſome ſymptoms of pride of heart. Pride of heart, is ſeen by outward things, as pride of body in general, is a ſign of pride of heart; for all proud geſtures of the body flow from pride of heart: Therefore Solomon ſaith: *There is a generation, O how lofty are their eyes, and their eye-lids are lifted up,* And again, *There is that exalteth their gait,* their going. Now theſe lofty eyes, and this exalting of the gait, is a ſign of a proud heart: for both theſe actions come from the heart: For out of the heart comes pride, in all the viſible appearances of it. But more particularly:

1. Heart pride is diſcovered by a ſtretched out neck, and by mincing as they go. For the wicked, the proud, have a proud neck, a proud foot, a proud tongue, by which this their going is exalted. This is that which makes them look ſcornfully, ſpeak ruggedly, and carry it huffingly among their neighbours.

2. A proud heart, is a perſecuting one: *The wicked through his pride doth perſecute the poor.*

3. A prayerleſs man is a proud man.

4. A contentious man is a proud man.

5. The diſdainful man is a proud man.

6. The man that oppreſſes his neighbour is a proud man.

7. He that hearkeneth not to God's word with reverence and fear, is a proud man.

8. And he that calls the proud happy, is, be ſure, a proud man. All theſe are proud in heart, and this their pride of heart doth thus diſcover itſelf.

Of outward pride.

As to bodily pride, it is diſcovered, that is ſomething of it, by all the particulars mentioned before; for though they are ſaid to be ſymptoms of pride of heart, yet they are ſymptoms of that pride, by their ſhewing of themſelves in the body. You know diſeaſes that are within, are ſeen oft-times by outward and viſible ſigns, yet by them very ſigns even the outſide is defiled alſo. So all thoſe viſible ſigns of heart pride are ſigns of bodily pride alſo. But to come to more outward ſigns: The putting on of gold, and pearls, and coſtly array; the plaiting of the hair, the following of faſhions, the ſeeking by geſtures to imitate the proud, either by ſpeech, looks, dreſſes, goings, or other fools baubles, of which at this time the world is full, all theſe, and many more, are ſigns, as of a proud heart, ſo of bodily pride alſo.

Mr. Badman was not for having pride called pride.

But Mr. Badman would not allow, by any means, that this ſhould be called pride, but rather neatneſs, handſomeneſs, comelineſs, cleanlineſs, &c. neither would he allow, that following of faſhions was any thing elſe, but becauſe he would not be proud, ſingular, and eſteemed fantaſtical by his neighbours.

Atten. But I have been told, that when ſome have been rebuked for their pride, they have turned it again upon the brotherhood of thoſe by whom they have been rebuked: Saying, phyſician heal thy friends, look at home, among your brotherhood, even among the wiſeſt of you, and ſee if you yourſelves be clear, even your profeſſors: For who is prouder than your profeſſors? ſcarce the devil himſelf.

Profeſſors guilty of the ſin of pride.

Wiſe. My heart akes at this, becauſe there is too much cauſe for it. This very anſwer would Mr. Badman give his wife, when ſhe (as ſhe would ſometimes) reprove him for his pride: We ſhall have, ſays he, great amendments in living now, for the devil is turned a corrector of vice: For no ſin reigneth more in the world, quoth he, than pride among profeſſors. And who can contradict him? let us give the devil his due, the thing is too apparent for any man to deny.

And I doubt not but the ſame anſwer is ready in the mouths of Mr. Badman's friends; for they may and do ſee pride diſplay itſelf in the apparel and carriages of profeſſors, one may ſay, almoſt as much, as among any people in the land, the more is the pity. Ay, and I fear that even their extravagancies in this, hath hardened the heart of many an one, as I perceive it did ſomewhat the heart of Mr. Badman himſelf.

For my own part, I have ſeen many myſelf, and thoſe church-members too, ſo deck'd and bedaubed with their fangles and toys, and that when they have been at the ſolemn appointments of God, in the way of his worſhip, that I have wondered with what face ſuch painted perſons could ſit in the place where they were without ſwounding. But certainly the holineſs of God, and alſo the pollution of themſelves by ſin, muſt need be very far out of the minds of ſuch people, what profeſſion ſoever they make.

I have read of an whore's forehead, and I have read of chriſtian ſhame-facedneſs; I have read of coſtly array, and of that which becometh women profeſſing godlineſs, with good works; but if I might ſpeak, I know what I know, and could ſay, and yet do no wrong, that which would make ſome profeſſors ſtink in their places; but now I forbear.

Atten. Sir, you ſeem greatly concerned at this, but what if I ſhall ſay more? It is whiſpered, that ſome good miniſters have countenanced their people in their light and wanton apparel, yea have pleaded for their gold and pearls, and coſtly array.

Wiſe. I know not what they have pleaded for, but it is eaſily ſeen that they tolerate, or at leaſtwiſe, wink and connive at ſuch things, both in their wives and children. *And ſo from the prophets of Jeruſalem is profaneneſs gone forth into all the land.* And when the hand of the rulers are chief in a treſpaſs, who can keep their people from being drowned in that treſpaſs?

Atten. This is a lamentation, and muſt ſtand for a lamentation.

Wiſe. So it is, and ſo it muſt. And I will add, it is a ſhame, it is a reproach, it is a ſtumbling-block to the blind; for tho' men be as blind as Mr. Badman himſelf, yet they can ſee the fooliſh lightneſs that muſt needs be the bottom of all theſe apiſh and wanton extravagancies. But many have their excuſes ready; to wit, their parents, their huſbands, and their breeding calls for it, and the like: yea, the examples of good people prompt them to it: but all theſe will be but the ſpider's web, when the thunder of the word of the great God ſhall rattle from heaven againſt them, as it will at death or judgment; but I wiſh it might do it before. But alas! theſe excuſes are but bare pretences, theſe proud ones love to have it ſo. I once talked with a maid by way of reproof, for her fond and gaudy garment. But ſhe told me, The taylor would make it ſo: when alas, poor proud girl, ſhe gave order to the taylor ſo to make it. Many make parents, and huſbands, and taylors, &c. the blind to others, but their naughty hearts, and their giving of way thereto, that is the original cauſe of all theſe evils.

Atten. Now you are ſpeaking of the cauſe of pride, pray ſhew me yet further why pride is now ſo much in requeſt?

Why pride is in ſuch requeſt.

Wiſe. I will ſhew you what I think are the reaſons of it.

1. The firſt is, Becauſe ſuch perſons are led by their own hearts, rather than by the word of God. I told you before, that the original fountain of pride is the heart. For out of the heart comes pride; it is therefore becauſe they are led by their hearts, which naturally tends to lift them up in pride. This pride of heart, tempts them; and by its deceits overcometh them; yea, it doth put a bewitching virtue into their peacock's feathers, and then they are ſwallowed up with the vanity of them.

2. Another reaſon why profeſſors are ſo proud, (for thoſe we are talking of now) is becauſe they are more apt to take example by thoſe that are of the world, than they are to take example of thoſe that are ſaints indeed. Pride is of the world. "For all that is of the world, the luſts of the fleſh, the luſt of the eyes, and the pride of life, are not of the Father but of the world." Of the world therefore profeſſors learn to be proud. But they ſhould not take them for example. It will be objeced, no, nor your ſaints neither, for you are as proud as others: Well, let them take ſhame that are guilty. But when I ſay, profeſſors ſhould take example for their life by thoſe that are ſaints indeed, I mean as Peter ſays: They ſhould take example of thoſe that were in old time, the ſaints; for ſaints of old time were the beſt, therefore to theſe he directed us for our pattern. "Let the wives converſation be chaſte and alſo coupled with fear. Whoſe adorning, ſaith Peter, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner, in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection to their own huſbands."

3. Another reaſon is, becauſe they have forgotten the pollution of their nature. For the remembrance of that muſt needs keeps us humble, and being kept humble, we ſhall be at a diſtance from pride. The proud and the humble are ſet in oppoſition; ("God reſiſteth the proud, but giveth grace to the humble.") And can it be imagined, that a ſenſible chriſtian ſhould be a proud one; ſenſe of baſeneſs tends to lay us low, not to lift us up with pride, not with pride of heart, nor pride of life: But when a man begins to forget what he is, then he, if ever, begins to be proud,

Methinks tt is one of the moſt ſenſeleſs and ridiculous things in the world, that a man ſhould be proud of that which is given him on purpoſe to cover the ſhame of his nakedneſs with.

4. Perſons that are proud, have gotten God and his holineſs out of their ſight. If God was before them, as he is behind their back. And if they ſaw him in his holineſs, as he ſees them in their ſins and ſhame, they would take but little pleaſure in their apiſh knacks. The holineſs of God makes the angels cover their faces, crumbles chriſtians, when they behold it, into duſt and aſhes: And as his majeſty is, ſuch is his word; therefore they abuſe it, that bring it to countenance pride.

Laſtly, But what can be the end of thoſe that are proud, in the decking of themſelves after their antick manner? Why are they for going with their bull's foretops, with their naked ſhoulders, and paps hanging out like a cow's bag? Why are they for painting their faces, for ſtretching out their neck, and for putting of themſelves unto all the formalities which proud fancy leads them to? Is it becauſe they would honour God? becauſe they would adorn the goſpel? becauſe they would beautify religion, and make ſinners to fall in love with their own ſalvation? No, no, it is rather to pleaſe their luſts, to ſatisfy their wild and extravagant fancies; and I wiſh none doth it to ſtir up luſt in others, to the end they may commit uncleanneſs with them. I believe whatever is their end, this is one of the great deſigns of the devil: and I believe alſo, that ſatan has drawn more into the ſin of uncleanneſs, by the ſpangling ſhew of fine cloaths, than he could poſſibly have drawn unto it without them. I wonder what it was, that of old was called the attire of an harlot: certainly it could not be more bewitching and tempting, than are the garments of many profeſſors this day.

Atten. I like what you ſay very well, and I wiſh that all the proud dames in England that profeſs, were within the reach and ſound of your words.

Wiſe. What I have ſaid, I believe is true; but as for the proud dames in England that profeſs, they have Moſes and the prophets, and if they will not hear them, how then can we hope that they ſhould receive good, by ſuch a dull-ſounding ram's-horn as I am? However, I have ſaid my mind, and now if you will, we will proceed to ſome other of Mr. Badman's doings.

The evil effects of pride.

Atten. No: pray before you ſhew me any thing elſe of Mr. Badman, ſhew me yet more particularly the evil effects of this ſin of pride.

Wiſe. With all my heart, I will anſwer your requeſt.

1. Then: It is pride that makes poor man ſo like the devil in hell, that he cannot in it be known to be the image and ſimilitude of God. The angels when they

became devils, it was through their being lifted or puffed up with pride. It is pride alſo that lifteth or puffeth up the heart of the ſinner, and ſo makes him to bear the very image of the devil.

2. Pride makes a man ſo odious in the ſight of God, that he ſhall not, muſt not, come nigh his majeſty. *Though the Lord be high, yet hath he reſpect to the lowly, but the proud he knows afar off.* Pride ſets God and the ſoul at a diſtance; pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him: Now this is a dreadful thing.

3. As pride ſets, ſo it keeps God and the ſoul at a diſtance. God reſiſteth the proud; reſiſts, that is, he oppoſes him, he thruſts him from him, he contemneth his perſon and all his performances. Come into God's ordinances, the proud man may; but come into his preſence, have communion with him, or bleſſing from him, he ſhall not. For the high God doth reſiſt him.

4. The word ſaith, that *The Lord will deſtroy the houſe of the proud:* He will deſtroy his houſe; it may be underſtood, he will deſtroy him and his. So he deſtroyed proud Pharaoh, ſo he deſtroyed proud Corah, and many others.

5. Pride, where it comes, and is entertained, is a certain forerunner of ſome judgment that is not far behind. When pride goes before, ſhame and deſtruction will follow after. *When pride cometh, then cometh ſhame. Pride goeth before deſtruction, and a haughty ſpirit before a fall.*

6. Perſiſting in pride makes the condition of a poor man as remedileſs as is that of the devils themſelves.

And this I fear was Mr. Badman's condition, and that was the reaſon that he died ſo as he did; as I ſhall ſhew you anon.

A general character of Mr. Badman.

But what need I thus talk of the particular actions, or rather the prodigious ſins of Mr. Badman, when his whole life, and all his actions, went as it were to the making up one maſſy body of ſin? Inſtead of believing that there was a God, his mouth, his life and actions declared, that he believed no ſuch thing: *His tranſgreſſion ſaid within my heart, that there was no fear of God before his eyes.* Inſtead of honouring of God, and of giving glory to him for any of his mercies, or under any of his good providences towards him, (for God is good to all, and lets his ſun ſhine, and his rain fall upon the unthankful and unholy) he would aſcribe the glory to other cauſes. If they were mercies, he would aſcribe them (if the open face of the providence did not give him the lie) to his own wit, labour, care, induſtry, cunning, or the like: If they were croſſes, he would aſcribe them, or count them the offspring of fortune, ill luck, chance, the ill management of matters, the ill will of neighbours, or to his wife's being religious, and ſpending, as he called it, too much time in reading, praying, or the like. It was not in his way to acknowledge God, (that is, graciouſly) or his hand in things. But, as the prophet ſaith, *Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs.* And again, *They returned not to him that ſmote them, nor did they ſeek the Lord of hoſts.* This was Mr. Badman's temper, neither mercies nor judgment would make him ſeek the Lord. Nay, as another ſcripture ſays, *He would not ſee the works of God, nor regard the operations of his hands either in mercies, or in judgments.* But further, when by providence he has been caſt under the beſt means for his ſoul, (for, as was ſhewed before, he having had a good maſter, and before him a good father, and after all a good wife, and being ſometimes upon a journey, and caſt under the hearing of a good ſermon, as he would ſometimes for novelty's ſake go to hear a good preacher;) he was always without heart to make uſe thereof: *In this land of righteouſneſs he would deal unjuſtly, and would not behold the majeſty of the Lord.*

A brief relation of Mr. Badman's ways.

Mr. Badman's judgment of the ſcriptures.

Inſtead of reverencing the word, when he heard it preached, read, or diſcourſed of, he would ſleep, talk of other buſineſs, or elſe object againſt the authority, harmony, and wiſdom of the ſcriptures. Saying, How do you know them to be the word of God? How do you know that theſe ſayings are true? The ſcriptures, he would ſay, were as a noſe of wax, and a man may turn them whitherſoever he liſts: One ſcripture ſays one thing, and another ſays the quite contrary; beſides, they make mention of a thouſand impoſſibilities; they are the cauſe of all diſſenſions and diſcords that are in the land: Therefore you may (would he ſay) ſtill think what you will, but in my mind, they are beſt at eaſe that have leaſt to do with them.

Good men Mr. Badman's ſong.

Inſtead of loving and honouring of them that did bear in their foreheads the name, and in their lives the image of Chriſt, they ſhould be his ſong, the matter of his jeſts, and the objects of his ſlanders. He would either make a mock at their ſober deportment, their gracious language, quiet behaviour, or elſe deſperately ſwear that they did all in deceit and hypocriſy. He would endeavour to render godly men as odious and contemptible as he could; any lies that were made by any, to their diſgrace, thoſe he would avouch for truth, and would not endure to be controlled. He was much like thoſe that the prophet ſpeaks of, *that would ſit and ſlander his mother's ſon*; yea, he would ſpeak reproachfully of his wife, though his conſcience told him, and many would teſtify, that ſhe was a very virtuous woman. He would alſo raiſe ſlanders of his wife's friends himſelf, affirming that their doctrine tended to laſciviouſneſs, and that in their aſſemblies they acted and did unbeſeeming men and women, that they committed uncleanneſs, *&c.* He was much like thoſe that affirmed the apoſtle ſhould ſay, *Let us do evil that good may come:* Or, like thoſe of whom it is thus written; *Report, ſay they, and we will report it.* And if he could get any thing by the end that had ſcandal in it, if it did but touch profeſſors, how falſely ſoever reported, oh! then he would glory, laugh, and be glad, and lay it upon the whole party; ſaying, hang them rogues, there is not a barrel better herring of all the holy brotherhood of them: Like to like, quoth the devil to the collier, this is your preciſe crew. And then he would ſend all home with a curſe.

Atten. If thoſe that make profeſſion of religion be wiſe, Mr. Badman's watchings and words will make them the more wary, and careful in all things.

Wiſe. You ſay true. For when we ſee men do watch for our halting, and rejoice to ſee us ſtumble and fall, it ſhould make us the more careful.

I do think it was as delightful to Mr. Badman to hear, raiſe, and tell lies, and lying ſtories of them that fear the Lord, as it was for him to go to bed when a weary. But we will at this time let theſe things paſs. For as he was in theſe things bad enough, ſo he added to theſe, many more the like.

Badman an angry, envious man.

He was an angry, wrathful, envious man, a man that knew not what meekneſs or gentleneſs meant, nor did he deſire to learn. His natural temper was to be ſurly, huffy, and rugged, and worſe; and he ſo gave way to his temper, as to this, that it brought him to be furious and outrageous in all things, eſpecially againſt goodneſs itſelf, and againſt other things too, when he was diſpleaſed.

Atten. Solomon ſaith, *He is a fool that rageth.*

Wiſe. He doth ſo; and ſays moreover, that *Anger reſts in the boſom of fools.* And, truly, if it be a ſign of a fool to have anger reſt in his boſom, then was Mr. Badman, notwithſtanding the conceit that he had of his own abilities, a fool of no ſmall ſize.

Atten. Fools are moſtly moſt wiſe in their own eyes.

Wiſe. True: But I was a ſaying, that if it be a ſign that a man is a fool, when anger reſts in his boſom; then what is it a ſign of, think you, when malice and envy reſts there? For, to my knowledge Mr. Badman was as malicious and as envious a man as commonly you can hear of.

Whence envy flows.

Atten. Certainly, malice and envy flow from pride and arrogancy, and they again from ignorance, and ignorance from the devil: And I thought, that ſince you ſpake of the pride of Mr. Badman before, we ſhould have ſomething of theſe before we had done.

Wiſe. Envy flows from ignorance indeed: And this Mr. Badman was ſo envious an one, where he ſet againſt, that he would ſwell with it as a toad, as we ſay, ſwells with poiſon. He whom he maligned, might at any time even read envy in his face wherever he met with him, or in whatever he had to do with him.

His envy was ſo rank and ſtrong, that if it at any time turned its head againſt a man, it would hardly ever be pulled in again: He would watch over that man to do him miſchief, as the cat watches over the mouſe to deſtroy it; yea, he would wait ſeven years, but he would have an opportunity to hurt him, and when he had it, he would make him feel the weight of his envy.

Envy is a deviliſh thing, the ſcripture intimates that none can ſtand before it: *A ſtone is heavy, and the ſand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who can ſtand before envy?*

This envy, for the foulneſs of it, is reckoned among the fouleſt villainies that are, as adultery, murder, drunkenneſs, revellings, witchcrafts, hereſies, ſeditions, *&c.* Yea, it is ſo malignant a corruption, that it rots the very bones of him in whom it dwells: *A ſound heart is life to the fleſh; but envy the rottenneſs of the bones.*

Atten. This envy is the very father and mother of a great many hideous and prodigious wickedneſſes: I ſay, it is the very father and mother of them; it both begets them, and alſo nouriſhes them up, till they come to their curſed maturity in the boſom of him that entertains them.

Wiſe. You have given it a very right deſcription, in calling of it the father and mother of a great many other prodigious wickedneſſes; for it is ſo venomous and vile a thing, that it puts the whole courſe of nature out of order, and makes it fit for nothing but confuſion, and a hold for every evil thing: *For where envy and ſtrife is, there is confuſion, and every evil work.* Wherefore, I ſay, you have rightly called it, the very father and mother of a great many other ſins. And now for our further edification, I will reckon up of ſome of the births of envy.

1. Envy, as I told you before, it rotteth the very bones of him that entertains it. And,

2. As you have alſo hinted, it is heavier than a ſtone, than ſand; yea, and I will add, it falls like a mill-ſtone upon the head. Therefore,

3. It kills him that throws it, and him at whom it was thrown. *Envy ſlayeth the ſilly one.* That is, him in whom it reſides, and him who is its object.

4. 'Twas that alſo that ſlew Jeſus Chriſt himſelf; for his adverſaries perſecuted him thro' their envy.

5. Envy was that, by virtue of which Joſeph was ſold by his brethren into Egypt.

6. 'Tis envy that hath the hand in making of variance among God's ſaints.

7. 'Tis envy in the hearts of ſinners, that ſtirs them up to thruſt God's miniſters out of their coaſts.

8. What ſhall I ſay? 'Tis envy that is the very nurſery of whiſperings, debates, backbitings, ſlanders, reproaches, murders, &c.

'Tis not poſſible to repeat all the particular fruits of this ſinful root. Therefore, it is no marvel that Mr. Badman was ſuch an ill-natured man, for the great roots of all manner of wickedneſs were in him, unmortified, unmaimed, untouched.

Atten. But it is a rare caſe, even this of Mr. Badman, that he ſhould never in all his life be touched with remorſe for his ill-ſpent life.

Wiſe. Remorſe, I cannot ſay he ever had, if by remorſe you mean repentance for his evils. Yet twice I remember he was under ſome trouble of mind about his condition: Once when he broke his leg as he came home drunk from the ale-houſe; and another time when he fell ſick, and thought he ſhould die: Beſides theſe two times, I do not remember any more.

Mr. Badman under ſome trouble of mind.

Atten. Did he break his leg then?

Wiſe. Yes: Once as he came home drunk from the ale-houſe.

Atten. Pray how did he break it?

Wiſe. Why upon a time he was at an ale-houſe, that wicked houſe about two or three miles from home, and having there drank hard the greateſt part of the day, when night was come, he would ſtay no longer, but calls for his horſe, gets up and like a mad-man (as drunken perſons uſually ride) away he goes, as hard as horſe could lay legs to the ground. Thus he rid, 'till coming to a dirty place, where his horſe flouncing in, fell, threw his maſter, and with his fall broke his leg: So there he lay. But you would not think how he ſwore at firſt. But after a while, he coming to himſelf, and feeling by his pain, and the uſeleſneſs of his leg, what caſe he was in, and alſo fearing that this bout might be his death; he began to cry out after the manner of ſuch; Lord help me, Lord have mercy upon me, good God deliver me, and the like. So there he lay, till ſome came by, who took him up, carried him home, where he lay for ſome time, before he could go abroad again.

Mr. Badman breaks his leg.

Atten. And then you ſay he called upon God.

Wiſe. He cried out in his pain, and would ſay, O God, and O Lord help me: But whether it was that his ſin might be pardoned, and his ſoul ſaved, or whether to be rid of his pain, I will not poſitively determine; though I fear it was but for the laſt; becauſe when his pain was gone, and he had got hopes of mending, even before he could go abroad, he caſt off prayer, and began his old game; to wit, to be as bad as he was before. He then would ſend for his old companions; his ſluts alſo would come to his houſe to ſee him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

Atten. 'Twas a wonder he did not break his neck.

Wiſe. His neck had gone inſtead of his leg, but that God was long-ſuffering towards him; he had deſerved it ten thouſand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their horſes when drunk as he; but they have gone from the pot to the grave; for they have broken their necks 'twixt the ale-houſe and home. One hard by us alſo ☜ drunk himſelf dead; he drank, and died in his drink.

Atten. 'Tis a ſad thing to die drunk.

Wiſe. So it is: But yet I wonder that no more do ſo. For conſidering the heinouſneſs of that ſin, and with how many other ſins it is accompanied, as with oaths, blaſphemies, lies, revellings, brawlings, &c. it is a wonder to me, that any that live in that ſin ſhould eſcape ſuch a blow from heaven, that ſhould tumble them into their graves. Beſides, when I conſider alſo how, when they are as drunk as beaſts, they, without all fear of danger, will ride like bedlams and mad men, even as if they did dare God to meddle with them if he durſt, for their being drunk: I ſay, I wonder that he doth not withdraw his protecting providences from them, and leave them to thoſe dangers and deſtructions that by their ſin they have deſerved,

How many ſins do accompany drunkenneſs.

deſerved, and that by their bedlam madneſs they would ruſh themſelves into: Only I conſider again, that he hath appointed a day wherein he will reckon with them, and doth alſo commonly make examples of ſome, to ſhew that he takes notice of their ſin, abhors their way, and will count with them for it at the ſet time.

Atten. It is worthy of our remark, to take notice how God, to ſhew his diſlike of the ſins of men, ſtrikes ſome of them down with a blow; as the breaking of Mr. Badman's leg, for doubtleſs that was a ſtroke from heaven.

Wiſe. It is worth our remark indeed. It was an open ſtroke, it fell upon him while he was in the height of his ſin: And it looks much like to that in Job; *Therefore he knoweth their works, and overturneth them in the night, ſo that they are deſtroyed. He ſtriketh them as wicked men in the open ſight of others:* Or as the margent reads it, *in the place of beholders.* He lays them with his ſtroke in the place of beholders. There was Mr. Badman laid, his ſtroke was taken notice of by every one: His broken leg was at this time the town-talk. Mr. Badman has broke his leg, ſays one: How did he break it? ſays another: As he came home drunk from ſuch an alehouſe, ſaid a third: A judgment of God upon him, ſaid a fourth. This his ſin, his ſhame, and puniſhment, are all made conſpicuous to all that are about him. I will here tell you another ſtory or two.

An open ſtroke.

I have read in Mr. Clark's looking-glaſs for ſinners; That upon a time, a certain drunken fellow boaſted in his cups, that there was neither heaven nor hell; alſo he ſaid, he believed, that man had no ſoul, and that for his own part, he would ſell his ſoul to any that would buy it. Then did one of his companions buy it of him for a cup of wine, and preſently the devil in man's ſhape bought it of that man again at the ſame price; and ſo in the preſence of them all laid hold on the ſoul-ſeller, and carried him away through the air, ſo that he was never more heard of.

He tells us alſo: That there was one at Saliſbury, in the midſt of his health drinking and carouſing in a tavern; and he drank a health to the devil, ſaying, That if the devil would not come and pledge him, he would not believe that there was either God or devil. Whereupon his companions ſtricken with fear, haſtened out of the room: And preſently after, hearing a hideous noiſe, and ſmelling a ſtinking ſavour, the vintner ran up into the chamber; and coming in, he miſſed his gueſt, and found the window broken, the iron bar in it bowed, and all bloody: But the man was never heard of afterwards.

Again, he tells us of a bailiff of Hedley: Who upon a Lord's day being drunk at Melford, got upon his horſe, to ride through the ſtreets, ſaying, That his horſe would carry him to the devil: And preſently his horſe threw him, and broke his neck. Theſe things are worſe than the breaking of Mr. Badman's leg, and ſhould be a caution to all of his friends that are living, leſt they alſo fall by their ſin into theſe ſad judgments of God.

But, as I ſaid, Mr. Badman quickly forgot all, his conſcience was choaked, before his leg was healed. And therefore, before he was well of the fruit of one ſin, he tempts God to ſend another judgment to ſeize upon him: And ſo he did quickly after. For not many months after his leg was well, he had a very dangerous fit of ſickneſs, inſomuch that now he began to think he muſt die in very deed.

Mr. Badman fallen ſick.

Atten. Well, and what did he think and do then?

Wiſe. He thought he muſt go to hell; this I know, for he could not forbear but ſay ſo. To my beſt remembrance, he lay crying out all one night for fear, and at times he would ſo tremble, that he would make the very bed ſhake under him. But Oh! how the thoughts of death, of hell-fire, and of eternal judgment, did then wrack his conſcience. Fear might be ſeen in his face, and in his toſſings to and fro: It might alſo be heard in his words, and be underſtood by his heavy groans. He would often cry, I am undone, I am undone; my vile life has undone me.

His conſcience is wounded.

Atten. Then his former atheiſtical thoughts and principles, were too weak now to ſupport him from the fears of eternal damnation.

Wiſe. Ay! they were too weak indeed. They may ſerve to ſtifle conſcience, when a man is in the midſt of his proſperity, and to harden the heart againſt all good counſel, when a man is left of God, and given up to his reprobate mind. But alas, atheiſtical thoughts, notions and opinions, muſt ſhrink and melt away, when God ſends, yea, comes with ſickneſs to viſit the ſoul of ſuch a ſinner for his ſin. There was a man dwelt about twelve miles off from us, that had ſo trained up himſelf in his atheiſtical notions, that at laſt he attempted to write a book againſt Jeſus Chriſt, and againſt the divine authority of the ſcriptures. (But I think it was not printed:) Well, after many days God ſtruck him with ſickneſs, whereof he died. So, being ſick, and muſing upon his former doings, the book that he had written came into his mind, and with it ſuch a ſenſe of his evil in writing of it, that it tore his con-

His atheiſm will not help him now.

ſcience as a lion would tear a kid. He lay therefore upon his death-bed in ſad caſe, and much affliction of conſcience: ſome of my friends alſo went to ſee him: and as they were in his chamber one day, he haſtily called for pen, ink and paper, which when it was given him, he took it and writ to this purpoſe. I, ſuch a one, in ſuch a town, muſt go to hell-fire, for writing a book againſt Jeſus Chriſt, and againſt the holy ſcriptures: And would alſo have leaped out of the window of his houſe to have killed himſelf, but was by them prevented of that: ſo he died in his bed, ſuch a death as it was. 'Twill be well if others take warning by him.

Atten. This is a remarkable ſtory.

Wiſe. It is as true as remarkable: I had it from them that I dare believe, who alſo themſelves were eye and ear-witneſſes; and alſo that catched him in their arms, and ſaved him when he would have leaped out of his chamber-window, to have deſtroyed himſelf?

Atten. Well, you have told me what were Mr. Badman's thoughts (now, being ſick) of his condition; pray tell me alſo what he then did when he was ſick?

Wiſe. Did! he did many things, which I am ſure he never thought to have done, and which, to be ſure, was not looked for of his wife and children.

What Mr. Badman did more when he was ſick.

In this fit of ſickneſs, his thoughts were quite altered about his wife; I ſay his thoughts, ſo far as could be judged by his words and carriages to her. For ſhe was his good wife, his godly wife, his honeſt wife, his duck and dear, and all. Now he told her, that ſhe had the beſt of it, ſhe having a good life to ſtand by her, while his debaucheries and ungodly life did always ſtare him in the face. Now he told her the counſel that ſhe often gave him was good; though he was ſo bad as not to take it.

Now he would hear her talk to him, and he would lie ſighing by her while ſhe ſo did. Now he would bid her pray for him, that he might be delivered from hell.

He would alſo now conſent, that ſome of her good miniſters might come to him to comfort him; and he would ſeem to ſhew them kindneſs when they came, for he would treat them kindly with words, and hearken diligently to what they ſaid, only he did not care that they ſhould talk much of his ill-ſpent life, becauſe his conſcience was clogged with that already; he cared not now to ſee his old companions, the thoughts of them were a torment to him; and now he would ſpeak kindly to that child of his that took after its mother's ſteps, though he could not at all abide it before.

He alſo deſired the prayers of good people, that God of his mercy would ſpare him a little longer, promiſing that if God would but let him recover this once, what a new, what a penitent man he would be toward God, and what a loving huſband he would be to his wife; what liberty he would give her, yea, how he would go with her himſelf to hear her miniſters, and how they ſhould go hand in hand in the way to heaven together.

Atten. Here was a fine ſhew of things: I'll warrant you, his wife was glad for this.

Wiſe. His wife! Aye, and a many good people beſides; it was noiſed all over the town, what a great change there was wrought upon Mr. Badman; how ſorry he was for his ſins, how he began to love his wife, how he deſired good men ſhould pray to God to ſpare him; and what promiſes he now made to God in his ſickneſs, that if ever he ſhould raiſe him from his ſick bed to health again, what a new penitent man he would be towards God, and what a loving huſband to his good wife.

Well, miniſters prayed, and good people rejoiced, thinking verily that they now had gotten a man from the devil; nay, ſome of the weaker ſort did not ſtick to ſay that God had began a work of grace in his heart; and his wife, poor woman, you cannot think how apt ſhe was to believe it ſo; ſhe rejoiced, and ſhe hoped as ſhe would have it. But, alas! alas! in little time things all proved otherwiſe.

Mr. Badman recovers and returns to his old courſe.

After he had kept his bed a while, his diſtemper began to abate, and he to feel himſelf better, ſo he in a little time was ſo finely mended, that he could walk about the houſe, and alſo obtained a very fine ſtomach to his food; and now did his wife and her good friends ſtand gaping to ſee Mr. Badman fulfil his promiſe of becoming new towards God, and loving to his wife; but the contrary only ſhewed itſelf. For ſo ſoon as ever he had hopes of mending, and found that his ſtrength began to renew, his trouble began to go off his heart, and he grew as great a ſtranger to his frights and fears, as if he had never had them.

But verily, I am apt to think, that one reaſon of his no more regarding, or remembring of his ſick-bed fears, and of being no better for them, was, ſome words that the doctor that ſupplied him with phyſick ſaid to him when he was mending. For as ſoon as Mr. Badman began to mend, the doctor comes and ſits him down by him in his houſe, and there fell into diſcourſe with him about the nature of his diſeaſe; and among other things they talked of Badman's trouble, and how he would cry out, tremble, and expreſs his fears of going to hell when his ſickneſs lay pretty hard upon him. To which the doctor replied, That thoſe fears and out-cries did ariſe from the height of his diſtemper; for that diſeaſe was often attended with lightneſs of the head, by reaſon the ſick party could not ſleep, and for that the vapours diſturbed the brain: But you ſee, Sir, quoth he, that ſo ſoon as you got ſleep and betook yourſelf to reſt, you quickly mended, and your head ſettled, and ſo thoſe frenzies left you.

Ignorant phyſicians kill ſouls, while they cure bodies.

And was it ſo indeed, thought Mr. Badman; was my troubles only the effects of my diſtemper, and becauſe ill vapours got up into my brain? Then ſurely, ſince my phyſician was my Saviour, my luſt again ſhall be my God. So he never minded religion more, but betook him again to the world, his luſts and wicked companions: And there was an end of Mr. Badman's converſion.

Atten. I thought (as you told me of him) that this would be the reſult of the whole; for I diſcerned by your relating of things, that the true ſymptoms of converſion were wanting in him, and that thoſe that appeared to be any thing like them, were only ſuch as the reprobates may have.

Wiſe. You ſay right, for there wanted in him, when he was moſt ſenſible, a ſenſe of the pollution of his nature; he only had guilt for his ſinful actions, the which Cain, and Pharaoh, and Saul, and Judas, thoſe reprobates, have had before him.

Beſides, the great things that he deſired, were, to be delivered from going to hell (and who would willingly?) and that his life might be lengthened in this world. We find not by all that he ſaid or did, that Jeſus Chriſt the Saviour was deſired by him, from a ſenſe of his need of his righteouſneſs to clothe him, and of his ſpirit to ſanctify him.

His own ſtrength was whole in him, he ſaw nothing of the treachery of his own heart; for had he, he would never have been ſo free to make promiſes to God of amendment. He would rather have been afraid, that if he had mended, he ſhould have turned with the dog to the vomit, and have begged prayers of ſaints, and aſſiſtance from heaven upon that account, that he might have been kept from doing ſo. It is true he did beg prayers of good people, and ſo did Pharaoh of Moſes and Aaron, and Simon Magus of Simon Peter.

His mind alſo ſeemed to be turned to his wife and child; but alas! it was rather from conviction that God had given him concerning their happy eſtate over his, than for that he had any true love to the work of God that was in them. True, ſome ſhews of kindneſs he ſeemed to have for them, and ſo had rich Dives when in hell, to his five brethren that were yet in the world; yea, he had ſuch love as to wiſh them in heaven, that they might not come thither to be tormented.

Atten. Sick-bed repentance is ſeldom good for any thing.

Of ſick-bed repentance, and that it is to be ſuſpected.

Wiſe. You ſay true, it is very rarely good for any thing indeed. Death is unwelcome to nature, and uſually when ſickneſs and death viſit the ſinner; the firſt taking of him by the ſhoulder, and the ſecond ſtanding at the bed-chamber door to receive him; then the ſinner begins to look about him, and to bethink with himſelf, Theſe will have me away before God; and I know that my life has not been as it ſhould, how ſhall I do to appear before God! Or if it be more the ſenſe of the puniſhment of ſinners, that alſo is ſtarting to a defiled conſcience, now rouſed by death's lumbring at the door.

And hence uſually is ſick-bed repentance, and the matter of it; to wit, to be ſaved from hell, and from death, and that God will reſtore them again to health till they mend, concluding that it is in their power to mend, as is evident by their large and laviſhing promiſes to do it.

I have known many, that, when they have been ſick, have had large meaſures of this kind of repentance, and while it has laſted, the noiſe and the ſound thereof, has made the town to ring again. But, alas! how long has it laſted? oft-times ſcarce ſo long as until the party now ſick has been well. It has paſſed away like a miſt or a vapour, it has been a thing of no continuance. But this kind of repentance is by God compared to the howling of a dog. *And they have not cried unto me with their heart, when they howled upon their beds.*

Atten. Yet one may ſee, by this, the deſperateneſs of man's heart; for what is it but deſperate wickedneſs, to make promiſe to God of amendment, if he will but ſpare them; and yet ſo ſoon as they are recovered, or quickly after, fall to ſin as they did before, and never to regard their promiſe more.

Wiſe. It is a ſign of deſperateneſs indeed; yea, of deſperate madneſs. For, ſurely, they muſt needs think, that God took notice of their promiſe, that he heard the words that they ſpake, and that he hath laid them up againſt the time to come; and will then bring out, and teſtify to their faces, that they flattered him with their mouth, and lied unto him with their tongue, when they lay ſick, to their thinking,

ing, upon their death-bed, and promiſed him that if he would recover them they would repent and amend their ways. But thus, as I have told you, Mr. Badman did. He made great promiſes that he would be a new man, that he would leave his ſins, and become a convert, that he would love, &c. his godly wife, &c. Yea, many fine words had Mr. Badman in his ſickneſs, but no good actions when he was well.

Atten. And how did his good wife take it, when ſhe ſaw that he had no amendment, but that he returned with the dog to his vomit, to his old courſes again?

Mr. Badman's wife's heart is broken.

Wiſe. Why it broke her heart, it was a worſe diſappointment to her than the cheat that he gave her in marriage: At leaſt ſhe laid it more to heart, and could not ſo well grapple with. You muſt think that ſhe had put up many a prayer to God for him before, even all the time that he had carried it ſo badly to her, and now when he was ſo affrighted in his ſickneſs, and ſo deſired that he might live and mend, poor woman, ſhe thought that the time was come for God to anſwer her prayers; nay, ſhe did not let with gladneſs, to whiſper it out amongſt her friends, that it was ſo: But when ſhe ſaw herſelf diſappointed by her huſband turning rebel again, ſhe could not ſtand up under it, but falls into a languiſhing diſtemper, and in a few weeks gave up the ghoſt.

Atten. Pray how did ſhe die?

Her Chriſtian ſpeech.

Her talk to her friends.

Wiſe. Die! ſhe died bravely; full of comfort of the faith of her intereſt in Chriſt, and by him, of the world to come: She had many brave expreſſions in her ſickneſs, and gave to thoſe that came to viſit her, many ſigns of her ſalvation; the thoughts of the grave, but eſpecially of her riſing again, were ſweet thoughts to her. She would long for death, becauſe ſhe knew it would be her friend. She delivered herſelf like to ſome that were making of them ready to go meet their bridegroom. Now, ſaid ſhe, I am going to reſt from my ſorrows, my ſighs, my tears, my mournings and complaints: I have heretofore longed to be among the ſaints, but might by no means be ſuffered to go, but now I am going (and no man can ſtop me) to the great meeting, *to the general aſſembly, and church of the firſt-born which are written in heaven.* There I ſhall have my heart's deſire; there I ſhall worſhip without temptation or other impediment; there I ſhall ſee the face of my Jeſus, whom I have loved, whom I have ſerved, and who now I know will ſave my ſoul. I have prayed often for my huſband, that he might be converted, but there has been no anſwer of God in that matter: Are my prayers loſt? are they forgotten? are they thrown over the bar? No; they are hanged upon the horns of the golden altar, and I muſt have the benefit of them myſelf, that moment that I ſhall enter into the gates, in at which the righteous nation that keepeth truth ſhall enter: I ſay, I ſhall have the benefit of them. I can ſay as holy David; I ſay, I can ſay of my huſband, as he could of his enemies: *As for me, when they were ſick, my cloathing was of ſack-cloth; I humbled my ſoul with faſting, and my prayer returned into my boſom.* My prayers are not loſt, my tears are yet in God's bottle; I would have had a crown, and glory for my huſband, and for thoſe of my children that follow his ſteps; but ſo far as I can ſee yet, I muſt reſt in the hope of having all myſelf.

Atten. Did ſhe talk thus openly?

Wiſe. No: this ſhe ſpake but to one or two of her moſt intimate acquaintance, who were permitted to come and ſee her, when ſhe lay languiſhing upon her death-bed.

Atten. Well, but pray go on in your relation, this is good: I am glad to hear it, this is a cordial to my heart while we ſit thus talking under this tree.

Her talk to her huſband.

Wiſe. When ſhe drew near her end, ſhe called for her huſband, and when he was come to her, ſhe told him, That now he and ſhe muſt part, and ſaid ſhe, God knows, and thou ſhalt know, that I have been a loving, faithful wife unto thee; my prayers have been many for thee; and as for all the abuſes that I have received at thy hand, thoſe I freely and heartily forgive, and ſtill ſhall pray for thy converſion, even as long as I breathe in this world. But huſband, I am going thither, where no bad man ſhall come, and if thou doſt not convert, thou wilt never ſee me more with comfort; let not my plain words offend thee; I am thy dying wife, and of my faithfulneſs to thee, would leave this exhortation with thee: Break off thy ſins, fly to God for mercy while mercy's gate ſtands open; remember, that the day is coming, when thou, though now luſty and well, muſt lie at the gates of death, as I do: And what wilt thou then do, if thou ſhalt be found with a naked ſoul, to meet with the cherubims with their flaming ſwords? Yea, what wilt thou then do, if death and hell ſhall come to viſit thee, and thou in thy ſins, and under the curſe of the law?

Atten. This was honeſt and plain: but what ſaid Mr. Badman to her?

He diverts her diſcourſe.

Wiſe. He did what he could to divert her talk, by throwing in other things; he alſo ſhewed ſome kind of pity to her now, and would aſk her, what ſhe would have? and with various kind of words put her out of her talk: for when ſhe ſaw that ſhe was not regarded, ſhe fetched a deep ſigh, and lay ſtill. So he went down, and then ſhe called for her children, and began to talk to them. And firſt ſhe ſpake to thoſe that were rude, and told them the danger of dying before they had grace in their hearts. She told them alſo, that death might be nearer than they were aware of; and bid them look when they went through the church-yard again, if there was not little graves there. And, ah children, ſaid ſhe, will it not be dreadful to you if we only ſhall meet at the day of judgment, and then part again, and never ſee each other more? And with that ſhe wept, the children alſo wept; ſo ſhe held on her diſcourſe: Children, ſaid ſhe, I am going from you, I am going to Jeſus Chriſt, and with him there is neither ſorrow, nor ſighing, nor pain, nor tears, nor death. Thither would I have you go alſo, but I can neither carry you, nor fetch you thither; but if you ſhall turn from your ſins to God, and ſhall beg mercy at his hands by Jeſus Chriſt, you ſhall follow me, and ſhall, when you die, come to the place where I am going, that bleſſed place of reſt: and then we ſhall be forever together, beholding the face of our redeemer, to our mutual and eternal joy. So ſhe bid them remember the words of a dying mother when ſhe was cold in her grave, and themſelves were hot in their ſins, if perhaps her words might put a check to their vice, and that they might remember and turn to God.

Her ſpeech to her children that were rude.

Then they all went down, but her darling, to wit, the child that ſhe had moſt love for, becauſe it followed her ways. So ſhe addreſſed herſelf to that: Come to me, ſaid ſhe, my ſweet child, thou art the child of my joy: I have lived to ſee thee a ſervant of God; thou ſhalt have eternal life. I, my ſweet heart, ſhall go before, and thou ſhalt follow after; *if thou ſhalt hold the beginning of thy confidence ſtedfaſt to the end.* When I am gone, do thou ſtill remember my words: Love thy bible, follow my miniſters, deny ungodlineſs ſtill, and if troubleſome times ſhall come, ſet an higher price upon Chriſt, his word and ways, and the teſtimony of a good conſcience, than upon all the world beſides. Carry it kindly and dutifully to thy father, but chuſe none of his ways. If thou mayeſt, go to ſervice, chuſe that, rather than to ſtay at home: but then be ſure to chuſe a ſervice where thou mayeſt be helped forwards in the way to heaven; and that thou mayeſt have ſuch a ſervice, ſpeak to my miniſter, he will help thee, if poſſible, to ſuch a one.

Her ſpeech to her darling.

I would have thee alſo, my dear child, to love thy brothers and ſiſters, but learn none of their naughty tricks. *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.* Thou haſt grace, they have none: Do thou therefore beautify the way of ſalvation before their eyes, by a godly life and conformable converſation to the revealed will of God, that thy brothers and ſiſters may ſee, and be the more pleaſed with the good ways of the Lord.

If thou ſhalt live to marry, take heed of being ſerved as I was; that is, of being beguiled with fair words, and the flatteries of a lying tongue. But firſt be ſure of godlineſs: Yea, as ſure as it is poſſible for one to be in this world: Truſt not thine own eyes, nor thine own judgment; I mean as to that perſon's godlineſs that thou art invited to marry. Aſk counſel of good men, and do nothing therein, if he lives, without my miniſter's advice. I have alſo my ſelf deſired him to look after thee. Thus ſhe talked to her children, and gave them counſel, and after ſhe had talked to this a little longer, ſhe kiſs'd it, and bid it go down.

Well, in ſhort, her time drew on, and the day that ſhe muſt die. So ſhe died with a ſoul full of grace, an heart full of comfort, and by her death ended a life full of trouble. Her huſband made a funeral for her, perhaps becauſe he was glad he was rid of her, but we will leave that to be manifeſt at judgment.

Atten. This woman died well: And now we are talking of the dying of chriſtians, I will tell you a ſtory of one that died ſome time ſince in our town. The man was a godly old Puritan, for ſo the godly were called in time paſt. This man after a long and godly life, fell ſick, of the ſickneſs whereof he died. And as he lay drawing on, the woman that looked to him, thought ſhe heard muſick, and that the ſweeteſt that ſhe heard in her life, which alſo continued until he gave up the ghoſt: Now when his ſoul departed from him, the muſick ſeemed to withdraw, and to go further and further off from the houſe, and ſo it went until the ſound was quite gone out of hearing.

Wiſe. What do you think that might be?

Atten. For ought I know, the melodious notes of angels, that were ſent of God to fetch him to heaven.

Wiſe. I cannot ſay but that God goes out of his ordinary road with us poor mortals ſometimes. I cannot ſay this of this woman, but yet ſhe had better muſick in her heart, than ſounded in this woman's ears.

Atten. I believe ſo; but pray tell me, did any of her other children hearken to her words, ſo as to be bettered in their ſouls thereby?

One of her children converted by her dying words.

Wiſe. One of them did, and became a very hopeful young man: But for the reſt I can ſay nothing

Atten. And what did Mr. Badman do after his wife was dead?

Wiſe. Why even as he did before, he ſcarce mourn'd a fortnight for her, and his mourning then was, I doubt, more in faſhion than in heart.

Atten. Would he not ſometimes talk of his wife, when ſhe was dead?

Wiſe. Yes, when the fit took him, and could commend her too extremely; ſaying, ſhe was a good, godly, vertuous woman. But this is not a thing to be wondered at: It is common with wicked men to hate God's ſervants while alive, and to commend them when they are dead. So ſerved the Phariſees the prophets: Thoſe of the prophets that were dead they commended; and thoſe that were alive they condemned.

Atten. But did not Mr. Badman marry again quickly?

Mr. Badman's baſe language.

Wiſe. No, not a good while after: and when he was aſked the reaſon, he would make this ſlight anſwer: Who would keep a cow of their own, that can have a quart of milk for a penny? Meaning, who would be at the charge to have a wife, that can have a whore when he liſteth? So villainous, ſo abominable did he continue after the death of his wife. Yet at laſt there was one was too hard for him. For getting of him to her upon a time, and making of him ſufficiently drunk, ſhe was ſo cunning as to get a promiſe of marriage of him, and ſo held him to it, and forced him to marry her. And ſhe, at as the ſaying is, was as good as he, at all his vile and ranting tricks: She had her companions as well as he had his, and ſhe would meet them too at the tavern and ale-houſe, more commonly than he was aware of: To be plain, ſhe was a very whore, and had as great reſort came to her, where time and place was appointed, as any of them all. Aye, and he ſmelt it too, but could not tell how to help it. For if he began to talk, ſhe could lay in his diſh the whores that ſhe knew he haunted, and ſhe could fit him alſo with curſing and ſwearing, for ſhe would give him oath for oath, and curſe for curſe.

He marries again, and how he got his laſt wife.

What ſhe was, and how they lived.

Atten. What kind of oaths would ſhe have?

Wiſe. Why damn her, and ſink her, and the like.

Atten. Theſe are provoking things.

Wiſe. So they are: but God doth not altogether let ſuch things go unpuniſhed in this life. Something of this I have ſhewed you already, and will here give you one or two inſtances more.

There lived, ſaith one, in the year 1551, in a city of Savoy, a man who was a monſtrous curſer, and ſwearer, and though he was often admoniſhed and blamed for it, yet would he by no means mend his manners. At length a great plague happening in the city, he withdrew himſelf into a garden, where being again admoniſhed to give over his wickedneſs, he hardened his heart more, ſwearing, blaſpheming God, and giving himſelf to the devil: And immediately the devil ſnatched him up ſuddenly, his wife and kinſwoman looking on, and carried him quite away. The magiſtrates advertiſed hereof, went to the place and examined the woman, who juſtified the truth of it.

Alſo at Oſter in the dutchy of Magapole, ſaith Mr. Clark, a wicked woman, uſed in her curſing to give herſelf body and ſoul to the devil, and being reproved for it, ſtill continued the ſame; till, being at a wedding-feaſt, the devil came in perſon, and carried her up into the air, with moſt horrible outcries and roarings: And in that ſort carried her round about the town, that the inhabitants were ready to die for fear: And by and by he tore her in four pieces, leaving her four quarters in four ſeveral high-ways; and brought her bowels to the marriage-feaſt, and threw them upon the table before the mayor of the town, ſaying, Behold theſe diſhes of meat belong to thee, whom the like deſtruction waiteth for, if thou doſt not amend thy wicked life.

Atten. Though God forbears to deal thus with all men that thus rend and tear his name, and that immediate judgments do not overtake them; yet he makes their lives by other judgments bitter to them, does he not?

Wiſe. Yes, yes, and for proof, I need go no further than to this Badman and his wife; for their railing, and curſing, and ſwearing ended not in words: They would fight and fly at each other, and that like cats and dogs. But it muſt be looked upon as the hand and judgment of God upon him for his villainy: he had an honeſt woman before, but ſhe would not ſerve his turn, and therefore God took her away, and gave him one as bad himſelf. Thus that meaſure that he meted to his wife, this laſt did mete to him again. And this is a puniſhment, wherewith ſometimes God will puniſh wicked men. So ſaid Amos to Amaziah: *Thy wife ſhall be an harlot in the city.* With this laſt wife Mr. Badman lived a pretty while; but as I told you before, in a moſt ſad and helliſh manner. And now he would bewail his firſt wife's death: not of love that he had to her godlineſs,

lineſs, for that he could never abide, but for that ſhe uſed always to keep at home, whereas this would go abroad; his firſt wife was alſo honeſt, and true to that relation, but this laſt was a whore of her body: The firſt woman loved to keep things together, but this laſt would whirl them about as well as he: The firſt would be ſilent when he chid, and would take it patiently when he abuſed her; but this would give him word for word, blow for blow, curſe for curſe; ſo that now Mr. Badman had met with his match: God had a mind to make him ſee the baſeneſs of his own life, in the wickedneſs of his wife's. But all would not do with Mr. Badman, he would be Mr. Badman ſtill: This judgment did not work any reformation upon him, no, not to God nor man.

He is puniſhed in his laſt wife for his bad carriages towards his firſt.

Atten. I warrant you, that Mr. Badman thought when his wife was dead, that next time he would match far better.

Wiſe. What he thought I cannot tell, but he could not hope for it in this match. For here he knew himſelf to be catched, he knew that he was by this woman intangled, and would therefore have gone back again, but could not. He knew her, I ſay to be a whore before, and therefore could not promiſe himſelf a happy life with her. For he or ſhe that will not be true to their own ſoul, will neither be true to huſband nor wife. And he knew that ſhe was not true to her own ſoul, and therefore could not expect ſhe ſhould be true to him: But Solomon ſays, *An whore is a deep pit*, and Mr. Badman found it true. For when ſhe had caught him in her pit, ſhe would never leave him till ſhe had got him to promiſe her marriage; and when ſhe had taken him ſo far, ſhe forced him to marry indeed: And after that, they lived that life that I have told you.

Atten. But did not the neighbours take notice of this alteration that Mr. Badman had made?

Wiſe. Yes; and many of his neighbours, yea, many of thoſe that were carnal ſaid, It is a righteous judgment of God upon him, for his abuſive carriage and language to his other wife: for they were all convinced that ſhe was a vertuous woman, and that he, vile wretch, had killed her, I will not ſay *with*, but with the *want* of kindneſs.

None did pity him.

Atten. And how long I pray did they live together.

Wiſe. Some fourteen or ſixteen years, even until (though ſhe alſo brought ſomething with her) they had ſinned all away, and parted as poor as howlets. And, in reaſon, how could it be otherwiſe? he would have his way, and ſhe would have hers; he among his companions, and ſhe among hers; he with his whores, and ſhe with her rogues; and ſo they brought their noble to nine-pence.

Badman and his laſt wife part as poor as howlets.

Atten. Pray of what diſeaſe did Mr. Badman die, for now I perceive we are come up to his death?

Wiſe. I cannot ſo properly ſay that he died of one diſeaſe, for there were many that had conſented, and laid their heads together to bring him to his end. He was dropſical, he was conſumptive, he was ſurfeited, was gouty, and, as ſome ſay, he had a tang of the pox in his bowels. Yet the captain of all theſe men of death that came againſt him to take him away, was the conſumption, for it was that that brought him down to the grave.

Mr. Badman's ſickneſs and diſeaſes of which he died.

Atten. Although I will not ſay, but the beſt men may die of a conſumption, a dropſy, or a ſurfeit; yea, that theſe may meet upon a man to end him; yet I will ſay again, that many times theſe diſeaſes come through man's inordinate uſe of things. Much drinking brings dropſies, conſumptions, ſurfeits, and many other diſeaſes; and I doubt, that Mr. Badman's death did come by his abuſe of himſelf in the uſe of lawful and unlawful things. I ground this my ſentence upon that report of his life that you at large have given me.

Wiſe. I think verily that you need not call back your ſentence; for it is thought by his cups and his queans he brought himſelf to this his deſtruction: He was not an old man when he died, nor was he naturally very feeble, but ſtrong and of a healthy complexion: Yet, as I ſaid, he moultered away, and went, when ſet a going, rotten to his grave. And that which made him ſtink when he was dead, I mean, that made him ſtink in his name and fame, was, that he died with a ſpice of the foul diſeaſe upon him: A man whoſe life was full of ſin, and whoſe death was without repentance.

Atten. Theſe were blemiſhes ſufficient to make him ſtink indeed.

Wiſe. They were ſo, and they did do it. No man could ſpeak well of him when he was gone. His name rotted above ground, as his carcaſe rotted under. And this is according to the ſaying of the wiſe man: *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.*

Badman's name ſtinks when he is dead.

This text, in both the parts of it, was fulfilled upon him and the woman that he married firſt. For her name ſtill did flouriſh, though ſhe had been dead almoſt ſeventeen years; but his began to ſtink and rot, before he had been buried ſeventeen days.

Atten. That man that dieth with a life full of ſin, and with an heart void of repentance, although he ſhould die of the moſt golden diſeaſe (if there were any that might be ſo called) I will warrant him his name ſhall ſtink, and that in heaven and earth.

Wiſe. You ſay true; and therefore doth the name of Cain, Pharoah, Saul, Judas, and the Phariſees, though dead thouſands of years ago, ſtink as freſh in the noſtrils of the world, as if they were but newly dead.

That Mr. Badman died impenitent is proved.

Atten. I do fully acquieſce with you in this. But, ſir, ſince you have charged him with dying impenitent, pray let me ſee how you will prove it: Not that I altogether doubt it, becauſe you have affirmed it, but yet I love to have a proof for what men ſay in ſuch weighty matters.

Wiſe. When I ſaid, he died without repentance, I meant, ſo far as thoſe that knew him could judge, when they compared his life, the word, and his death together.

Atten. Well ſaid, they went the right way to find out whether he had, that is, did manifeſt that he had repentance or no. Now then ſhew me how they did prove he had none.

Wiſe. So I will: And firſt, this was urged to prove it. He had not in all the time of his ſickneſs, a ſight and ſenſe of his ſins, but was as ſecure, and as much at quiet, as if he had never ſinned in all his life.

Atten. I muſt needs confeſs that this is a ſign he had none. For how can a man repent of that of which he hath neither ſight nor ſenſe? But it is ſtrange that he had neither ſight nor ſenſe of ſin now, when he had ſuch a ſight and ſenſe of his evil before: I mean when he was ſick before.

Wiſe. He was, as I ſaid, as ſecure now, as if he had been as ſinleſs as an angel; though all men knew what a ſinner he was, for he carried his ſins in his forehead. His debauched life was read and known of all men; but his repentance was read and known of no man; for, as I ſaid, he had none. And for ought I know, the reaſon why he had no ſenſe of his ſins now, was becauſe he profited not by that ſenſe that he had of them before. He liked not to retain that knowledge of God then, that cauſed his ſins to come to remembrance: Therefore God gave him up now to a reprobate mind, to hardneſs and ſtupidity of ſpirit; and ſo was that ſcripture fulfilled upon him, *He hath blinded their eyes.* And that, *Let their eyes be darkened that they may not ſee.* Oh! for a man to live in ſin; and to go out of the world without repentance for it, is the ſaddeſt judgment that can overtake a man.

Atten. But, Sir, although both you and I have conſented that without a ſight and ſenſe of ſin there can be no repentance, yet that is but our bare ſay ſo; let us therefore now ſee if by the ſcripture we can make it good.

Wiſe. That is eaſily done. The three thouſand that were converted, (Acts the ſecond) repented not, 'till they had ſight and ſenſe of their ſins: Paul repented not till he had ſight and ſenſe of his ſins: The jailor repented not till he had ſight and ſenſe of his ſins; nor could they. For of what ſhould a man repent? The anſwer is, of ſin. What is it to repent of ſin? The anſwer is, to be ſorry for it, to turn from it. But how can a man be ſorry for it, that has neither ſight nor ſenſe of it? David did not only commit ſins, but abode impenitent for them, until Nathan the prophet was ſent from God to give him a ſight and ſenſe of them; and then, but not till then, he indeed repented of them. Job, in order to his repentance, cries unto God, *Shew me wherefore thou contendeſt with me.* And again, *That which I ſee not teach thou me, I have born chaſtiſement, I will not offend any more:* That is, not in what I know, for I will repent of it; nor yet in what I know not, when thou ſhalt ſhew me it.

Alſo Ephraim's repentance was after he was turned to the ſight and ſenſe of his ſins, and after he was inſtructed about the evil of them.

Atten. Theſe are good teſtimonies of this truth, and do (if matter of fact, with which Mr. Badman is charged, be true) prove indeed that he did not repent, but as he lived ſo he died in his ſin: For without repentance a man is ſure to die in his ſin; for they will lie down in the duſt with him, riſe at the judgment with him, hang about his neck like cords and chains when he ſtandeth at the bar of God's tribunal, and go with him too, when he goes away from the judgment-ſeat, with a *Depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels*; and there ſhall fret and gnaw his conſcience, becauſe they will be to him a never dying worm.

Every ſight and ſenſe of ſin cannot produce repentance.

Wiſe. You ſay well, and I will add a word or two more to what I have ſaid: Repentance, as it is not produced without a ſight and ſenſe of ſin, ſo every ſight and ſenſe of ſin cannot produce it: I mean every ſight and ſenſe of ſin cannot produce that repentance, that is repentance unto ſalvation; repentance never to be repented of. For it is yet freſh before us, that Mr. Badman had a ſight and ſenſe of ſin, in that fit of ſickneſs that he had before, but it died without procuring any ſuch godly fruit; as was manifeſt by his ſo ſoon returning with the dog to his vomit. Many people think alſo that repentance ſtands in confeſſion of ſin only, but they are very much miſtaken: For repentance, as was ſaid before, is a being ſorry for, and returning from tranſgreſſion to God by Jeſus Chriſt. Now, if this be true, that every ſight and ſenſe of ſin will not produce repentance, then repentance cannot be produced there where there is no ſight and ſenſe of ſin. That every ſight and ſenſe of ſin will not produce repentance, to wit, the godly repentance, that we are ſpeaking of, is manifeſt in Cain, Pharoah, Saul and Judas, who all of them had ſenſe, great ſenſe of ſin, but none of them repentance unto life.

Now I conclude, that Mr. Badman did die impenitent, and ſo a death moſt miſerable.

Atten. But pray now, before we conclude our diſcourſe of Mr. Badman, give me another proof of his dying in his ſins.

Wiſe. Another proof is this, he did not deſire a ſight and ſenſe of his ſins, that he might have repentance for them. Did I ſay he did not deſire it, I will add, he greatly deſired to remain in his ſecurity: And that I ſhall prove by that which follows. Firſt, He could not endure that any man, how ſhould talk to him of his ſinful life, and yet that was the way to beget a ſight and ſenſe of ſin, and ſo of repentance from it, in his ſoul. But I ſay, he could not endure ſuch diſcourſe. Thoſe men that did offer to talk unto him of his ill-ſpent life, they were as little welcome to him in the time of his laſt ſickneſs, as was Elijah when he went to meet with Ahab, as he went down to take poſſeſſion of Naboth's vineyard. *Haſt thou found me,* ſaid Ahab, *O mine enemy?* So would Mr. Badman ſay in his heart to and of thoſe that thus did come to him, though indeed they came even of love, to convince him of his evil life, that he might have repented thereof, and have obtained mercy.

Atten. Did good men then go to ſee him in his laſt ſickneſs?

Wiſe. Yes: Thoſe that were his firſt wife's acquaintance, they went to ſee him, and to talk with him, and to him, if perhaps he might now, at laſt, bethink himſelf, and cry to God for mercy.

Atten. They did well to try now at laſt if they could ſave his ſoul from hell: But pray how can you tell that he did not care for the company of ſuch?

Wiſe. Becauſe of the differing carriage that he had towards them, from what he had when his old carnal companions came to ſee him: When his old companions came to ſee him, he would ſtir up himſelf as much as he could both by words and looks, to ſignify they were welcome to him; he would alſo talk with them freely, and look pleaſantly upon them, though the talk of ſuch could be none other but ſuch as David ſaid, carnal men would offer to him, when they came to viſit him in his ſickneſs: *If he comes to ſee me,* ſays he, *he ſpeaketh vanity, his heart gathereth iniquity to itſelf.* But theſe kind of talks, I ſay, Mr. Badman better brooked, than he did the company of better men.

But I will more particularly give you a character of his carriage to good men (and good talk) when they came to ſee him.

How Badman carried it to good men when they came to viſit him in his laſt ſickneſs.

1. When they were come, he would ſeem to fail in his ſpirits at the ſight of them.

2. He would not care to anſwer them to any of thoſe queſtions that they would at times put to him, to feel what ſenſe he had of ſin, death, hell, and judgment: But would either ſay nothing, or anſwer them by way of evaſion, or elſe by telling of them he was ſo weak and ſpent that he could not ſpeak much.

3. He would never ſhew forwardneſs to ſpeak to, or talk with them, but was glad when they held their tongues. He would aſk them no queſtion about his ſtate and another world, or how he ſhould eſcape that damnation that he had deſerved.

4. He had got a haunt at laſt to bid his wife and keeper, when theſe good people attempted to come to ſee him, to tell them that he was aſleep or inclining to ſleep, or ſo weak for want thereof, that he could not abide any noiſe. And ſo they would ſerve them time after time, till at laſt they were diſcouraged from coming to ſee him any more.

5. He was ſo hardened, now, in this time of his ſickneſs, that he would talk, when his companions came unto him, to the diſparagement of thoſe good men (and of their good doctrine too) that of love did come to ſee him, and that did labour to convert him.

6. When theſe good men went away from him, he would never ſay, pray when will you be pleaſed to come again, for I have a deſire to more of your company, and to hear more of your good inſtruction? No, not a word of that, but when they were going would ſcarce bid them drink, or ſay, Thank you for your good company, and good inſtruction.

7. His talk in his ſickneſs with his companions, would be of the world, as trades, houſes, lands, great men, great titles, great places, outward proſperity, or outward adverſity, or ſome ſuch carnal thing.

By all which I conclude, that he did not deſire a ſenſe and ſight of his ſin, that he might repent and be ſaved.

Atten. It muſt needs be ſo as you ſay, if theſe things be true that you have aſſerted of him. And I do the rather believe them, becauſe I think you dare not tell a lye of the dead.

Wiſe. I was one of them that went to him, and that beheld his carriage and manner of way, and this is a true relation of it that I have given you.

Atten. I am ſatisfied: But pray if you can, ſhew me now by the word, what ſentence God doth paſs upon ſuch men?

Wiſe. Why, the man that is thus averſe to repentance, that deſires not to hear of his ſins, that he might repent and be ſaved; is ſaid to be a man that ſaith unto God, *Depart from me, for I deſire not the knowledge of thy ways*. He is a man that ſays in his heart, and with his actions, *I have loved ſtrangers* (ſins) *and after them I will go*. He is a man that ſhuts his eyes, ſtops his ears, and that turneth his ſpirit againſt God. Yea he is the man that is at enmity with God, and that abhors him with his ſoul.

Atten. What other ſign can you give me that Mr. Badman died without repentance?

Wiſe. Why, he did never heartily cry to God for mercy all the time of his affliction. True, when ſinking fits, ſtitches or pains took hold upon him, then he would ſay as other carnal men uſe to do, Lord help me, Lord ſtrengthen me, Lord deliver me, and the like: But to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had ſinned.

Atten. That is another bad ſign indeed; for crying to God for mercy, is one of the firſt ſigns of repentance. When Paul lay repenting of his ſin upon his bed, the Holy Ghoſt ſaid of him, *Behold he prays*. But he that hath not the firſt ſigns of repentance, 'tis a ſign he hath none of the other, and ſo indeed none at all. I do not ſay, but there may be crying, where there may be no ſign of repentance. *They cried*, (ſays David) *to the Lord, but he anſwered them not*; but that he would have done, if their cry had been the fruit of repentance. But, I ſay, if men may cry, and yet have no repentance, be ſure, they have none that cry not at all. It is ſaid in Job, *they cry not when he bindeth them*; that is, becauſe they have no repentance; no repentance, no cries; falſe repentance, falſe cries; true repentance, true cries.

Wiſe. I know that it is as poſſible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the book of Pſalms (where repentance is moſt lively ſet forth even in its true and proper effects) ſhall there find, that crying, ſtrong crying, hearty crying, great crying, and inceſſant crying, hath been the fruits of repentance: But none of this had this Mr. Badman, therefore he died in his ſins.

That crying is an inſeparable effect of repentance, is ſeen in theſe ſcriptures. *Have mercy upon me, O God, according to the multitude of thy tender mercies, blot out my tranſgreſſions. O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me for my bones are vexed. My ſoul is alſo vexed, but thou, O Lord, how long: Return, O Lord, deliver my ſoul: O ſave me for thy mercies ſake: O Lord, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure; for thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine anger, neither is there any reſt in my bones, becauſe of my ſin. For mine iniquities are gone over mine head, as an heavy burthen, they are too heavy for me. My wounds ſtink and are corrupt; becauſe of my fooliſhneſs. I am troubled, I am bowed down greatly, I go mourning all the day long. My loins are filled with a loathſome diſeaſe, and there is no ſoundneſs in my fleſh. I am feeble, and ſore broken, I have roared by reaſon of the diſquietneſs of my heart.*

I might give you a great number more of the holy ſayings of good men, whereby they expreſs how they were, what they felt, and whether they cried or no, when repentance was wrought in them. Alas, alas, it is as poſſible for a man, when the pangs of guilt are upon him, to forbear praying, as it is for a woman when pangs of travel are upon her, to forbear crying. If all the world ſhould tell me that ſuch a man hath repentance, yet if he is not a praying man, I ſhould not be perſuaded to believe it.

Atten. I know no reaſon why you ſhould: for there is nothing can demonſtrate that ſuch a man hath it. But pray Sir, what other ſign have you, by which you can prove that Mr. Badman died in his ſins, and ſo in a ſtate of damnation?

Wiſe. I have this to prove it. Thoſe who were his old ſinful companions in the time of his health, were thoſe whoſe company and carnal talk he moſt delighted in, in the time of his ſickneſs. I did occaſionally hint this before, but now I make it an argument of his want of grace: For where there is indeed a work of grace in the heart, that work doth not only change the heart, thoughts and deſires, but the converſation alſo; yea converſation and company too. When Paul had a work of grace in his ſoul, he eſſayed to join himſelf to the diſciples. He was for his old companions in their abominations no longer: He was now a diſciple, and was for the company of diſciples. *And he was with them coming in and going out of Jeruſalem*.

Atten. I thought ſomething when I heard you make mention of it before. Thought I, this is a ſhrewd ſign that he had not grace in his heart. Birds of a feather, thought I, will flock together: If this man was one of God's children, he would herd with God's children, his delight would be with, and in the company of God's children. As David ſaid, *I am a companion of all them that ſear thee, and of them that keep thy precepts.*

Wiſe. You ſay well, for what fellowſhip hath he that believeth with an infidel? And although it be true, that all that join to the godly are not godly, yet they that ſhall inwardly chuſe the company of the ungodly and open prophane, rather than the company of the godly, as Mr. Badman did; ſurely are not godly men, but prophane. He was, as I told you, out of his element, when good men did come to viſit him; but then he was where he would be, when he had his vain companions about him. Alas! grace, as I ſaid, altereth all, heart, life, company and all; for by it the heart and man is made new: And a new heart and a new man muſt have objects of delight that are new, and like himſelf: *Old things are paſſed away:* why? *For all things are become new.* Now if all things are become new, (to wit,) heart, mind, thoughts, deſires, and delights, it followeth by conſequence that the company muſt be anſwerable: hence it is ſaid, that *they that believed were together*; that *they went to their own company*; that *they were added to the church*; that *they were of one heart and of one ſoul*; and the like. Now if it be objected, that Mr. Badman was ſick, and ſo could not go to the godly, yet he had a tongue in his head, and could, had he had an heart, have ſpoken to ſome to call or ſend for the godly to come to him. Yea, he would have done ſo; yea the company of all others, eſpecially his fellow ſinners, would, even in every appearance of them, before him, have been a burden and a grief unto him. His heart and affection ſtanding bent to good, good companions would have ſuited him beſt. But his companions were his old aſſociates, his delight was in them, therefore his heart and ſoul were yet ungodly.

Atten. Pray how was he when he drew near his end? for I perceive that what you ſay of him now, hath reference to him and to his actions, at the beginning of his ſickneſs? Then he could endure company, and much talk; beſides, perhaps then he thought he ſhould recover and not die, as afterwards he had cauſe to think, when he quite waſted with pining ſickneſs, when he was at the grave's mouth But how was he, I ſay, when he was, (as we ſay) at the grave's mouth, within a ſtep of death? when he ſaw and knew, and could not but know, that ſhortly he muſt die, and appear before the judgment of God?

Wiſe. Why there was not any other alteration in him, than what was made by his diſeaſe upon his body: Sickneſs, you know, will alter the body, alſo pains and ſtitches will make men groan; but for his mind he had no alteration there. His mind was the ſame, his heart was the ſame. He was the ſelf-ſame Mr. Badman ſtill: Not only in name but conditions, and that to the very day of his death: yea, ſo far as could be gathered to the very moment in which he died.

How Mr. Badman was when near his end.

Atten. Pray how was he in his death? Was death ſtrong upon him? or did he die with eaſe, quietly?

Wiſe. As quietly as a lamb. There ſeemed not to be in it, to ſtanders by, ſo much as a ſtrong ſtruggle of nature: And as for his mind, it ſeemed to be wholly at quiet. But pray why do you aſk me this queſtion?

Atten. Not for mine own ſake, but for others. For there is ſuch an opinion as this among the ignorant: That if a man dies, as they call it like a lamb, that is, quietly, and without that conſternation of mind that others ſhew in their death, they conclude, and that beyond all doubt, that ſuch a one is gone to heaven, and is certainly eſcaped the wrath to come.

The opinion of the ignorant about his manner of dying.

Wiſe. There is no judgment to be made by a quiet death, of the eternal ſtate of him that ſo dieth. Suppoſe one man ſhould die quietly, another ſhould die ſuddenly, and a third ſhould die under great conſternation of ſpirit; no man can judge of their eternal condition by the manner of any of theſe kinds of deaths. He that dies quietly, ſuddenly, or under conſternation of ſpirit, may go to heaven, or may go to hell; no man can tell whither a man goes, by any ſuch manner of death. The judgment therefore that we make of the eternal condition of man, muſt be gathered from another conſideration: To wit, Did the man die in his ſins? did he die in unbelief? did he die before he was born again? then he is gone to the devil and hell, though he died never ſo quietly. Again, Was the man a good man? had he faith and holineſs? was he a lover and a worſhipper of God by Chriſt, according to his word? Then he is gone to God and heaven, how ſuddenly, or in what conſternation of mind ſoever he died: But Mr. Badman was naught, his life was evil, his ways were evil; evil to his end: He therefore went to hell and to the devil, how quietly ſoever he died.

Indeed there is, in ſome caſes, a judgment to be made of a man's eternal condition by the manner of the death he dieth. As ſuppoſe now a man ſhould murder himſelf, or live a wicked life, and after that die in utter deſpair; theſe men without doubt do both of them go to hell. And here I will take an occaſion to ſpeak of two of Mr. Badman's brethren (for you know I told you before that he had brethren) and of the manner of their death. One of them killed himſelf, and the other after a wicked life died in utter deſpair. Now I ſhould not be afraid to conclude of both theſe, that they went by, and through their death to hell.

Atten. Pray tell me concerning the firſt, how he made away with himſelf?

Wiſe. Why, he took a knife and cut his own throat, and immediately gave up the ghoſt and died. Now what can we judge of ſuch a man's condition; ſince the ſcripture ſaith, *No murderer hath eternal life, &c.* but that it muſt be concluded, that ſuch a one is gone to hell. He was a murderer, a ſelf-murderer; and he is the worſt murderer, one that ſlays his own body and ſoul: Nor do we find mention made of any but curſed ones that do ſuch kind of deeds. I ſay, no mention made in holy writ of any others, but ſuch, that murder themſelves.

And this is a ſore judgment of God upon men, when God ſhall for the ſins of ſuch give them up to be their own executioners, or rather to execute his judgment and anger upon themſelves. And let me earneſtly give this caution to ſinners. Take heed, Sirs, break off your ſins, leſt God ſerves you as he ſerved Mr. Badman's brother: That is, leſt he gives you up to be your own murderers.

Atten. Now you talk of this; ☞ I did once know a man, a barber, that took his own razor, and cut his own throat, and then put his head out of his chamber window, to ſhew the neighbours what he had done, and after a little while died.

Wiſe. I can tell you a more ☞ dreadful thing than this: I mean as to the manner of doing the fact. There was about twelve years ſince, a man that lived at Brafield by Northampton, named John Cox, that murdered himſelf; the manner of his doing of it was thus. He was a poor man, and had for ſome time been ſick (and the time of his ſickneſs was about the beginning of hay-time) and taking too many thoughts how he ſhould live afterwards, if he loſt his preſent ſeaſon of work, he fell into deep deſpair about the world, and cried out to his wife the morning before he killed himſelf, ſaying, We are undone. But quickly after, he deſired his wife to depart the room, becauſe, ſaid he, I will ſee if I can get any reſt; ſo ſhe went out: but he inſtead of ſleeping, quickly took his razor, and therewith cut up a great hole in his ſide, out of which he pulled, and cut off ſome of his guts, and threw them, with the blood, up and down the chamber. But this not ſpeeding of him ſo ſoon as he deſired, he took the ſame razor and therewith cut his own throat. His wife then hearing of him ſigh and fetch his wind ſhort, came again into the room to him, and ſeeing what he had done, ſhe ran out and called in ſome neighbours, who came to him where he lay in a bloody manner, frightful to behold. Then ſaid one of them to him, Ah! John, what have you done? Are you not ſorry for what you have done? He anſwered roughly, It is too late to be ſorry. Then ſaid the ſame perſon to him again, Ah! John, pray to God to forgive this bloody act of thine. At the hearing of which exhortation, he ſeemed much offended, and in angry manner ſaid, Pray! and with that flung himſelf away to the wall, and ſo after a few gaſps died deſperately. When he had turned him of his back to the wall, the blood ran out of his belly as out of a bowl, and ſoaked quite through the bed to the boards, and through the chinks of the boards it ran pouring down to the ground. Some ſaid, that when the neighbours came to ſee him, he lay groping with his hand in his bowels, reaching upward, as was thought, that he might have pulled or cut out his heart. It was ſaid alſo, that ſome of his liver had been by him torn out and caſt upon the boards, and that many of his guts hung out of the bed on the ſide thereof; but I cannot confirm all particulars; but the general of the ſtory, with theſe circumſtances above mentioned, is true: I had it from a ſober and credible perſon, who himſelf was one that ſaw him in this bloody ſtate, and that talked with him, as was hinted before.

Many other ſuch dreadful things might be told you, but theſe are enough, and too many too, if God in his wiſdom had thought neceſſary to prevent them.

Atten. This is a dreadful ſtory: And I would to God that it might be a warning to others to inſtruct them to fear before God, and pray, leſt he gives them up to do as John Cox hath done. For ſurely ſelf-murderers cannot go to heaven; and therefore, as you have ſaid, he that dieth by his own hands, is certainly gone to hell. But ſpeak a word or two of the other man you mentioned.

Wiſe. What? Of a wicked man dying in deſpair?

Atten. Yes, of a wicked man dying in deſpair.

Wiſe. Well then: This Mr. Badman's other brother was a very wicked man, both in heart and life; I ſay in heart, becauſe he was ſo in life, nor could any thing reclaim him; neither good men, good books, good examples, nor God's judgments. Well, after he had lived a great while in his ſins, God ſmote him with a ſickneſs of which he died. Now, in his ſickneſs his conſcience began to be awakened, and he began to roar out of his ill-ſpent life, inſomuch that the town began to ring of him. Now, when it was noiſed about, many of the neighbours came to ſee him, and to read by him, as is the common way with ſome; but all that they could do, could not abate his terror, but he would lie in his bed gnaſhing of his teeth, and wringing ☞ of his wriſts, concluding upon the damnation of his ſoul, and in that horror and deſpair he died; not calling upon God, but diſtruſting in his mercy, and blaſpheming of his name.

Atten. This brings to my mind a man that a friend of mine told me of. He had been a wicked liver; ſo when he came to die, he fell into deſpair; and having concluded that God had no mercy ☞ for him, he addreſſed himſelf to the devil for favour, ſaying, Good devil be good unto me.

Wiſe. This is almoſt like Saul, who being forſaken of God, went to the witch of Endor, and ſo to the devil for help. But alas, ſhould I ſet myſelf to collect theſe dreadful ſtories, it would be eaſy in little time to preſent you with hundreds of them: But I will conclude as I began; they that are their own murderers, or that die in deſpair, after they have lived a life of wickedneſs, do ſurely go to hell.

And here I would put in a caution: Every one that dieth under conſternation of ſpirit; that is, under amazement and great fear, do not therefore die in deſpair: For a good man may have this for his bands in his death, and yet go to heaven and glory. For, as I ſaid before, He that is a good man, a man that hath faith and holineſs, a lover and worſhipper of God by Chriſt, according to his word, may die in conſternation of ſpirit; for ſatan will not be wanting to aſſault good men upon their death-bed, but they are ſecured by the word and power of God; yea, and are alſo helped, though with much agony of ſpirit, to exerciſe themſelves in faith and prayer, the which he that dieth in deſpair, can by no means do. But let us return to Mr. Badman, and enter further diſcourſe of the manner of his death.

Atten. I think you and I are both of a mind; for juſt now I was thinking to call you back to him alſo. And pray now, ſince it is your own motion to return again to him, let us diſcourſe a little more of his quiet and ſtill death.

Further diſcourſe of Mr. Badman's death.

Wiſe. With all my heart: You know we were ſpeaking before of the manner of Mr. Badman's death; how that he died ſtill and quietly; upon which you made obſervation, that the common people conclude, that if a man dies quietly, and as they call it, like a lamb, he is certainly gone to heaven; when alas, if a wicked man dies quietly, if a man that has all his days lived in notorious ſin, dieth quietly; his quiet dying is ſo far off from being a ſign of his being ſaved, that it is an uncontrollable proof of his damnation. This was Mr. Badman's caſe, he lived wickedly even to the laſt, and then went quietly out of the world; therefore Mr. Badman is gone to hell.

Atten. Well, but ſince you are upon it, and alſo ſo confident in it, to wit, that a man that lives a wicked life till he dies, and then dies quietly, is gone to hell; let me ſee what ſhew of proof you have for this your opinion.

Wiſe. My firſt argument is drawn from the neceſſity of repentance: No man can be ſaved except he repents, nor can he repent that ſees not, that knows not that he is a ſinner; and he that knows himſelf to be a ſinner, will I warrant him, be moleſted for the time by that knowledge. This, as it is teſtified by all the ſcriptures, ſo it is teſtified by chriſtian experience. He that knows himſelf to be a ſinner, is moleſted, eſpecially if that knowledge comes not to him until he is caſt upon his death-bed; moleſted, I ſay, before he can die quietly. Yea, he is moleſted, dejected and caſt down, he is alſo made to cry out, to hunger and thirſt after mercy by Chriſt, and if at all he ſhall indeed come to die quietly, I mean with that quietneſs that is begotten by faith and hope in God's mercy (to the which Mr. Badman and his brethren were utter ſtrangers) his quietneſs is diſtinguiſhed, by all judicious obſervers, by what went before it, by what it flows from, and alſo by what is the fruit thereof.

Sick-bed repentance ſeldom good for any thing.

I muſt confeſs I am no admirer of ſick-bed repentance, for I think verily it is ſeldom good for any thing: But I ſay, he that hath lived in ſin and prophaneneſs all his days, as Mr. Badman did, and yet ſhall die quietly, that is, without repentance ſteps in betwixt his life and death, he is aſſuredly gone to hell, and is damned.

Atten. This does look like an argument indeed; for repentance muſt come, or elſe we muſt go to hell-fire; and if a lewd liver ſhall (I mean that ſo continues till the day of his death) yet go out of the world quietly, it is a ſign that he died without repentance, and ſo a ſign that he is damned.

Wiſe. I am ſatisfied in it, for my part, and that from the neceſſity and nature of repentance. It is neceſſary, becauſe God calls for it, and will not pardon ſin without it: *Except ye repent, ye ſhall all likewiſe periſh.* This is that which God hath ſaid, and he will prove but a fool-hardy man that ſhall yet think to go to heaven and glory without it. *Repent, for the ax is laid to the root of the tree, every tree therefore that bringeth not forth good fruit* (but no good fruit can be where there is no ſound repentance) *ſhall be hewn down, and caſt into the fire.* This was Mr. Badman's caſe, he had attending of him a ſinful life, and that to the very laſt, and yet died quietly, that is, without repentance; he is gone to hell and is damned. For the nature of repentance, I have touched upon that already, and ſhewed, that it never was where a quiet death is the immediate companion of a ſinful life; and therefore Mr. Badman is gone to hell.

Secondly, My ſecond argument is drawn from that bleſſed word of Chriſt, *While the ſtrong man armed keeps the houſe, his goods are in peace, till a ſtronger than he comes:* But the ſtrong man armed kept Mr. Badman's houſe, that is, his heart, and ſoul, and body, for he went from a ſinful life quietly out of this world: The ſtronger did not diſturb by intercepting with ſound repentance betwixt his ſinful life and his quiet death: Therefore Mr. Badman is gone to hell.

The ſtrong man armed is the devil, and quietneſs is his ſecurity. The devil never fears loſing of the ſinner, if he can but keep him quiet: Can he but keep him quiet in a ſinful life, and quiet in his death, he is his own. Therefore he ſaith, his goods are in peace; that is, out of danger. There is no fear of the devil's loſing ſuch a ſoul, I ſay, becauſe Chriſt, who is the beſt judge in this matter, ſaith, his goods are at peace, in quiet, and out of danger.

Atten. This is a good one too; for, doubtleſs, peace and quiet with ſin, is one of the greateſt ſigns of a damnable ſtate.

Wiſe. So it is: Therefore, when God would ſhew the greatneſs of his anger againſt ſin and ſinners in one word, he ſaith, *They are joined to idols, let them alone.* Let them alone, that is, diſturb them not; let them go on without controul; let the devil enjoy them peaceably, let him carry them out of the world unconverted quietly. This is one of the foreſt of judgments, and beſpeaketh the burning anger of God againſt ſinful men. See alſo when you come home, the fourteenth verſe of the fourth chapter of Hoſea, *I will not puniſh your daughters when they commit whoredom.* I will let them alone, they ſhall live and die in their ſins. But,

Thirdly, My third argument is drawn from that ſaying of Chriſt, *He hath blinded their eyes, and hardened their hearts; that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and I ſhould heal them.*

There are three things that I will take notice of from theſe words.

1. The firſt is, that there can be no converſion to God where the eye is darkened, and the heart hardened. The eye muſt firſt be made to ſee, and the heart to break and relent under and for ſin, or elſe there can be no converſion. *He hath blinded their eyes, and hardened their hearts leſt they ſhould ſee, and underſtand and* (ſo) *be converted.* And this was clearly Mr. Badman's caſe, he lived a wicked life, and alſo died with his eyes ſhut, and heart hardened, as is manifeſt, in that a ſinful life was joined with a quiet death; and all for that he ſhould not be converted, but partake of the fruit of his ſinful life in hell-fire.

2. The ſecond thing that I take notice of from theſe words is, That this is a diſpenſation and manifeſtation of God's anger againſt a man for his ſin. When God is angry with men, I mean, when he is ſo angry with them, this among many is one of the judgments that he giveth them up unto, to wit, to blindneſs of mind, and hardneſs of heart, which he alſo ſuffereth to accompany them till they enter in at the gates of death. And then, and there, and not ſhort of then and there, their eyes come to be opened. Hence it is ſaid of the rich man mentioned in Luke, *He died, and in hell he lift up his eyes:* Implying that he did not lift them up before; he neither ſaw what he had done, nor whither he was going, till he came to the place of execution even into hell. He died aſleep in his ſoul; he died beſotted, ſtupified, and ſo conſequently for quietneſs like a child or lamb, even as Mr. Badman did: This was a ſign of God's anger; he had a mind to damn him for his ſins, and therefore would not let him ſee nor have an heart to repent for them, leſt he ſhould convert; and his damnation, which God had appointed, ſhould be fruſtrate: *Leſt they ſhould be converted, and I ſhould heal them.*

3. The third thing I take notice of from hence, is, That a ſinful life and quiet death annexed to it is the ready, the open, the beaten, the common highway to hell: There is no ſurer ſign of damnation, than for a man to die quietly after a ſinful life. I do not ſay that all wicked men that are moleſted at their death with a ſenſe of ſin and fears of hell, do therefore go to heaven [for ſome are alſo made to ſee, and are left to deſpair, (not converted by ſeeing) that they might go roaring out of this world to their place:] But I ſay, there is no ſurer ſign of a man's damnation, than to die quietly after a ſinful life; than to

ſin and die with his eyes ſhut; than to ſin and die with an heart that cannot repent. *He hath blinded their eyes and hardened their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart*; (no not ſo long as they are in this world) *leſt they ſhould ſee with their eyes, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.*

God has a judgment for wicked men; God will be even with wicked men: God knows how to reſerve the ungodly to the day of judgment to be puniſhed: And this is one of his ways by which he doth it. Thus it was with Mr. Badman.

4. Fourthly, it is ſaid in the book of pſalms, concerning the wicked, *There is no bands in their death, but their ſtrength is firm.* By no bands, he means no troubles, no gracious chaſtiſements, no ſuch corrections for ſin as fall to be the lot of God's people for theirs; yea, that many times falls to be theirs, at the time of their death. Therefore he adds concerning the wicked, *They are not troubled* (then) *like other men, neither are they plagued like other men*; but go as ſecurely out of the world, as if they had never ſinned againſt God, and put their own ſouls into danger of damnation. *There is no band in their death.* They ſeem to go unbound, and ſet at liberty out of this world, though they have lived notoriouſly wicked all their days in it. The priſoner that is to die at the gallows for his wickedneſs, muſt firſt have his irons knocked off his legs; ſo he ſeems to go moſt at liberty, when indeed he is going to be executed for his tranſgreſſions. Wicked men alſo have no bands in their death, they ſeem to be more at liberty when they are even at the wind-up of their ſinful life, than at any time beſides.

Hence you ſhall have them boaſt of their faith and hope in God's mercy, when they lie upon their death-bed; yea, you ſhall have them ſpeak as confidently of their ſalvation, as if they had ſerved God all their days: When the truth is, the bottom of this their boaſting is, becauſe they have no bands in their death.

Their ſin and baſe life comes not into their mind to correct them, and bring them to repentance; but preſumptuous thoughts, and an hope and faith of the ſpider's (the devil's) making, poſſeſſeth their ſoul, to their own eternal undoing.

Hence wicked mens hope, is ſaid to die, not before, but with them; they give up the ghoſt together. And thus did Mr. Badman. His ſins and his hope went with him to the gate, but there his hope left him, becauſe it died there; but his ſins went in with ihim, to be a worm to gnaw him in conſcience for ever and ever.

A frivolous opinion.

The opinion therefore of the common people concerning this kind of dying is frivolous and vain; for Mr. Badman died like a lamb, or as they call it, like a chriſom-child, quietly and without fear. I ſpeak not this with reference to the ſtruggling of nature with death, but as to the ſtruggling of the conſcience with the judgment of God. I know that nature will ſtruggle with death. I have ſeen a dog and ſheep die hardly: And thus may a wicked man do, becauſe there is an antipathy betwixt nature and death. But even while, even then, when death and nature are ſtruggling for maſtery, the ſoul, the conſcience, may be as beſotted, as benummed, as ſenſeleſs and ignorant of its miſerable ſtate, as the block or bed on which the ſick lies: And thus they may die like a chriſom-child in ſhew, but indeed like one who by the judgment of God is bound over to eternal damnation; and that alſo by the ſame judgment is kept from ſeeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great judgment of God on wicked men that ſo die, (for it cuts them off from all poſſibility of repentance, and ſo of ſalvation) ſo it is as great a judgment upon thoſe that are their companions that ſurvive them, for by the manner of their death, they dying ſo quietly, ſo like unto chriſom-children, as they call it, they are hardened, and take courage to go on in their courſe.

For comparing their life with their death, their ſinful, curſed lives with their child-like, lamb-like death, they think that all is well, that no damnation is happened to them; though they lived like devils incarnate, yet they died like harmleſs ones. There was no whirl-wind, no tempeſt, no band nor plague in their death: They died as quietly as the moſt godly of them all, and had as great faith and hope of ſalvation, and would talk as boldly of ſalvation as if they had aſſurance of it. But as was their hope in life, ſo was their death: Their hope was without trial, becauſe it was none of God's working, and their death was without moleſtation, becauſe ſo was the judgment of God concerning them.

But I ſay, at this their ſurvivors take heart to tread their ſteps, and to continue to live in the breach of the law of God; yea, they carry it ſtately in their villainies; for ſo it follows in the pſalm: *There is no bands in their death, but their ſtrength is firm,* &c. *Therefore pride compaſſeth them* (the ſurvivors) *about as a chain, violence covereth them as a garment.* Therefore they take courage to do evil, therefore they take pride themſelves in their iniquity. Therefore, wherefore? Why, becauſe their fellows died, after they had lived long in a moſt profane and wicked life, as quietly and as like to lambs, as if they had been innocent.

Yea, they are bold, by ſeeing this, to conclude, calls for it, and will not pardon ſin without it: *Except ye repent, ye ſhall all likewiſe periſh.* This is that which God hath ſaid, and he will prove but a fool-hardy man that ſhall yet think to go to heaven and glory without it. *Repent, for the ax is laid to the root of the tree, every tree therefore that bringeth not forth good fruit* (but no good fruit can be where there is no ſound repentance) *ſhall be hewn down, and caſt into the fire.* This was Mr. Badman's caſe, he had attending of him a ſinful life, and that to the very laſt, and yet died quietly, that is, without repentance; he is gone to hell and is damned. For the nature of repentance, I have touched upon that already, and ſhewed, that it never was where a quiet death is the immediate companion of a ſinful life; and therefore Mr. Badman is gone to hell.

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2. The ſecond thing that I take notice of from theſe words is, That this is a diſpenſation and manifeſtation of God's anger againſt a man for his ſin. When God is angry with men, I mean, when he is ſo angry with them, this among many is one of the judgments that he giveth them up unto, to wit, to blindneſs of mind, and hardneſs of heart, which he alſo ſuffereth to accompany them till they enter in at the gates of death. And then, and there, and not ſhort of then and there, their eyes come to be opened. Hence it is ſaid of the rich man mentioned in Luke, *He died, and in hell he lift up his eyes:* Implying that he did not lift them up before; he neither ſaw what he had done, nor whither he was going, till he came to the place of execution even into hell. He died aſleep in his ſoul; he died beſotted, ſtupified, and ſo conſequently for quietneſs like a child or lamb, even as Mr. Badman did: This was a ſign of God's anger; he had a mind to damn him for his ſins, and therefore would not let him ſee nor have an heart to repent for them, leſt he ſhould convert; and his damnation, which God had appointed, ſhould be fruſtrate: *Leſt they ſhould be converted, and I ſhould heal them.*

3. The third thing I take notice of from hence, is, That a ſinful life and quiet death annexed to it is the ready, the open, the beaten, the common highway to hell: There is no ſurer ſign of damnation, than for a man to die quietly after a ſinful life. I do not ſay that all wicked men that are moleſted at their death with a ſenſe of ſin and fears of hell, do therefore go to heaven [for ſome are alſo made to ſee, and are left to deſpair, (not converted by ſeeing) that they might go roaring out of this world to their place:] But I ſay, there is no ſurer ſign of a man's damnation, than to die quietly after a ſinful life; than to

ſin and die with his eyes ſhut; than to ſin and die with an heart that cannot repent. *He hath blinded their eyes and hardened their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart*; (no not ſo long as they are in this world) *leſt they ſhould ſee with their eyes, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.*

God has a judgment for wicked men; God will be even with wicked men: God knows how to reſerve the ungodly to the day of judgment to be puniſhed: And this is one of his ways by which he doth it. Thus it was with Mr. Badman.

4. Fourthly, it is ſaid in the book of pſalms, concerning the wicked, *There is no bands in their death, but their ſtrength is firm.* By no bands, he means no troubles, no gracious chaſtiſements, no ſuch corrections for ſin as fall to be the lot of God's people for theirs; yea, that many times falls to be theirs, at the time of their death. Therefore he adds concerning the wicked, *They are not troubled* (then) *like other men, neither are they plagued like other men*; but go as ſecurely out of the world, as if they had never ſinned againſt God, and put their own ſouls into danger of damnation. *There is no band in their death.* They ſeem to go unbound, and ſet at liberty out of this world, though they have lived notoriouſly wicked all their days in it. The priſoner that is to die at the gallows for his wickedneſs, muſt firſt have his irons knocked off his legs; ſo he ſeems to go moſt at liberty, when indeed he is going to be executed for his tranſgreſſions. Wicked men alſo have no bands in their death, they ſeem to be more at liberty when they are even at the wind-up of their ſinful life, than at any time beſides.

Hence you ſhall have them boaſt of their faith and hope in God's mercy, when they lie upon their death-bed; yea, you ſhall have them ſpeak as confidently of their ſalvation, as if they had ſerved God all their days: When the truth is, the bottom of this their boaſting is, becauſe they have no bands in their death.

Their ſin and baſe life comes not into their mind to correct them, and bring them to repentance; but preſumptuous thoughts, and an hope and faith of the ſpider's (the devil's) making, poſſeſſeth their ſoul, to their own eternal undoing.

Hence wicked mens hope, is ſaid to die, not before, but with them; they give up the ghoſt together. And thus did Mr. Badman. His ſins and his hope went with him to the gate, but there his hope left him, becauſe it died there; but his ſins went in with ihim, to be a worm to gnaw him in conſcience for ever and ever.

A frivolous opinion. The opinion therefore of the common people concerning this kind of dying is frivolous and vain; for Mr. Badman died like a lamb, or as they call it, like a chriſom-child, quietly and without fear. I ſpeak not this with reference to the ſtruggling of nature with death, but as to the ſtruggling of the conſcience with the judgment of God. I know that nature will ſtruggle with death. I have ſeen a dog and ſheep die hardly: And thus may a wicked man do, becauſe there is an antipathy betwixt nature and death. But even while, even then, when death and nature are ſtruggling for maſtery, the ſoul, the conſcience, may be as beſotted, as benummed, as ſenſeleſs and ignorant of its miſerable ſtate, as the block or bed on which the ſick lies: And thus they may die like a chriſom-child in ſhew, but indeed like one who by the judgment of God is bound over to eternal damnation; and that alſo by the ſame judgment is kept from ſeeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great judgment of God on wicked men that ſo die, (for it cuts them off from all poſſibility of repentance, and ſo of ſalvation) ſo it is as great a judgment upon thoſe that are their companions that ſurvive them, for by the manner of their death, they dying ſo quietly, ſo like unto chriſom-children, as they call it, they are hardened, and take courage to go on in their courſe.

For comparing their life with their death, their ſinful, curſed lives with their childlike, lamb-like death, they think that all is well, that no damnation is happened to them; though they lived like devils incarnate, yet they died like harmleſs ones. There was no whirl-wind, no tempeſt, no band nor plague in their death: They died as quietly as the moſt godly of them all, and had as great faith and hope of ſalvation, and would talk as boldly of ſalvation as if they had aſſurance of it. But as was their hope in life, ſo was their death: Their hope was without trial, becauſe it was none of God's working, and their death was without moleſtation, becauſe ſo was the judgment of God concerning them.

But I ſay, at this their ſurvivors take heart to tread their ſteps, and to continue to live in the breach of the law of God; yea, they carry it ſtately in their villainies; for ſo it follows in the pſalm: *There is no bands in their death, but their ſtrength is firm*, &c. *Therefore pride compaſſeth them* (the ſurvivors) *about as a chain, violence covereth them as a garment.* Therefore they take courage to do evil, therefore they take pride themſelves in their iniquity. Therefore, wherefore? Why, becauſe their fellows died, after they had lived long in a moſt profane and wicked life, as quietly and as like to lambs, as if they had been innocent.

Yea, they are bold, by ſeeing this, to

conclude, that God, either does not, or will not take notice of their ſins. *They ſpeak wickedly, they ſpeak loſtily.* They ſpeak wickedly of ſin, for that they make it better than by the word it is pronounced to be. They ſpeak wickedly concerning oppreſſion, that they commend, and count it a prudent act. They alſo ſpeak loftily: *They ſet their mouth againſt the heavens,* &c. *And they ſay, How doth God know, and is there knowledge in the moſt High?* And all this, ſo far as I can ſee, ariſeth in their hearts from the beholding of the quiet and lamb-like death of their companions.

Behold theſe are the ungodly that proſper in the world, (that is, by wicked ways) *they increaſe in riches.*

This therefore is a great judgment of God, both upon that man that dieth in his ſins, and alſo upon his companion that beholdeth him ſo to die. He ſinneth, he dieth in his ſins, and yet dieth quietly. What ſhall his companion ſay to this? What judgment ſhall he make how God will deal with him, by beholding the lamb-like death of his companion? Be ſure, he cannot, as from ſuch a ſight ſay, Woe be to me, for judgment is before him: He cannot gather, that ſin is a dreadful and a bitter thing, by the child-like death of Mr. Badman. But muſt rather, if he judgeth according to what he ſees, or according to his corrupted reaſon, conclude with the wicked ones of old, *That every one that doth evil, is good in the ſight of the Lord, and he delighteth in them; or where is the God of judgment?*

Yea, this is enough to puzzle the wiſeſt man. David himſelf was put to a ſtand, by beholding the quiet death of ungodly men. *Verily,* ſays he, *I have cleanſed my heart in vain, and have waſhed my hands in innocency,* Pſal. 73. 13. They, to appearance fare better by far than I: *Their eyes ſtand out with fatneſs, they have more than heart can wiſh; But all the day long have I been plagued, and chaſtened every morning.* This, I ſay, made David wonder, yea, and Job and Jeremiah too: But he goeth into the ſanctuary, and then he underſtands their end, nor could he underſtand it before. *I went into the ſanctuary of God:* What place was that? Why there where he might enquire of God, and by him be reſolved of this matter: *Then,* ſays he, *underſtood I their end.* Then I ſaw, that *thou haſt ſet them in ſlippery places,* and that *thou caſteſt them down to deſtruction.* Caſteſt them down, that is, ſuddenly, or as the next words ſay, *As in a moment they are utterly conſumed with terrors:* which terrors did not ceaſe them on their ſick bed, for they had *no bands* in their death. The terrors therefore ceaſed them there, where alſo they are holden in them for ever. This he found out, I ſay, but not without great painfulneſs, grief and pricking in his reins: So deep, ſo hard and ſo difficult did he find it, rightly to come to a determination in this matter.

And, indeed, this is a deep judgment of God towards ungodly ſinners; it is enough to ſtagger a whole world, only the godly that are in the world have a ſanctuary to go to, where the oracle and word of God is, by which his judgments, and a reaſon of many of them are made known to, and underſtood by them.

Atten. Indeed this is a ſtaggering diſpenſation. It is full of the wiſdom and anger of God. And I believe, as you have ſaid, that it is full of judgment to the world. Who would have imagined, that had not known Mr. Badman, and yet had ſeen him die, but that he had been a man of an holy life and converſation, ſince he died ſo ſtilly, ſo quietly, ſo like a lamb or a chriſom-child? Would they not, I ſay, have concluded, that he was a righteous man? or that if they had known him and his life, yet to ſee him die ſo quietly, would they not have concluded that he had made his peace with God? Nay farther, if ſome had known that he had died in his ſins, and yet that he died ſo like a lamb, would they not have concluded, that either God doth not know our ſins, or that he likes them; or that he wants power, or will, or heart, or ſkill to puniſh them; ſince Mr. Badman himſelf went from a ſinful life ſo quietly, ſo peaceable, and ſo like a lamb as he did?

Wiſe. Without controverſy, this is an heavy judgment of God upon wicked men; one goes to hell in peace, another goes to hell in trouble; one goes to hell being ſent thither by the hand of his companion; one goes thither with his eyes ſhut, and another goes thither with his eyes open; one goes thither roaring, and another goes thither boaſting of heaven and happineſs all the way he goes: One goes thither like Mr. Badman himſelf, and others go thither as did his brethren. But above all, Mr. Badman's death, as to the manner of dying, is the fulleſt of ſnares and traps to wicked men; therefore they that die as he, are the greateſt ſtumble to the world: They go, and go, they go on peaceably from youth to old age, and thence to the grave, and ſo to hell, without noiſe: *They go as an ox to the ſlaughter, and as a fool to the correction of the ſtocks;* that is, both ſenſeleſly and ſecurely. O! but being come at the gates of hell. O! but when they ſee thoſe gates ſet open for them: O! but when they ſee that that is their home, and that they muſt go in thither, then their peace and quietneſs flies away for ever: Then they roar like lions, yell like dragons, howl like dogs and tremble at their judgment, as do the devils themſelves.

Oh! when they ſee they muſt ſhoot the gulf and throat of hell! when they ſhall ſee that hell hath ſhut her ghaſtly jaws upon them, when they ſhall open their eyes, and find themſelves within the belly and bowels of hell! Then they will mourn, and weep, and hack, and gnaſh their teeth for pain. But this muſt not be (or if it muſt, yet very rarely) till they are gone out of the ſight and hearing of thoſe mortals, whom they do leave behind them alive in the world.

Atten. Well, my good neighbour Wiſeman, I perceive that the ſun grows low, and that you have come to a concluſion with Mr. Badman's life and death; and therefore I will take my leave of you. Only firſt, let me tell you, I am glad that I have met with you to-day, and that our hap was to fall in with Mr. Badman's ſtate. I alſo thank you for your freedom with me, in granting of me your reply to all my queſtions: I would only beg your prayers that God will give me much grace, that I may neither live nor die as did Mr. Badman.

Wiſe. My good neighbour Attentive, I wiſh your welfare in ſoul and body; and if aught that I have ſaid of Mr. Badman's life and death may be of benefit unto you, I ſhall be heartily glad; only I deſire you to thank God for it, and to pray heartily for me, that I with you may be kept by the power of God through faith unto ſalvation.

Atten. Amen. Farewel.

Wiſe. I wiſh you heartily farewel.

THE
BARREN FIG-TREE:
OR, THE
DOOM AND DOWNFALL
OF THE
FRUITLESS PROFESSOR.

SHEWING,

That the DAY of GRACE may be paſt with him, long before his Life is ended.

The Signs alſo by which ſuch miſerable Mortals may be known.

TO THE READER.

Courteous Reader,

I Have written to thee now about the Barren Fig-tree, or how it will fare with the Fruitleſs Profeſſor that ſtandeth in the vineyard of God.

Of what complexion thou art, I cannot certainly divine, but the parable tells thee, that the cumber-ground muſt be cut down.

A cumber-ground profeſſor, is not only a provocation to God, a ſtumbling-block to the world, and a blemiſh to religion, but a ſnare to his own ſoul alſo. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he ſhall periſh for ever, like his own dung, they that have ſeen him, ſhall ſay, Where is he? Job 20. 6.

Now they count it pleaſure to riot in the day-time, 2 Pet. 2. 13, 14. But what will they do when the axe is fetched out?

The tree whoſe fruit withereth, is reckoned a tree without fruit, a tree twice dead, one that muſt be plucked up by the roots," Jude 12.

O thou cumber-ground, God expects fruit, God will come ſeeking fruit ſhortly.

My exhortation therefore is to profeſſors, that they look to it, that they take heed.

The Barren Fig-tree in the vineyard, and the bramble in the wood, are both prepared for the fire.

Profeſſion is not a covert to hide from the eye of God; nor will it palliate the revengful threatening of his juſtice, he will command to cut it down ſhortly.

The church and a profeſſion, are the beſt of places for the upright, but the worſt in the world for the cumber-ground: He muſt be caſt, as profane, out of the mount of God; caſt, I ſay, over the wall of the vineyard, there to wither; thence to be gathered and burned. It had been better for them that they had not known the way of righteouſneſs, 2 Pet. 2. 21. And yet if they had not, they had been damned; but it is better to go to hell without, than in, or from under a profeſſion: Theſe ſhall receive greater damnation, Luke 20. 47.

If thou be a profeſſor, read and tremble; if thou be profane, do ſo likewiſe. For if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinners appear? Cumber-ground, take heed of the axe: Barren Fig-tree, beware of the fire.

But I will keep thee no longer out of the book; Chriſt Jeſus, the dreſſer of the vineyard, take care of thee, dig about thee, and dung thee, that thou may'ſt bear fruit: That when the Lord of the vineyard cometh with his axe to ſeek for fruit, or pronounce the ſentence of damnation on the Barren Fig-tree, thou mayeſt eſcape that judgment. The cumber-ground muſt to the wood-pile, and thence to the fire.

Farewel.

Grace be with all them that love our Lord Jeſus in ſincerity. Amen.

JOHN BUNYAN.

THE BARREN FIG-TREE: OR THE DOOM AND DOWNFALL OF THE FRUITLESS PROFESSOR.

LUKE XIII. 6, 7, 8, 9.

A certain man had a Fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none. Then ſaid he to the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this Fig-tree, and find none: Cut it down, why cumbereth it the ground? And he anſwering, ſaid, Lord let it alone this year alſo, until I ſhall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou ſhalt cut it down.

AT the beginning of this chapter we read, how ſome of the Jews came to Jeſus Chriſt, to tell him of the cruelty of Pontius Pilate, in mingling the blood of the Galileans with their ſacrifices. An heatheniſh and prodigious act: for therein he ſhewed, not only his malice againſt the Jewiſh nation, but alſo againſt their worſhip, and conſequently their God. An action, I ſay, not only heatheniſh, but prodigious alſo; for the Lord Jeſus paraphraſing upon this fact of his, teacheth the Jews, that without repentance, *they ſhould all likewiſe periſh.* Likewiſe, that is, by the hand and rage of the Roman empire: Neither ſhould they be more able to avoid the ſtroke, than were thoſe eighteen upon whom the tower of Siloam fell, and ſlew them. Luke 19. 42, 43, 44. The fulfilling of which prophecy, for their hardneſs of heart, and impenitency, was in the days of Titus ſon of Veſpaſian, about forty years after the death of Chriſt. Then, I ſay, were theſe Jews and their city both, environed round on every ſide, wherein both they and it, to amazement, were miſerably overthrown. God gave them ſword, and famine, peſtilence and blood, for their outrage againſt the ſon of his love: So *Wrath came on them to the uttermoſt*, 1 Theſſ. 2. 16.

Now to prevent their old and fooliſh ſalvo, which they always had in readineſs againſt ſuch prophecies and denunciations of judgment, the Lord Jeſus preſents them with this parable, in which he emphatically ſhews them, that their cry of being the temple of the Lord, and of their being the children of Abraham, &c. and their being the church of God, would not ſtand them in any ſtead. As who ſhould ſay, It may be you think to help yourſelves againſt this my prophecy, of your utter and unavoidable overthrow, by the intereſt which you have in your outward privileges: But all theſe will fail you; for what think you, *A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none.* This is your caſe: The Jewiſh land is God's vineyard, I know it; and I know alſo, that you are the fig-trees. But behold, there wanteth the main thing, fruit; for the ſake, and in expectation of which, he ſet this vineyard with trees. Now, ſeeing the fruit is not found amongſt you; the fruit, I ſay, for the ſake of which he did at firſt plant this vineyard; what remains, but that in juſtice he command to cut you down, *as thoſe that cumber the ground*, that he may plant himſelf another vineyard. *Then ſaid he to the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig tree, and find none; cut it down, why cumbereth it the ground?* This therefore muſt be your end, altho' you are planted in the garden of God, for the barrenneſs and unfruitfulneſs of your hearts and lives, you muſt be cut off, yea, rooted up, and caſt out of the vineyard.

In parables there are two things to be taken notice of, and to be enquired into of them that read.

Firſt, The metaphors made uſe of.

Secondly, The doctrine or myſteries couched under ſuch metaphors.

The metaphors in this parable are; (1.) A certain man. (2.) A vineyard. (3.) A fig-tree, barren or fruitleſs. (4.) A dreſſer. (5.) Three years. (6.) Digging and dunging, &c.

The doctrine, or myſtery, couched under theſe words, is to ſhew us, What is like to become of a fruitleſs or formal profeſſor. For,

1. By the man in the parable (Luke 15. 11.) is meant God the Father.
2. By the vineyard, (Iſa. 5. 7.) his church.
3. By the Fig-tree, a profeſſor.
4. By the dreſſer, the Lord Jeſus.
5. By the Fig-tree's barrenneſs, the profeſſor's fruitleſneſs.
6. By the three years, the patience of God, that for a time he extendeth to barren profeſſors.
7. This calling to the dreſſer of the vineyard to cut it down, is to ſhew, the outcries of juſtice againſt fruitleſs profeſſors.
8. The dreſſer's interceding, is to ſhew, how the Lord Jeſus ſteps in, and takes hold of the head of his father's ax, to ſtop or at leaſt to defer preſent execution of a barren Fig-tree.
9. The dreſſer's deſire to try to make the Fig-tree fruitful, is to ſhew you, how unwilling he is that ever a barren Fig-tree, ſhould yet be barren, and periſh.
10. His digging about it, and dunging of it, is to ſhew his willingneſs to apply goſpel-helps to this barren profeſſor, if haply he may be fruitful.
11. The ſuppoſition that the Fig-tree may yet continue fruitleſs, is to ſhew, that when Chriſt Jeſus hath done all, there are ſome profeſſors will abide barren and fruitleſs.
12. The determination upon this ſuppoſition, at laſt to cut it down, is a certain prediction of ſuch profeſſors unavoidable and eternal damnation.

But to take this parable into pieces, and to diſcourſe more particularly, though with all brevity, upon all the parts thereof.

A certain man had a Fig-tree planted in his vineyard.

The man, I told you, is to repreſent to us God the Father, by which ſimilitude he is often ſet out in the New Teſtament.

Obſerve then, that it is no new thing, if you find in God's church, barren Fig-trees, fruitleſs profeſſors; even as here you ſee is a tree, a fruitleſs tree, a fruitleſs Fig-tree in the vineyard. Fruit is not ſo eaſily brought forth, as a profeſſion is got into; 'tis eaſy for a man to cloath himſelf with a fair ſhow in the fleſh, to word it, and ſay be thou warmed and filled with the beſt. 'Tis no hard thing to do theſe with other things; but to be fruitful, to bring forth fruit to God, this doth not every tree, no not every Fig-tree, that ſtands in the vineyard of God. Thoſe words alſo, John 15. 2. *Every branch in me that beareth not fruit, he taketh away*, aſſert the ſame thing. There are branches in Chriſt, in Chriſt's body myſtical (which is his church, his vineyard) that bear not fruit, wherefore the hand of God is to take them away. *I looked for grapes, and it brought forth wild grapes*, Iſa. 5. 4. that is no fruit at all that was acceptable with God. Again, Hoſ. 10. 1. *Iſrael is an empty vine, he bringeth forth fruit unto himſelf*, none to God; he is without fruit to God. All theſe, with many more, ſhew us the truth of the obſervation, and that God's church may be cumbered with fruitleſs Fig-trees, with barren profeſſors.

Had a [Fig-tree.]

Although there be in God's church that be barren and fruitleſs; yet, as I ſaid, to ſee to, they are like the reſt of the trees, even a Fig-tree: 'Twas not an oak, nor a willow, nor a thorn, nor a bramble, but a Fig-tree. Ezek. 33. 31. *They come before thee as thy people cometh.* Iſa. 58. 2, 3, 4. *They delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinances of their God: They aſk of me the ordinances of juſtice, they take delight in approaching to God*; and yet but barren, fruitleſs, and unprofitable profeſſors. Judas alſo was one of the twelve, a diſciple, an apoſtle, a preacher, an officer, yea, and ſuch a one as none of the eleven miſtruſted, but preferred before themſelves, each one crying out, *Is it I? Is it I?* Mar. 14. 19. none of them, as we read of (Joh. 6, 70.) miſtruſting Judas, yet he in Chriſt's eye was the barren Fig-tree, a devil, a fruitleſs profeſſor. The fooliſh virgins alſo went forth of the world with the other, had lamps, and light, and were awakened with the other; yea had boldneſs to go forth when the midnight cry was made, with the other; and thought that they could have looked Chriſt in the face, when he ſat upon the throne of judgment with the other; and yet but fooliſh, but barren Fig-trees, but fruitleſs profeſſors: Matth. 7. 22, 23. *Many* ſaith Chriſt, *will ſay unto me in that day*, this and that, and will alſo talk of many wonderful works; yet, behold, he finds nothing in them, but the fruits of unrighteouſneſs: They were altogether barren and fruitleſs profeſſors.

Had a Fig-tree [planted.]

This word [*planted*] doth alſo reach far; it ſuppoſeth one taken out of its natural ſoil, or removed from the place it grew in once; one that ſeemed to be called, awakened; and not only ſo, but by ſtrong hand carried from the world to the church; from nature to grace; from ſin, to Godlineſs, Pſal. 80. 8. *Thou broughteſt a vine out of Egypt*; *thou didſt caſt out the heathen and plant it.* Of ſome of the branches of this vine, were there unfruitful profeſſors.

It muſt be concluded therefore, That this profeſſor, that remaineth notwithſtanding fruitleſs, is, as to the view and judgment of the church, rightly brought in thither; to wit, by confeſſion of faith, of ſin, and a ſhew of repentance and regeneration; thus falſe brethren creep in unawares. All theſe things this word planted, intimated; yea, further, that the church is ſatisfied with them, conſents they ſhould abide in the garden, and counteth them ſound as the reſt. But before God, in the ſight of God, they are graceleſs profeſſors, barren and fruitleſs Fig-trees.

Therefore it is one thing to be in the church, or in a profeſſion; and another to be of the church, and to belong to that kingdom, that is prepared for the ſaint, that is ſo indeed. Otherwiſe, *Being planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew*, Ezek. 17. 10.

Had a Fig-tree planted in [his] *vineyard.*

In [his] vineyard. Hypocrites, with rotten hearts, are not afraid to come before God in Sion. Theſe words therefore ſuggeſt unto us, a prodigious kind of boldneſs and hardened fearleſſneſs: For what preſumption higher, and what attempt more deſperate, than for a man that wanteth grace, and the true knowledge of God, to croud himſelf (in that condition) into the houſe, or church of God; or to make profeſſion of, and deſire that the name of God ſhould be called upon him?

For the man that maketh a profeſſion of the religion of Jeſus Chriſt, that man hath, as it were, put the name of God upon himſelf, and is called and reckoned now (how fruitleſs ſoever before God, or men) the man that hath to do with God, the man that God owneth, and will ſtand for. This man, I ſay, by his profeſſion, ſuggeſteth this to all that know him to be ſuch a profeſſor. Men meerly natural, I mean, men that have not got the deviliſh art of hypocriſy, are afraid to think of doing thus: *And of the reſt durſt no man join himſelf to them, but the people magnified them*, Acts 5. 13. And, indeed, it diſpleaſeth God: *They have brought*, ſaith he, *men uncircumciſed into my ſanctuary*. And again, Iſa. 1. 12. *When you come to appear before me, who hath required this at your hand, to tread my courts?* ſaith God. They have therefore learnt this boldneſs of none in the viſible world, they only took it of the devil; for he, and he only, with theſe his diſciples, attempt to preſent themſelves in the church before God. *The tares are the children of the wicked one:* The tares, that is, the hypocrites, that are ſatan's brood, the generation of vipers, that cannot eſcape the damnation of hell.

[Had] *a Fig-tree planted in his vineyard.*

He doth not ſay, He planted a Fig-tree, but there was a Fig-tree there; he had, or found a Fig-tree planted in his vineyard.

The great God will not acknowledge the Barren Fig-tree, or barren profeſſor to be his workmanſhip, or a tree of his bringing in; only the text ſaith, he had one there. This is much like that in Matt. chap. 15. 13. *Every plant which my heavenly Father hath not planted, ſhall be rooted up.* Here again are plants in his vineyard, which God will not acknowledged to be of his planting: And he ſeems to ſuggeſt, that in his vineyard are many ſuch.——Every plant, or all thoſe plants, or profeſſors that are got into the aſſembly of the ſaints, or into the profeſſion of their religion, without God and his grace, *ſhall be rooted up.*

And when the king came in to ſee the gueſts, he ſaw there a man that had not on a wedding-garment: And he ſaid unto him, friend, how cameſt thou in hither, not having on a wedding-garment? Matt. 22. 11, 12. Here is one ſo cunning and crafty, that he beguiled all the gueſts; he got and kept in the church, even until the king himſelf came in to ſee the gueſts. But his ſubtilty got him nothing; it did not blind the eyes of the king; it did not pervert the judgment of the righteous. *Friend, how cameſt thou in hither?* did overtake him at laſt, even a publick rejection; the king diſcovered him in the face of all preſent. *How cameſt thou in hither?* my Father did not bring thee hither; I did not bring thee hither; my Spirit did not bring thee hither; thou art not of the heavenly Father's planting, *How cameſt thou in hither?* John 10. 1. *He that cometh not in by the door, but climbeth up ſome other way, the ſame is a thief and a robber.* This text alſo is full and plain to our purpoſe; for this man came not in by the door, yet got into the church; he got in by climbing; he broke in at the windows, he got ſomething of the light and glory of the goſpel of our Lord Jeſus Chriſt in his head; and ſo (hardy wretch that he was) he preſumed to croud himſelf among the children. But how is this reſented? What ſaith the king of him? Why this is his ſign, *the ſame is a thief and a robber.* See ye here alſo, if all they be owned as the planting of God, that get into his church, or make profeſſion of his name.

Had a Fig-tree: Had one without a wedding-garment, had a thief in his garden, at his wedding, in his houſe. Theſe climbed up ſome other way. There are many ways to get into the church of God, and profeſſion of his name, beſides, and without an entering by the door.

1. There is the way of lying and diſſembling; and at this gap the Gibeonites got in, Joſh. 9. 3, 4, &c.

2. There is ſometimes falſeneſs amongſt ſome paſtors, either for the ſake of carnal relations, or the like; at this hole, Tobiah, the enemy of God, got in, Nehem. 13. 4, 5, 6.

3. There is ſometimes negligence, and too much uncircumſpectneſs in the whole church; thus the uncircumciſed got in, Ezek. 44. 7, 9.

4. Sometimes again, let the church be never ſo circumſpect, yet theſe have ſo much help from the devil, that they beguile them all, and ſo get in. Theſe are of that ſort of thieves that Paul complains of; *falſe brethren that are brought in unawares*, Gal. 2. 3, 4. Jude alſo cries out of theſe, *Certain men crept in unawares*, Jude 4. Crept in! What were they ſo lowly! A voluntary humility, (Col. 2. 22, 23.) a neglecting of the body, not in any humour. Oh, how ſeemingly ſelf-denying are ſome of theſe creeping things, that yet are to be held (as we ſhall know them) an abomination to Iſrael, Lev. 11. 43, 44.

But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour, 2 Tim. 2. 20. By theſe words the apoſtle ſeems to take it for granted, that as there hath been, ſo there ſtill will be, theſe kind of Fig-trees, theſe barren profeſſors in the houſe, when all men have done what they can; even as in a great houſe there are always veſſels to diſhonour, as well as thoſe to honour and glory; veſſels of wood, and of earth, as well as of ſilver and gold: So then there muſt be wooden profeſſors in the garden of God, there muſt be earthy, earthen profeſſors in his vineyard; but that methinks is the biting word, *and ſome to diſhonour*. That to the Romans is dreadful, Rom. 9. 21, 22. but this ſeems to go beyond it; that ſpeaks but of the reprobate in general, but this of ſuch and ſuch in particular: That ſpeaks of their hardening but in the common way; but this, that they muſt be ſuffered to creep into the church, there to fit themſelves for their place, their own place, Acts i. 25. the place prepared for them of this ſort only. As the Lord Jeſus ſaid once of the Phariſees, *Theſe ſhall receive greater damnation*, Luke 20. 47.

Barren Fig-tree, fruitleſs profeſſor, haſt thou heard all theſe things? Haſt thou conſidered that this Fig-tree is not acknowledged of God to be his, but is denied to be of his planting, and of his bringing unto his wedding? Doſt not thou ſee that thou art called a thief, and a robber, that haſt either climbed up to, or crept in at another place than the door? Doſt thou not hear, that there will be in God's houſe, wooden and earthly profeſſors, and that no place will ſerve to fit thoſe for hell, but the houſe, church, the vineyard of God! Barren Fig-tree! fruitleſs chriſtian! do not thine ears tingle?

And [he] *came and ſought fruit thereon.*

When a man hath got a profeſſion, and is crouded into the church and houſe of God; the queſtion is not now, Hath he life, hath he right principles, but hath he fruit; he came ſeeking fruit thereon. It mattereth not who brought thee in hither, whether God or the devil, or thine own vain glorious heart: But haſt thou fruit? Doſt thou bring forth fruit unto God? *And, let every one that nameth the name of the Lord Jeſus Chriſt, depart from iniquity*, 2. Tim. 2. 19. He doth not ſay, and let every one that hath grace, or let thoſe that have the ſpirit of God; but, *let every one that nameth the name of the Lord Jeſus Chriſt, depart from iniquity*.

What do men meddle with religion for? Why do they call themſelves by the name of the Lord Jeſus, if they have not the grace of God, if they have not the ſpirit of Chriſt? God therefore expecteth fruit: What do they do in the vineyard? let them work, or get them out; the vineyard muſt have labourers in it: *Son, Go work to-day in my vineyard*, Matt. 21. 28. Wherefore, want of grace, and want of ſpirit, will not keep God from ſeeking fruit: *And he came and ſought fruit thereon*, Luke 13. 6. He required that which he ſeemeth to have: Every man in the vineyard, and houſe of God, promiſeth himſelf, profeſſeth to others, and would have all men take it for granted, that an heavenly principle is in him; why then ſhould not God ſeek fruit?

As for them therefore, that will retain the name of chriſtians, fearing God, and yet make no conſcience of bringing forth fruit to him; he ſaith to ſuch, *Away! As for you, go ye, ſerve every one his idols, and hereafter alſo, if ye will not hearken unto me*, &c. Ezek. 20. 39. Barren Fig-tree, doſt thou hear? God expecteth fruit, God calls for fruit; yea, God will ſhortly come ſeeking fruit on this barren Fig-tree. Barren Fig-tree! either bear fruit, or go out of the vineyard, and yet then thy caſe will be unſpeakably damnable. Yea, let me add, If thou ſhalt neither bear fruit, nor depart, God *will take his name out of thy mouth*, Jer. 44. 26. He will have fruit. And I ſay further, if thou wilt do neither, yet God in juſtice and righteouſneſs will ſtill come for fruit. And it will be in vain for thee to count this auſterity; he will *reap where he hath not ſowed, and gather where he hath not ſtrewed*, Matth. 25. 24, 25, 26. Barren Fig-tree doſt thou hear?

Q. What if a man have no grace?
A. Yes, ſeeing he hath a profeſſion.

And he came and ſought fruit [thereon.]

A church then, and a profeſſion, are not places where the workers of iniquity may hide themſelves, and ſins, from God. Some of old, thought, that becauſe they could cry, *The temple of the Lord, the temple of the Lord*, that therefore they were delivered, or had a diſpenſation to do the abominations which they committed; as ſome in our days. For who (ſay they) have a right to the creatures if not chriſtians, if not profeſſors, if not church-members? And from this concluſion, let go the reins of their inordinate affections after pride, ambition, gluttony, pampering themſelves without fear, Jude 12. daubing themſelves with the luſt-provoking faſhions of the times; to walk with ſtretched out necks, naked breaſts, frizled fore-tops, wanton geſtures, in gorgeous apparel, mix'd with gold and pearl, and coſtly array. I will not here make inſpection into their lives, their carriages at home, in their corners, and ſecret holes; but certainly, perſons thus ſpirited, thus principled, and thus inclined, have but empty boughs, boughs that want the fruit that God expects, and that God will come down to ſeek.

Barren Fig-tree, thou art not licenſed by thy profeſſion, nor by the Lord of the vineyard, to bear theſe cluſters of Gomorrah: Neither ſhall the vineyard, nor thy being crowded among the trees there, ſhelter thee from the ſight of the eye of God. Many make religion their cloak, and Chriſt their ſtalking-horſe, and by that means cover themſelves, and hide their own wickedneſs from men: But God ſeeth their heart, hath his print upon the heels of their feet, and pondereth all their goings: And at laſt, when their iniquity is found to be hateful, he will either ſmite them with hardneſs of heart, and ſo leave them, or awaken them to bring forth fruit. Fruit he looks for, ſeeks and expects, barren Fig-tree!

But what? Come into the preſence of God to ſin. What, come into the preſence of God to hide thy ſin. Alas man! The church is God's garden, and Chriſt Jeſus is the great apoſtle and high-prieſt of our profeſſion. What! come into the houſe that is called by my name! into the place where mine honour dwelleth! Pſal. 26. 8. where mine eyes and heart are continually! 1 Kings 9. 3. What, come there to ſin, to hide thy ſin, to cloak thy ſin! His plants are an orchard with pleaſant fruits, Song 4. 13, 14, 15. And every time he goeth into his garden, it is *to ſee the fruits of the valley*, and to *ſee if the vines flouriſh, and if the pomegranates bud.*

Yea, ſaith he, he came ſeeking fruit on this Fig-tree. The church is the place of God's delight; where he ever deſires to be, there he is night and day. He is there to ſeek for fruit, to ſeek for fruit of all, and every tree in the garden. Wherefore aſſure thyſelf, O fruitleſs one, that thy ways muſt needs be open before the eyes of the Lord. One black ſheep is ſoon eſpied, although in company with many; that is taken with the firſt caſt of the eye; its different colour ſtill betrays it. I ſay, therefore, a church and a profeſſion are not places where the workers of iniquity may hide themſelves from God, that ſeeks for fruit; *My vineyard*, ſaith God, *which is mine, is before me*, Song 8. 12.

And he came and ſought fruit thereon [and found none.]

Barren Fig-tree, hearken; the continual non-bearing of fruit, is a dreadful ſign, that thou art to come to a dreadful end, as the winding up of this parable concludeth.

And found none.] None at all, or none to God's liking: For when he ſaith, *He came ſeeking fruit thereon*, he means fruit *meet for God* [Heb. 6.] pleaſant fruit, fruit good and ſweet.

Alas, it is not any fruit will ſerve; bad fruit is counted none. *Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire*, Matth. 3. 10.

1. There is a fruit among profeſſors that withers, and ſo never comes to be ripe, a fruit that is ſmitten in the growth, and comes not to maturity, and this is reckoned no fruit. This fruit thoſe profeſſors bear, that have many fair beginnings, or bloſſoms: That make many fair offers of repentance and amendment; that begin to pray, to reſolve, and to break off their ſins by righteouſneſs; but ſtop at thoſe beginnings, and bring no fruit forth to perfection. This man's fruit is withered, wrinkled, ſmitten fruit, and is in effect no fruit at all.

2. There is an haſty fruit, ſuch as is the *corn upon the houſe top*, Pſal. 129. or that which ſprings up on the dunghill, that runs up ſuddenly, violently, with great ſtalks and big ſhew, and yet at laſt proves empty of kernel. This fruit is to be found in thoſe profeſſors, that on a ſudden are ſo awakened, ſo convinced, and ſo affected with their condition, that they ſhake the whole family, the end-ſhip, the whole town. For a while they cry haſtily, vehemently, dolefully, mournfully, and yet all is but a pang,

an agony, a fit, they bring not forth fruit with patience. Theſe are called thoſe haſty fruits, *that ſhall be a fading flower*, Iſa. 28. 4.

3. There is a fruit that is vile, and ill-taſted, Jer. 24. how long ſoever it be in growing; the root is dried, and cannot convey a ſufficiency of ſap to the branches to ripen the fruit. Theſe are the fruit of ſuch profeſſors, whoſe heart is eſtranged from communion with the Holy Ghoſt, whoſe fruit groweth from themſelves, from their parts, gifts, ſtrength of wit, natural or moral principles. Theſe, notwithſtanding they bring forth fruit, are called empty vines; ſuch as bring not forth fruit to God.

Their root is dried up, they ſhall bear no fruit; yea, though they bring forth, yet will I ſlay even the beloved fruit of their womb, Hoſ. 9. 16.

4. There is a fruit that is wild; *I looked for grapes, and it brought forth wild grapes*, Iſa. 5. 4. I obſerve, that as there are trees and herbs that are wholly right, and noble, fit indeed for the vineyard: So there are alſo their ſemblance, but wild; not right, but ignoble. There is the grape and the wild gripe; the vine and the wild vine; the roſe, and canker-roſe; flowers, and wild flowers; the apple, and the wild apple, which we call the crab. Now fruit from theſe wild things, however they may pleaſe the children to play with, yet the prudent and grave count them of little or no value. There are alſo in the world a generation of profeſſors, that notwithſtanding their profeſſion are wild by nature; yea, ſuch as were never cut out, or off, from the wild olive tree, nor never yet planted into the good olive tree. Now theſe can bring nothing forth but wild olive berries, they cannot bring forth fruit unto God. Such are all thoſe that have lightly taken up a profeſſion, and crept into the vineyard without a new-birth, and the bleſſing of regeneration.

5. There is alſo untimely fruit; *Even as a Fig-tree caſteth her untimely figs*, Rev. 6. 13. Fruit out of ſeaſon, and ſo no fruit to God's liking.

There are two ſorts of profeſſors ſubject to bring forth untimely fruit.

First, They that bring forth [fruit] too ſoon.

Secondly, They that bring forth [fruit] too late.

Firſt, They that bring forth too ſoon. They are ſuch as at preſent receive the word with joy; and anon, before they have root, downwards, they thruſt forth upwards; but having not root, when the ſun ariſeth they are ſmitten, and miſerably die without fruit. Theſe profeſſors are thoſe light and inconſiderate ones that think nothing but peace will attend the goſpel; and ſo anon rejoice at the tidings, without foreſeeing the evil: Wherefore when the evil comes, being unarmed, and ſo not able to ſtand any longer, they die, and are withered, and bring forth no fruit. *He that received the ſeed in ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by they are offended*, Mat. 12. 20, 21. There is in Iſa. 28. mention made of ſome, *Whoſe glorious beauty ſhall be a fading flower*, Iſa. 28. 4. becauſe it is fruit before ſummer. Both theſe are untimely fruit.

Secondly, They alſo bring forth untimely fruit, that ſtay till the ſeaſon is over. God will have his fruit in his ſeaſon; I ſay, he will receive them of ſuch men as ſhall render them to him in their ſeaſons, Matth. 21. 41. The miſſing of the ſeaſon is dangerous; ſtaying till the door is ſhut is dangerous, Mat. 25. 10, 11. Many there be that come not till the flood of God's anger is raiſed, and too deep for them to wade through; *Surely in the floods of great waters they ſhall not come nigh unto him*, Pſal. 32. 6. Eſau's [afterward] is fearful: *For ye know how that afterward when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears*, Heb. 12. 16, 17.

So the children of Iſrael, they brought to God the fruits of obedience too late; their *Lo, we be here*, (Numb. 14. 40, 41, 42.) came too late; their, *We will go up* (verſe 21, 22, 23.) came too late. The Lord had ſworn, Mat. 25. 10. and 27. 3. before, *that they ſhould not poſſeſs the land.* All theſe are ſuch as bring forth untimely fruit, Heb. 12. 17. Luke 13. 25, 26, 27. It is the hard hap of the reprobate to do all things too late; to be ſenſible of his want of grace too late; to be ſorry for ſin too late; to ſeek repentance too late; to aſk for mercy, and to deſire to go to glory too late.

1. Thus you ſee that fruit ſmitten in the growth, that withereth, and that comes not to maturity, is no fruit.

2. That haſty fruit, ſuch as the *corn upon the houſe top*, Pſal. 129. 6. withereth alſo before it groweth up, and is no fruit.

3. That the fruit that is vile and ill taſted, is no fruit.

4. That wild fruit, wild grapes, Rev. 6. are no fruit.

5. That untimely fruit, ſuch as comes too ſoon, or that comes too late; ſuch as come not in their ſeaſon, are no fruit.

And he came and ſought fruit thereon, and found none.

Nothing will do but fruit: Mat. 21. 34. He looked for grapes; when the time of fruit drew near, he ſent his ſervants to the huſbandmen that they might receive the fruit of it.

Queſt. But what fruit doth God expect?

A. Good fruit. "Every tree that bringeth not forth good fruit, is hewn down" Mat. 7. 19. Now before the fruit can be good, the tree muſt be good; for good fruit makes not a good tree, "but a good tree bringeth forth good fruit; Do men gather grapes of thorns, or figs of thiſtles"? A man muſt be good, elſe he can bring forth no good fruit; he muſt have righteouſneſs imputed, that he may ſtand good in God's ſight from the curſe of his law. He muſt have a principle of righteouſneſs in his ſoul, elſe how ſhould he bring forth good fruits; and hence it is, that a chriſtian's fruits are called, Gal. 5. 22, 23 "The fruits of the ſpirit, the fruits of righteouſneſs, which are by Jeſus Chriſt," Phil. 1. 11. The fruits of the ſpirit, therefore the ſpirit muſt be there: the fruits of righteouſneſs, therefore righteouſneſs muſt firſt be there; but to particularize in a few things briefly.

Firſt, God expecteth fruit that will anſwer, and be worthy of the repentance, which thou feigneſt thyſelf to have. Every one in a profeſſion, and that hath crouded into the vineyard, pretendeth to repentance; now of every ſuch ſoul, God expecteth that the fruits of repentance be found to attend them. Mat. 3. 8. "Bring forth fruits therefore meet for repentance," or anſwerable to thy profeſſion of the doctrine of repentance. Barren Fig-tree, ſeeing thou art a profeſſor, and art got into the vineyard: thou ſtandeth before the Lord of the vineyard, as one of the trees of the garden: Wherefore he looketh for fruit from thee, as from the reſt of the trees in the vineyard; fruits, I ſay, and ſuch as may declare thee in heart and life, one that hath made ſound profeſſion of repentance. By thy profeſſion thou haſt ſaid, I am ſenſible of the evil of ſin: Now then, live ſuch a life, as declares that thou art ſenſible of the evil of ſin. By thy profeſſion thou haſt ſaid, I am ſorry for my ſin: Why then, live ſuch a life as may declare this ſorrow. By thy profeſſion thou haſt ſaid, "I am aſhamed of my ſin," Pſal. 38. 18. yea, but live ſuch a life, that men by that may "ſee thy ſhame for ſin," Jer. 31. 19. By thy profeſſion thou ſayeſt, I have turned from, leſt off, and am become an enemy to every appearance of evil, 1 Theſſ. 5. 22. Ah! but doth thy life and converſation declare thee to be ſuch an one? Take heed, barren Fig-tree, leſt thy life ſhould give thy profeſſion the lie. I ſay again, Take heed, for God himſelf will come for fruit; "And he ſought fruit thereon."

You have ſome profeſſors, that are only ſaints before men, when they are abroad; but are devils and vipers at home; ſaints by profeſſion, but devils by practice; ſaints in word, but ſinners in heart and life. Theſe men may have the profeſſion, but they want the fruits that become repentance.

Barren Fig-tree! Can it be imagined that thoſe that paint themſelves, did ever repent of their pride? or that thoſe that purſue this world, did ever repent of their covetouſneſs? or that thoſe that walk with wanton eyes, did ever repent of their fleſhly luſts? Where, barren Fig-tree, is the fruit of theſe people's repentance? Nay, do they not rather declare to the world, that they have repented of their profeſſion? Their fruits look as if they had. Their pride ſaith, they have repented of their humility: Their covetouſneſs declareth, that they are weary of depending upon God; and doth not thy wanton actions declare, that thou abhorreſt chaſtity? Where is thy fruit, barren Fig-tree? Repentance is not only a ſorrow, and a ſhame for, but a turning from ſin to God. Heb. 6. it is called "repentance from dead works." Haſt thou that godly ſorrow that worketh "repentance to ſalvation, never to be repented of?" 2 Cor. 7. 10, 11. How doſt thou ſhew thy careſulneſs, and clearing of thyſelf; thy indignation againſt ſin; thy fear of offending; thy vehement deſire to walk with God; thy zeal for his name and glory in the world: And what revenge haſt thou in thy heart againſt every thought of diſobedience?

But where is the fruit of this repentance? Where is thy watching, thy faſting, thy praying againſt the remainders of corruption? Where is thy ſelf-abhorrence; thy bluſhing before God, for the ſin that is yet behind? Where is thy tenderneſs of the name of God and his ways? Where is thy ſelf-denial and contentment? How doſt thou ſhew before men the truth of thy turning to God? "Haſt thou renounced the hidden things of diſhoneſty, not walking in craftineſs?" 2 Cor. 4. 2. Canſt thou commend thyſelf "to every man's conſcience in the ſight of God?"

And he ſought fruit thereon.

Secondly, God expecteth fruits that ſhall anſwer that faith which thou makeſt profeſſion of. The profeſſor that is got into the vineyard of God doth feign that he hath the faith, the faith moſt holy, the faith of God's elect. Ah! But where are thy fruits, barren Fig-tree? "The faith of the Romans was ſpoken of throughout the whole world," Rom. 1. 8. "and the Theſſalonians faith grew exceedingly," 2 Theſſ. 1. 3.

Thou profeſſeſt to believe thou haſt a ſhare in another world; haſt thou let go this, barren Fig-tree? thou profeſſeſt thou believeſt in Chriſt; is he the joy and the life of thy ſoul? Yea, what conformity unto him, to his ſorrows and ſuffering? What reſemblance hath his crying, and groaning, and bleeding and dying wrought in thee? doſt thou "bear about in thy body the dying of the Lord Jeſus? and is alſo the life of Jeſus made manifeſt in thy mortal body? 2 Cor. 4. 10, 11. Barren Fig-tree, ſhew me thy faith by thy works. Shew out of a good converſation thy works with meekneſs of wiſdom," James 2. 18. and 3. 13.

What fruit, barren Fig-tree what degree of heart-holineſs? for "faith purifies the heart," Acts 15. 9. What love to the Lord Jeſus? for "faith worketh by love," Gal. 5. 6.

Thirdly, God expecteth fruits according to the ſeaſons of grace thou art under, according to the rain that cometh upon thee. Perhaps thou art planted in a good ſoil, by great waters, that thou mighteſt bring forth branches, and bear fruit? that thou mighteſt be a goodly vine or Fig-tree: Shall he not therefore ſeek for fruit, for fruit anſwerable to the means? Barren Fig-tree, God expects it, and will find it too, if ever he bleſs thee. "For the earth which drinketh in the rain that comes oft upon it, and bringeth forth herbs meet for him by whom it is dreſſed, receives bleſſing from God; but that which beareth thorns and briars is rejected, and is nigh unto curſing whoſe end is to be burned, Heb. 6. 7, 8.

Barren ſoul! How many ſhowers of grace, how many dews from heaven, how many times have the ſiver ſtreams of the city of God, run gliding by thy roots, to cauſe thee to bring forth fruit! Theſe ſhowers and ſtreams, and the drops that hang upon thy boughs, will all be accounted for; and will they not teſtify againſt thee, that thou oughteſt of right to be burned! Hear, and tremble, O thou barren profeſſor! Fruits that become thy profeſſion of the goſpel, the God of heaven expecteth. The goſpel hath in it the forgiveneſs of ſins, the kingdom of heaven, and eternal life: but what fruit hath thy profeſſion of a belief of theſe things put forth in thy heart and life? Haſt thou given thyſelf to the Lord; and is all that thou haſt to be ventured for his name in this world? Doſt thou walk like one that is bought with a price "even with the price of precious blood?"

Fourthly, The fruit that God expecteth is ſuch, as is meet for himſelf, fruit that may glorify God; God's trees "are trees of righteouſneſs, the planting of the Lord, that he may be glorified;" fruit that taſteth of heaven, abundance of ſuch fruit: For herein, ſaith Chriſt, "is my father glorified, that ye bring forth much fruit," John 15. 8. Fruits of all kinds, new and old; the fruits of the ſpirit is in all goodneſs, and righteouſneſs, and truth. Fruits before the world, fruits before the ſaints, fruits before God, fruits before angels.

O my brethren, "what manner of perſons ought we to be," who have ſubſcribed to the Lord, and have called ourſelves by the name of Iſrael? "One ſhall ſay, I am the Lord's; and another ſhall call himſelf by the name of Jacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of Iſrael;" Iſa. 44. 5. Barren Fig-tree, haſt thou ſubſcribed, haſt thou called thyſelf by the name of Jacob? and ſurnamed thyſelf by the name of Iſrael? All this thou pretendeſt to, who art got into the vineyard, who art placed among the trees of the garden of God: God doth therefore look for ſuch fruit as is worthy of his name; as is meet for him; as the Apoſtle ſaith, "we ſhould walk worthy of God;" that is, ſo as we may ſhew in every place, that the preſence of God is with us, his fear in us, and his majeſty and authority upon our actions. Fruits meet for him, ſuch a dependance upon him, ſuch truſt in his word, ſuch ſatisfaction in his preſence, ſuch a truſting of him with all my concerns, and ſuch delights in the enjoyment of him, that may demonſtrate that his fear is in my heart, that my ſoul is wrap'd up in his things, and that my body, and ſoul, and eſtate, and all, are in truth, through his grace, at his diſpoſe, fruit meet for him. Hearty thanks, and bleſſing God for Jeſus Chriſt, for his good word, for his free grace, for the diſcovery of himſelf in Chriſt to the ſoul, ſecret longing after another world, fruit meet for him. Liberality to the poor ſaints, to the poor world; a life in word and deed exemplary; a patient and quiet enduring of all things, till I have done and ſuffered the whole will of God, which he hath appointed for me. "That on the good ground, are they which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience," Luke 8. 15. This is bringing forth fruit unto God; "having our fruit unto holineſs, and our end everlaſting life," Rom. 7. 4. and 6. 22. and 14. 8.

Fifthly, The Lord expects fruit becoming the vineyard of God. The vineyard, ſaith he, Iſa. 5. 1. "is a very fruitful hill;" witneſs the fruit brought forth in all ages: The moſt barren trees that ever grew in the wood of this world, when planted in this vineyard by the God of heaven, what fruit to God-ward have they brought forth? "Abel offered the more excellent ſacrifice, Heb. 11. 4. Enoch walked with God three hundred years," ver. 5. Noah, by his life of faith, "condemned the world, and became heir of the righteouſneſs which is by faith, ver. 7. Abraham left his country, and went out after God, not knowing whither he went, ver. 8. Moſes left a kingdom, and run the hazard of the wrath of the King, for the love he had to God and Chriſt. What ſhall I ſay of them who had trials, not accepting deliverance, that they might obtain a better reſurrection? Heb. 11. 35, 36, 37. *They were ſtoned, they were ſawn aſunder; were tempted, were ſlain with the ſword: They wandred about in ſheep-ſkins and goat-ſkins, being deſtitute, afflicted, tormented.* Peter left his father, ſhip and nets, Matt. 4. 18, 19. Paul turned off from the feet of Gamaliel. Men brought their goods and poſſeſſions (the price of them) and caſt it down at the apoſtle's feet, Acts 19. 18, 19, 20. and others brought their books together, and burnt them, curious books, though they were worth fifty thouſand pieces of ſilver. I could add, how many willingly offered themſelves in all ages, and their All, for the worthy name of the Lord Jeſus, to be rack'd, ſtarved, hanged, burned, drowned, pulled in pieces, and a thouſand calamities. Barren fig-tree, the vineyard of God hath been a fruitful place; What doſt thou there? What doſt thou bear? God expects fruit according to, or becoming the ſoil of the vineyard.

Sixthly, The fruit which God expecteth, is ſuch as becometh God's huſbandry and labour. The vineyard is *God's huſbandry, or tillage. I am the vine,* ſaith Chriſt, John 15. 1. *and my father is the huſbandman.* And again, 1 Cor. 3. 9. *Ye are God's huſbandry, ye are God's building.* The vineyard, God fences it, God gathereth out the ſtones, God builds the tower, and the wine-preſs in the midſt thereof. Here is labour, here is protection, here is removing of hindrances, here is convenient purgation, and all, that there might be fruit.

Barren Fig-tree, What fruit haſt thou? haſt thou fruit becoming the care of God, the protection of God, the wiſdom of God, the patience and huſbandry of God? It is the fruit of the vineyard, that is either the ſhame or the praiſe of the huſbandman. *I went by the field of the ſlothful,* ſaith Solomon, *and by the vineyard of the man void of underſtanding; and lo, it was grown over with thorns, and nettles had covered the face thereof,* Prov. 24. 30, 31, 32.

Barren Fig-tree, If men ſhould make a judgment of the care, and pains, and labour of God in his church by the fruit that thou bringeſt forth, what might they ſay, is he not ſlothful, is he not careleſs, is he not without diſcretion! O thy thorns, thy nettles, thy barren heart and barren life, is a continual provocation to the eyes of his glory, as likewiſe a diſhonour to the glory of his grace.

Barren Fig-tree, haſt thou heard all theſe things, I will add yet one more.

And he came and ſought fruit thereon.

The queſtion is not now, What thou thinkeſt of thyſelf, nor what all the people of God think of thee, but what thou ſhalt be found in that day, when God ſhall ſearch thy boughs for fruit. When Sodom was to be ſearched for righteous men, God would not, in that matter, truſt his faithful ſervant Abraham, but ſtill as Abraham interceeded, God anſwered, *If I find fifty, or forty and five there, I will not deſtroy the city,* Gen. 8. 20, 21, 26, 27. Barren Fig-tree, what ſayeſt thou? God will come down to ſee, God will make ſearch for fruit himſelf.

And he came and ſought fruit thereon, and found [none.] *Then ſaid he to the dreſſer of the vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground.*

Theſe words are the effects of God's ſearch into the boughs of a Barren Fig-tree; he ſought fruit, and found none, none to his liking, none pleaſant and good. Therefore, firſt, he complains of the want thereof to the dreſſer, calls him to come, and ſee, and take notice of the tree; then ſignifieth his pleaſure, he will have it removed, taken away, cut down from cumbering the ground.

Obſerv. The Barren Fig-tree is the object of God's diſpleaſure, God cannot bear with a fruitleſs profeſſor.

[Then] *ſaid he,* &c.

Then, after this provocation; then, after he had ſought and found no fruit, then. This word [then] doth ſhew us a kind of an inward diſquietneſs: as he ſaith alſo in another place, upon a like provocation, *Then the anger of the Lord, and his jealouſy, ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven,* Deut. 29. 18, 19, 20.

Then; Intimateth, that he was now come to a point, to a reſolution what to do with this fig-tree. *Then ſaid he to the dreſſer of this vineyard,* that is, to Jeſus Chriſt, *behold,* as much as to ſay, come hither, here is a fig-tree in my vineyard, here is a profeſſor in my church, that is barren, that beareth no fruit.

Obſerve, However the barren profeſſor thinks of himſelf on earth, the Lord cries out in heaven againſt him, Iſa. 5. 5. *And now go to, I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it ſhall be eaten up; and I will break down the wall thereof, and it ſhall be trodden down.*

Behold, theſe three years I come ſeeking fruit, &c.

Obſerv. *Theſe three years.* God cries out that his patience is abuſed, that his forbearance is abuſed: Behold theſe three years I have waited, forborn; theſe three years I have deferred mine anger: "Therewill I ſtretch out mind hand againſt thee, and deſtroy thee; I am weary with repenting," Jer. 15. 6.

Theſe three years. Obſerve, God layeth up all the time; I ſay, a remembrance of all the time, that a Barren Fig-tree, or a fruitleſs profeſſor miſpendeth in this world. As he ſaith alſo of Iſrael of old, "forty years long was I grieved with this generation," Pſal. 95. 10.

Theſe three years, &c.

Theſe three ſeaſons: Obſerve God remembers how many ſeaſons thou haſt miſſpent: For theſe three ſignify ſo many ſeaſons. "And when the time of fruit drew nigh," that is, about the ſeaſon they begin to be ripe, or that according to the ſeaſon might ſo have been. Barren Fig-tree, thou haſt had time, ſeaſons, ſermons, miniſters, afflictions, judgments, mercies, and what not? and yet haſt not been fruitful: Thou haſt had awakenings, reproofs, threatenings, comforts, and yet haſt not been fruitful: Thou haſt had patterns, examples, citations, provocations, and yet haſt not been fruitful. Well, God hath laid up thy three years with himſelf. He remembers every time, every ſeaſon, every ſermon, every miniſter, affliction, judgment, mercy, awakening pattern, example, citation, provocation, he remembers all: As he ſaid of Iſrael of old, "They have tempted me theſe ten times, and have not hearkened to my voice," Numb. 14. 22. And again, "I remember all their wickedneſs," Hoſ. 7. 2.

Theſe three *years*, &c.

He ſeeks for the fruit of every ſeaſon: He will not that any of his ſermons, miniſters, afflictions, judgments, or mercies ſhould be loſt, or ſtand for inſignificant things; he will have according to the benefit beſtowed, 2 Chron. 32. 24, 25. Ezek. 14. 23. He hath not done without a cauſe all that he hath done, and therefore he looketh for fruit; Look to it, Barren Fig-tree.

I came [ſeeking] *fruit.*

Obſerv. This word [ſeeking] ſignifies a narrow ſearch; for when a man ſeeks for fruit on a tree, he goes round it, and round it, now looking into this bough, and then into that, he peeks into the inmoſt boughs, and the lowermoſt boughs, if perhaps fruit may be thereon.

Barren Fig-tree, God will look into all thy boughs, he will be with thee in thy bed-fruits, thy midnight-fruits, thy cloſet-fruit, thy family-fruits, thy converſation-fruits, to ſee if there be any among all theſe that are fit for, or worthy of the name, of the God of heaven. "He ſees what the children of Iſrael do in the dark," Ezek. 8. 12. "All things are open unto the eyes of him with whom we have to do," Heb. 4. 12, 13.

Seeking fruit on [this] *Fig-tree.*

I told you before, that he keeps in remembrance the times and ſeaſons that the barren profeſſor had wickedly miſpent. Now, foraſmuch as he alſo pointeth out the Fig-tree, This Fig-tree; it ſheweth that the barren profeſſor, above all profeſſors, is a continual odium in the eyes of God. This Fig-tree, This man Coniah, Jer. 22. 28. This people draw nigh me with their mouth, but have removed their hearts far from me. God knows who they are among all the thouſands of Iſrael, that are the barren and fruitleſs profeſſors, his lot will fall upon the head of Achan, though he be hid among ſix hundred thouſand men. "And he brought his houſhold, man by man, and Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken," Joſh. 7. 17, 18. This is the Achan, this is the Fig-tree, this is the barren profeſſor.

There is a man hath an hundred trees in his vineyard, and at the time of the ſeaſon, he walketh into his vineyard to ſee how the trees flouriſh; and as he goes, and views, and pries, and obſerves how they are hanged with fruit; behold, he cometh to one where he findeth naught but leaves. Now he makes a ſtand, looks upon it again and again, he looks alſo here and there, above and below; and if after all this ſeeking, he finds nothing but leaves thereon: Then he begins to caſt in his mind, how he may know this tree next year, what ſtands next it, or how far it is off the hedge; but if there be nothing there that may be as a mark to know it by; then he takes his hook, and giveth it a private mark, ("And the Lord ſet a mark upon Cain," Gen. 4.) ſaying, Go thy ways, fruitleſs Fig-tree, Thou haſt ſpent this ſeaſon in vain.

Yet doth he not cut it down, I will try it another year, may be this was not a hiting ſeaſon. Therefore he comes again next year to ſee if now it have fruit; but as he found it before, ſo he finds it now, barren, barren, every year barren; he looks again, but finds no fruit. Now he begins to have ſecond thoughts. How! neither hit laſt year nor this. Surely the barrenneſs is not in the ſeaſon, ſure the fault is in the tree; however, I will ſpare it this year alſo, but will give it a ſecond mark: and it may be, he toucheth it with a hot iron, becauſe he begins to be angry.

Well, at the third ſeaſon he comes again for fruit, but the third year is like the firſt and ſecond, no fruit yet; it only cumbereth the ground. What now muſt be done with this fig-tree? Why, The Lord will lop its boughs with terror; yea, the thickets of thoſe profeſſors with iron. I have waited, ſaith God, theſe three years, I have miſſed of fruit theſe three years: It hath been a cumber-ground theſe three years, cut it down. Precept hath been upon precept, and line upon line, one year after another, for theſe three years, but no fruit can be ſeen, I find none, fetch out the axe; I am ſure this is the Fig-tree, I know it from the firſt year, barrenneſs was its ſign then, barrenneſs is its ſign now, make it fit for the fire. *Behold, the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and caſt into the fire,* Matt. 3. 10.

Obſerve, my brethren, God's heart cannot ſtand towards a barren Fig tree. You know thus it is with yourſelves: If you have a tree in your orchard, or vineyard, that doth only cumber the ground, you cannot look upon that tree with pleaſure, with complacency and delight: No; if you do but go by it, if you do but caſt your eye upon it; yea, if you do but think of that tree, you threaten it in your heart, ſaying, I will hew thee down ſhortly, I'will to the fire with thee ſhortly. And it is in vain for any to think of perſuading of you to ſhew favour to the Barren Fig-tree; and if they ſhould perſuade, your anſwer is irreſiſtible: It yields me no profit, it takes up room, and doth no good, a better may grow in its room:

Cut it down.

Thus when the godly among the Jews (Jer. 14. 17.) made prayers, that rebellious Iſrael might not be caſt out of the vineyard, What ſaith the anſwer of God? Jer. 15. 1. *Though Moſes and Samuel ſtood before me, yet could not my mind be towards this people; wherefore caſt them out of my preſence, and let them go forth.*

What a reſolution is here! Moſes and Samuel could do almoſt any thing with God in prayer. How many times did Moſes by prayer turn away God's judgments from even Pharaoh himſelf! yea, how many times did he by prayer preſerve Iſrael, when in the wilderneſs, (Pſal. 106. 23.) from the anger and wrath of God? Samuel is reckoned excellent this way, yea, ſo excellent, that when Iſrael had done that fearful thing, as to reject the Lord, and chooſe them another king, (1 Sam. 12.) he prayed, and the Lord ſpared, and forgave them: But yet neither Moſes nor Samuel can ſave a barren Fig-tree. No; tho' Moſes and Samuel ſtood before me, that is, pleading, arguing, interceding, ſupplicating, and beſeeching, yet could they not incline mine heart to this people:

Cut it down.

Aye, but Lord it is a Fig-tree, a Fig-tree! If it was a thorn, or a bramble, or a thiſtle, the matter would not be much; but it is a Fig-tree, or a vine: Well, but mark the anſwer of God, Ezek. 15. 2, 3. *Son of man, What is the vine-tree more than any tree, or than a branch that is among the trees of the foreſt? Shall wood be taken thereof to do any work? or will men take a pin thereof to hang any veſſel thereon?* If trees that are ſet, or planted for fruit, bring not forth that fruit, there is betwixt them and the trees of the foreſt, no betterment at all, unleſs the betterment lieth in the trees of the wood, for they are fit to build withal; but a Fig-tree, or a vine, if they bring not forth fruit, yea, good fruit, they are fit for nothing at all, but to be cut down, and prepared for the fire; and ſo the prophet goes on, *Behold, it is caſt into the fire for fuel: If it ſerve not for fruit, it will ſerve for fuel, and ſo the fire devoureth both the ends of it, and the middle of it is burnt.*

Aye, but theſe Fig-trees and vines are church-members, inhabiters of Jeruſalem. So was the Fig-tree mentioned in the text; but what anſwer hath God prepared for theſe objections? Why, ver. 6, 7. *Thus ſaith the Lord God, As the vine-tree among the trees of the foreſt, which I have given to the fire for fuel; ſo will I give the inhabitants of Jeruſalem; and I will ſet my face againſt them, they ſhall go from one fire, and another fire ſhall devour them:*

Cut it down.

The woman that delighteth in her garden, if ſhe have a ſlip there, ſuppoſe (if it was fruitful) ſhe would not take five pounds for it; yet if it bear no fruit, if it wither, and dwindle, and die, and turn cumber-ground only, it may not ſtand in her garden. Gardens and vineyards are places for fruit, for fruit according to the nature of the plant or flowers. Suppoſe ſuch a ſlip as I told you of before, ſhould be in your garden, and there die: Would you let it abide in your garden? No! away with it, away with it. The woman comes into her garden towards the ſpring, where firſt ſhe gives it a ſlight caſt with her eye; then ſhe ſets to gathering out the weeds, and nettles, and ſtones; takes a beeſom and ſweeps the walks; this done, ſhe falls to prying into her herbs and ſlips, to ſee if they live, to ſee if they are likely to grow:

Now, if ſhe comes to one that is dead, that ſhe is confident will not grow, up ſhe pulls that, and makes to the heap of rubbiſh with it, where ſhe deſpiſingly caſts it down, and valueth it no more than a nettle, or a weed, or than the duſt ſhe hath ſwept out of her walks. Yea, if any that ſee her ſhould ſay, Why do you ſo? The anſwer is ready, It is dead, it is dead at root: If I had let it ſtand, it would but have cumbered the ground. The ſtrange ſlips (and alſo the dead ones) *they muſt be a heap in the day of grief, and of deſperate ſorrow,* Iſa. 17. 10, 11.

Cut it down.

There are two manner of cuttings down:

Firſt, When a man is caſt out of the vineyard.

Secondly, When a man is caſt out of the world.

Firſt, When a man is caſt out of the vineyard. And that is done two ways.

1. By an immediate hand of God.
2. By the churches due execution of the laws and cenſures which Chriſt for that purpoſe hath left with his church.

Firſt, God cuts down the barren Fig-tree by an immediate hand, ſmiting his roots, blaſting his branches, and ſo takes him away from among his people. *Every branch* (ſaith Chriſt) *that beareth not fruit in me, he* (my father) *taketh away,* John 15. 2. He taketh him out of the church, he taketh him away from the godly. There are two things by which God taketh the barren profeſſor from among the children of God.

Firſt, Strong deluſions.

Secondly, Open prophaneneſs.

Firſt, By ſtrong deluſions; ſuch as beguile the ſoul with damnable doctrines, that ſwerve from faith and godlineſs: Iſa. 66. 3, 4. *They have choſe their own ways,* (ſaith God) *and their ſoul delighteth in their abominations. I alſo will chooſe their deluſions, and will bring their fears upon them.* I will ſmite them with blindneſs, and hardneſs of heart, and failing of eyes; and will alſo ſuffer the tempter to tempt and effect his helliſh deſigns upon them: 2 Theſſ. 2. 10, 11, 12. *God will ſend them ſtrong deluſions, that they may believe a lie: that they all may be damned who believe not the truth, but had pleaſure in unrighteouſneſs.*

Secondly, Sometimes God takes away a barren profeſſor by open profaneneſs. There is one hath taken up a profeſſion of that worthy name, the Lord Jeſus Chriſt; but this profeſſion is but a cloak, he ſecretly practiſeth wickedneſs: He is a glutton, a drunkard, or covetous, or unclean. Well, ſaith God, I will looſe the reins of this profeſſor, I will give him up to his vile affections, I will looſe the reins of his luſts before him, he ſhall be entangled with his beaſtly luſts, he ſhall be overcome of ungodly company. Thus they that turn aſide to their own crooked ways, Pſal. 125. 5. *The Lord ſhall lead them forth with the workers of iniquity.* This is God's hand immediately; God is now dealing with this man himſelf. Barren Fig-tree, hearken, Thou art crouded into a profeſſion, art got among the godly, and there art a ſcandal to the holy and glorious goſpel; but withal ſo cunning, that like the ſons of Zerviah, thou art too hard for the church; ſhe knows not how to deal with thee. Well, ſaith God, I will deal with that man myſelf: Ezek. 14. 7, 8. *I will anſwer that man myſelf;* he that ſets up his idols in his heart, and puts the ſtumbling-block of his iniquity before his face, and yet comes and appears before me; *I will ſet my face againſt that man, and will make him a ſign and a proverb; and I will cut him off from the midſt of my people; and ye ſhall know that I am the Lord.*

But, ſecondly, God doth ſometimes cut down the Barren Fig-tree by the church, by the church's due execution of the laws and cenſures, which Chriſt for that purpoſe hath left with his church. This is the meaning of that in Mat. 18. 1 Cor. 5. and that in 1 Tim. 1. 20 upon which now I ſhall not enlarge. But which way ſoever God dealeth with thee, O thou barren Fig-tree, whether by himſelf immediately, or by his church, it amounts to one and the ſame. For if timely repentance prevent not, the end of that ſoul is damnation. They are blaſted, and withered, and gathered by men, God's enemies; and at laſt being caſt into the fire, burning muſt be their end. *That which beareth briars and thorns, is nigh unto curſing, whoſe end is to be burned,* Heb. 6. 8.

And again, ſometimes by cut it down, God means, caſt it out of the world: Thus he cut down Nadab and Abihu, when he burned them up with fire from heaven, Numb. 16. 31, 32, 33. Thus he cut down Corah, Dathan and Abiram, when he made the earth to ſwallow them up. Thus he cut down Saul, 1 Sam. 31. 4. when he gave him up to fall upon the edge of his own ſword, and died. Thus he cut down Ananias with Sapphira his wife, when he ſtruck them down dead in the midſt of the congregation, Acts 5. 5, 10. I might here alſo diſcourſe of Abſalom, Ahitophel, and Judas, who were all three hanged: The firſt by God's revenging hand, the other were given up of God to be their own executioners. Theſe were barren and unprofitable Fig-trees, ſuch as God took no pleaſure in, therefore he commanded to cut them down. The Pſalmiſt ſaith, Pſal. 58. 9. *He ſhall take them away as with a whirlwind, both living, and in his wrath.*

Barren Fig-tree, hearken: God calls for the axe, his ſword, bring it hither, here is a barren profeſſor: *Cut him down, why cumbereth he the ground.*

Why cumbereth it the ground.

By theſe words the Lord ſuggeſteth reaſons of his diſpleaſure againſt the Barren Fig-tree; it cumbereth the ground. The Holy Ghoſt doth not only take an argument

ment from its barrenneſs, but becauſe it is a cumber-ground, therefore cut it down; wherefore it muſt needs be a provocation.

1. Becauſe, as much as in him lieth, he diſappointeth the deſign of God in planting his vineyard; "I looked that it ſhould bring "forth fruit."

2. It hath alſo abuſed his patience, his long-ſuffering, his three years patience.

3. It hath alſo abuſed his labour, his pains, his care, and providence of protection and preſervation: for he hedges his vineyard, and walls it about. Cumber-ground, all theſe things thou abuſeſt. He waters his vineyard, and looks to it night and day, but all theſe things thou haſt abuſed.

Further, there are other reaſons of God's diſpleaſure; as,

Firſt, A cumber-ground is a very mock and reproach to religion, a mock and reproach to the ways of God, to the people of God, to the word of God, and to the name of religion. It is expected of all hands, that all the trees in the garden of God ſhould be fruitful; God expects fruit, the church expects fruit, the world even the world concludes that profeſſors ſhould be fruitful in good works; I ſay, the very world expecteth that profeſſors ſhould be better than themſelves: But barren Fig-tree, thou diſappointeſt all: Nay, haſt thou not learned the wicked ones thy ways? Haſt thou not learn'd them to be more wicked by thy example, (but that's by the by:) Barren Fig-tree, thou haſt diſappointed others, and muſt be diſappointed thyſelf "Cut it "down, why cumbereth it the ground?"

Secondly, The barren Fig-tree takes up the room where a better might ſtand; I ſay, it takes up the room, it keeps, ſo long as it ſtands where it doth, a fruitful tree out of that place, and therefore it muſt be cut down. Barren Fig-tree, doſt thou hear? Becauſe the Jews ſtood fruitleſs in the vineyard; therefore, ſaid God, Mat. 21. 33—41. "The kingdom of heaven ſhall be taken "from you, and ſhall be given to a nation "that ſhall render him their fruits in their "ſeaſon." The Jews for their barrenneſs were cut down, and more fruitful people put in their room. As Samuel alſo ſaid to barren Saul, 1 Sam. 15. 28. "The Lord "hath rent the kingdom from thee, and hath "given it to thy neighbour that is better than "thou;" the unprofitable ſervant muſt be caſt out, muſt be cut down, Mat. 25. 27.

Cumber-ground! How many hopeful inclinable, forward people, haſt thou by thy fruitleſs and unprofitable life, kept out of the vineyard of God; for thy ſake have the people ſtumbled at religion; By thy life have they been kept from the love of their own ſalvation. Thou haſt been alſo a means of hardening others, and of quenching, and killing weak beginnings. Well, barren Fig-tree! look to thyſelf, (thou wilt not go to heaven thyſelf, and them that would, thou hindereſt;) thou muſt not always cumber the ground, nor always hinder the ſalvation of others: Thou ſhalt be cut down, and another ſhall be planted in thy room.

Thirdly, The cumber-ground is a ſucker, he draws away the heart and nouriſhment from the other trees. Were the cumber-ground cut down, the other would be more fruitful; he draws away that fatneſs of the ground to himſelf, that would make the other more hearty and fruitful. "One ſinner deſtroyeth much good," Eccl. 9. 18.

The cumber-ground is a very drone in the hive, that eats up the honey that ſhould feed the labouring bee; he is a thief in the candle, that waſteth the tallow, but giveth no light; he is the unſavory ſalt, that is fit for nought but the dunghill. Look to it barren Fig-tree.

And he anſwering, ſaid unto him, Lord, let it alone this year alſo, until I ſhall dig about it, and dung it; and if it bear fruit, well; and if not, then after that, thou ſhalt cut it down, verſe 8, 9.

THESE are the words of the dreſſer of the vineyard, who, I told you, is Jeſus Chriſt (for he made interceſſion for the tranſgreſſors.) And they contain a petition, preſented to an offended juſtice, praying that a little more time and patience might be exerciſed towards the barren, cumber-ground Fig-tree.

In this petition there are ſix things conſiderable;

Firſt, That juſtice might be deferred. O that juſtice might be deferred. Lord let it alone, &c. a while longer.

Secondly, Here is time prefixed, as a ſpace to try if more means will cure a barren Fig-tree. "Lord let it alone this year "alſo."

Thirdly, The means to help it, are propounded, "until I ſhall dig about it, and "dung it.

Fourthly, Here is alſo an inſinuation of a ſuppoſition, that by thus doing, God's expectation may be anſwered, "And if it "bear fruit, well."

Fifthly, Here is a ſuppoſition that the barren Fig-tree may yet abide barren, when Chriſt hath done what he will unto it, "and if it bear fruit, &c."

Sixthly, Here is at laſt a reſolution, that if thou continue barren, hewing days will come upon thee. "And if it bear fruit, "well, and if not, then after that thou "ſhalt cut it down.

But to proceed according to my former method, by way of expoſition.

Lord, let it alone this year alſo.

Here is aſtoniſhing grace indeed! aſtoniſhing grace, I ſay, that the Lord Jeſus ſhould concern himſelf with a barren Fig-tree; that he ſhould ſtep in to ſtop the blow from a barren Fig-tree. True, he ſtopt the blow but for a time; but why did he ſtop it at all; why did not he fetch out the axe? Why did he not do execution? Why did not he cut it down? Barren Fig-tree! 'tis well for thee that there is a Jeſus at God's right hand, a Jeſus of that largeneſs of bowels, as to have compaſſion for a barren Fig-tree, elſe juſtice had never let thee alone to cumber the ground as thou haſt done. When Iſrael alſo had ſinned againſt God, down they had gone, *But that Moſes ſtood in the breach*, Exod. 32. 10. *Let me alone*, ſaid God to him, *that I may conſume them in a moment, and I will make of thee a great nation.* Barren Fig-tree, doſt thou hear? Thou knoweſt not how oft the hand of divine juſtice hath been up to ſtrike, and how many years ſince thou hadſt been cut down, had not Jeſus caught hold of his father's axe. Let me alone, let me fetch my blow, or *cut it down, why cumbereth it the ground?* Wilt thou not hear yet, barren Fig-tree? Wilt thou provoke ſtill! Thou haſt wearied men, and provoked the juſtice of God; *And wilt thou weary my God alſo?* Iſa. 7. 13.

Lord, let it alone this year.

Lord, a little longer, let's not loſe a ſoul for want of means; I will try, I will ſee if I can make it fruitful, I will not beg a long life, nor that it might ſtill be barren, and ſo provoke thee. I beg for the ſake of the ſoul, the immortal ſoul, Lord ſpare it one year only, one year longer, this year alſo; If I do any good to it, it will be in little time. Thou ſhalt not be over wearied with waiting, *one year and then.*

Barren Fig-tree, Doſt thou hear what ſtriving there is between the vine-dreſſer and the huſband-man for thy life. Cut it down, ſays one; Lord, ſpare it, ſaith the other: 'Tis a cumber-ground, ſaith the Father: one year longer prays the Son, *Let it alone this year alſo.*

Until I ſhall dig about it, and dung it.

The Lord Jeſus by theſe words ſuppoſeth two things, as cauſes of the want of fruit in a barren Fig-tree, and two things he ſuppoſeth as a remedy.

The things that are a cauſe of want of fruit, are,

1. 'Tis earth-bound; Lord, the Fig-tree is earth-bound.

2. A want of warmer means, of fatter means.

Wherefore accordingly he propoundeth; Firſt, To looſen the earth, to dung about it.

Secondly, And then to ſupply it with dung; *to dig about it, and dung it. Lord, let it alone this year alſo, until I ſhall dig about it.* I doubt it is too much ground-bound, *The love of this world and the deceitfulneſs of riches* (Luke 14.) lie too cloſe to the roots of the heart of this profeſſor. The love of riches, the love of honours, the love of pleaſures, are the thorns that choak the word; 1 John 2. 15, 16. *For all that is in the world, the luſts of the fleſh, the luſts of the eye, and the pride of life, are not of the Father, but enmity to God*; how then (where theſe things bind up the heart) can there be fruit brought forth to God? Barren Fig-tree, ſee how the Lord Jeſus, by theſe very words ſuggeſteth the cauſe of thy fruitleſneſs of ſoul. The things of this world lie too cloſe to thy heart; the earth with its things have bound up thy roots. Thou art an earth-bound ſoul, thou art wrapp'd up in thick clay. *If any man love the world, the love of the Father is not in him*; how then can he be fruitful in the vineyard? This kept Judas from the fruit of caring for the poor, Joh. 12. 6. This kept Demas from the fruit of ſelf-denial, 2 Tim. 4. 10. And this kept Ananias and Sapphira his wife, from the goodly fruit of ſincerity and truth, Acts 5. 5, 10. What ſhall I ſay, *Theſe are fooliſh and hurtful luſts, which drown men in deſtruction and perdition: for the love of money is the root of all evil*, 1 Tim. 6. 9, 10. How then can good fruit grow from ſuch a root, the root of all evil; *Which while ſome covet after, they have erred from the faith, and pierced themſelves through with many ſorrows.* It is an evil root, nay, it is the root of all evil: how then can the profeſſor that hath ſuch a root, or a root wrap'd up in ſuch earthly things, as the luſts, and pleaſures, and vanities of this world, bring forth fruit to God!

Until I ſhall [dig] *about it.*

Lord, I will looſe his roots, I will dig up this earth, I will lay his roots bare; my hand ſhall be upon him by ſickneſs, by diſappointments, by croſs providences; I will dig about him until he ſtands ſhaking and tottering, until he be ready to fall; then, if ever, he will ſeek to take faſter hold. Thus, I ſay, deals the Lord Jeſus oft-times with the barren profeſſor; he diggeth about him, he ſmiteth one blow at his heart, another blow at his luſts, a third at his pleaſures, a fourth at his comforts, another at his ſelf-conceitedneſs; thus he diggeth about him: This is the way to take bad earth from his roots, and to looſen his roots from the earth. Barren Fig-tree, ſee here the care, the love, the labour and way which the Lord Jeſus, the dreſſer of the vineyard, is fain to take with thee, if haply thou mayeſt be made fruitful.

Until I ſhall dig about it and [dung] *it.*

As the earth, by binding the roots too cloſely, may hinder the tree's being fruitful; ſo the want of better means may be alſo a cauſe thereof. And this is more than intimated by the dreſſer of the vineyard, *until I ſhall dig about it and dung it*, I will ſupply it with a more fruitful miniſtry, with a warmer word. I will give them paſtors after mine own heart, I will dung them: You know dung is a more warm, more fat, more hearty, and ſuccouring matter than is commonly the place in which trees are planted.

I will dig about it, and dung it: I will bring it under an heart awakening miniſtry; the means of grace ſhall be fat and good. I will alſo viſit it with heart-awakening, heart-warming, heart-encouraging conſiderations; I will apply warm dung to his roots; I will ſtrive with him by my Spirit, and give him ſome taſtes of the heavenly gift, and the power of the world to come. I am loth to loſe him for want of digging: *Lord, let it alone this year alſo; until I ſhall dig about it and dung it.*

And if it bear fruit, well.

And if the fruit of all my labour doth make this Fig-tree fruitful, I ſhall count my time, my labour and means well beſtowed upon it; and thou alſo, O my God, ſhalt be therewith much delighted; for thou art gracious, and merciful, and repenteſt thee of the evil which thou threateneſt to bring upon a people.

Theſe words therefore inform us, that if a barren Fig-tree, a barren profeſſor, ſhall now at laſt bring forth fruit to God, it ſhall go well with that profeſſor, it ſhall go well with that poor ſoul. His former barrenneſs, his former tempting of God, his abuſe of God's patience, and long ſuffering, his miſpending year after year, ſhall now be all forgiven him. Yea, God the Father, and our Lord Jeſus Chriſt will now paſs by and forget all, and ſay, Well done, at the laſt. When I ſay to the wicked, O wicked man, thou ſhalt ſurely die; if he then do that which is lawful and right, if he walk in the ſtatutes of life, without committing iniquity, he ſhall ſurely live, he ſhall not die, *Ezek.* 3. 3.

Barren Fig-tree, doſt thou hear! the axe is laid to thy roots, the Lord Jeſus prays God to ſpare thee: Hath he been digging about thee? Hath he been dunging of thee? O Barren Fig-tree, now thou art come to the point; if thou ſhalt now become good, if thou ſhalt after a gracious manner ſuck in the goſpel-dung; and if thou ſhalt bring forth fruit unto God, well; but if not, the fire is the laſt; fruit, or the fire; fruit, or the fire, Barren Fig-tree. *If it bear fruit, well.*

And if not, then after that thou ſhalt cut it down.

And if not, &c. The Lord Jeſus by this *if*, giveth us to underſtand that there is a generation of profeſſors in the world, that are incurable, that will not, that cannot repent, nor be profited by the means of grace: A generation, I ſay, that will retain a profeſſion, but will not bring forth fruit: A generation that will wear out the patience of God, time and tide, threatenings and interceſſions, judgments and mercies, and after all will be unfruitful.

O the deſperate wickedneſs that is in thy heart! Barren profeſſor, Doſt thou hear, the Lord Jeſus ſtands yet in doubt about thee! There is an [*if*] ſtands yet in the way I ſay, the Lord Jeſus ſtands yet in doubt about thee, whether or no at laſt thou wilt be good; whether he may not labour in vain; whether his digging and dunging will come to more than loſt labour: *I gave her ſpace to repent, and ſhe repented not*, Rev. 2. 21. I digged about it, I dunged it; I gained time, and ſupplied it with means; but I laboured herein in vain, and ſpent my ſtrength for nought and in vain. Doſt thou hear, Barren Fig-tree! there is yet a queſtion, Whether it will be well with thy ſoul at laſt?

And if not, then after that thou ſhalt cut it down.

There is nothing more exaſperating to the mind of a man, than to find all his kindneſs and favour ſlighted: Neither is the Lord Jeſus ſo provoked with any thing, as when ſinners abuſe his means of grace, if it be barren and fruitleſs under my goſpel; if it turn my grace into wantonneſs; if after digging and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down.

Goſpel-means applied, is the laſt remedy for a barren profeſſor; if the goſpel, if the grace of the goſpel will not do, there can be nothing expected, but cut it down. *Then after that thou ſhalt cut it down.*

O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as an hen gathereth her chickens under her wings, and ye would not? Therefore your houſes are left unto you deſolate, Mat. 23. 37, 38. Yet it cannot be, but that this Lord Jeſus, who at firſt did put a ſtop to the execution of his Father's juſtice, becauſe he deſired to try more means with the Fig-tree: I ſay, it cannot be, but that an heart ſo full of compaſſion, as his is, ſhould be touched, to behold this profeſſor muſt now be cut down, Luke 19. 41, 42. *And when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day the things that belong to thy peace, but now they are hid from thine eyes.*

After that, thou ſhalt cut it down.

When Chriſt giveth thee over, there is no interceſſor, no mediator, no more ſacrifice for ſin; all is gone but judgment, but the axe, but *a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries,* Heb. 10. 26, 27, 28.

Barren Fig-tree, take heed that thou comeſt not to theſe laſt words, for theſe words are a give-up, a caſt-up, a caſt-up of a caſt-away; *after that thou ſhalt cut it down.* They are as much as if Chriſt had ſaid, Father, I begged for more time for this barren profeſſor; I begged until I ſhould dig about it and dung it: But now, Father, the time is out, the year is ended, the ſummer is ended, and no good done. I have alſo tried with my means, with the goſpel, I have digged about it; I have laid alſo the fat and hearty dung of the goſpel to it, but all comes to nothing. Father, I deliver up this profeſſor to thee again, I have done, I have done all, I have done praying, and endeavouring, I will hold the head of thine axe no longer: Take him into the hands of juſtice, do juſtice, do the law, I will never beg for him more. *After that, thou ſhalt cut it down. Woe unto them when I depart from them,* Hoſ. 9. 12. Now is this profeſſor left naked indeed, naked to God, naked to ſatan, naked to ſin, naked to the law, naked to death, naked to hell, naked to judgment, and naked to the gripes of a guilty conſcience, and to the torment of that worm that never dies, and to that fire that never ſhall be quenched. Heb. 12. 25. *See that ye refuſe not him that ſpeaketh. For if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.* From this brief paſs thro' this parable, you have theſe two general obſervations:

Firſt, That even then when the juſtice of God cries out, I cannot endure to wait on this barren profeſſor any longer; then Jeſus Chriſt intercedes for a little more patience, and a little more ſtriving with this profeſſor, if poſſible he may make him a fruitful profeſſor. *Lord, let it alone this year alſo, until I ſhall dig about it and dung it, and if it bear fruit, well,* &c.

Secondly, There are ſome profeſſors whoſe day of grace will end with, cut it down, with judgment; when Chriſt, by his means, hath been uſed for their ſalvation.

The firſt of theſe obſervations I ſhall paſs, and not meddle at all therewith; But ſhall briefly ſpeak to the ſecond, to wit,

That there are ſome profeſſors, whoſe day of grace will end with, cut it down, with judgment, when Chriſt, by his means, hath been uſed for their ſalvation.

This the apoſtle ſheweth in that third chapter of his epiſtle to the Hebrews; where he tells us, that the people of the Jews, after a forty years patience, and endeavour to do them good by the means appointed for that purpoſe, their end was to be cut down, or excluded the land of promiſe, for their final incredulity: *So we ſee they could not enter in, becauſe of unbelief.* Wherefore, ſaith he, *I was grieved with that generation, and ſaid, they do always err in their hearts, and they have not known my ways: So I ſware in my wrath, they ſhall not enter into my reſt.* As who ſhould ſay, I would they ſhould have entered in, and for that purpoſe I brought them out of Egypt, led them through the ſea, and taught them in the wilderneſs, but they did not anſwer my work nor deſigns in that matter; wherefore, they ſhall not, I ſware they ſhall not; *I ſware in my wrath, they ſhould not enter into my reſt:* Here is cutting down with judgment. So again, chap. 4. he ſaith, *As I have ſworn in my wrath,* if *they ſhall enter into my reſt, although the works were finiſhed from the foundation of the world,* Heb. 4. 2, 3, 4. This word [if] is the ſame with [they ſhall not] in the chapter before. And where he ſaith, *Although the works were finiſhed from the foundation of the world,* He giveth us to underſtand, that what preparations ſo ever are made for the ſalvation of ſinners, and of how long continuance ſoever they are, yet the God-tempting, God-provoking, and fruitleſs profeſſor is like to go without a ſhare therein; *although the works were finiſhed from the foundation of the world.* Jude 5, 6. *I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterwards deſtroyed them that believed not. And the angels that kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.* Here is an inſtance to purpoſe, an inſtance of men and angels: men ſaved out of the land of Egypt, and in their journey towards Canaan, the type of heaven [cut down] angels created and placed in the heavens in great eſtate and principality; yet both theſe, becauſe unfruitful to God in their places, were cut down, the men deſtroyed by God, (for ſo ſaith the text) and the *angels reſerved in everlaſting chains under darkneſs, to the judgment of the great day.*

Now, in my handling of this point, I ſhall diſcourſe of the cutting down, or the judgment here denounced, as it reſpecteth the doing of it by God's hand immediately, and that too, with reſpect to his caſting them out of the world; and not as it reſpecteth an act of the church, &c. And as to this cutting down, or judgment, it muſt be concluded, that it cannot be before the day of grace be paſt with the Fig-tree. But according to the obſervation, There are ſome profeſſors whoſe day of grace will end with, cut it down; and according to the words of the text, *Then* [*after that*] *thou ſhalt cut it down. After that*, that is, after all my attempts and endeavours to make it fruitful, after I have left it, given it over, done with it, and have reſolved to beſtow no more days of grace, opportunities of grace, and means of grace upon it; then, *after that*, thou ſhalt cut it down.

Beſides, the giving up of the Fig-tree, is before the execution. Execution is not always preſently upon the ſentence giving; for after that a convenient time is thought on, and then is cutting down: And ſo it is here in the text. The decree, that he ſhall periſh, is gathered from its continuing fruitleſs quite through the laſt year, from its continuing fruitleſs at the end of all endeavours: But cutting down is not yet, for that comes with an afterward: Then after that thou ſhalt cut it down.

So then, that I may orderly proceed with the obſervation, I muſt lay down theſe two propoſitions.

Prop. 1. That the day of grace ends with ſome men before God takes them out of this world. And,

Prop. 2. The death, or cutting down of ſuch men, will be dreadful. For this cut it down, when it is underſtood in the largeſt ſenſe, (as here indeed it ought) it ſheweth, not only the wrath of God againſt a man's life in this world, but his wrath againſt him body and ſoul. And is as much as to ſay, cut him off from all the privileges and benefits that come by grace, both in this world, and that which is to come.

But to proceed, The day of grace ends with ſome men, before God taketh them out of this world.

I ſhall give you ſome inſtances of this, and ſo go on to the laſt propoſition.

Firſt, I ſhall inſtance, Cain; Cain was a profeſſor, (Gen. 4. 3.) a ſacrificer, a worſhipper of God; yea, the firſt worſhipper that we read of after the fall; but his grapes were wild ones, Gen. 4. 5, 8. His works were evil, he did not do what he did, from true goſpel-motives; therefore God diſallowed his work: At this his countenance falls: Wherefore he envies his brother, diſputes him, takes his opportunity and kills him. Now in that day that he did this act, were the heavens cloſed up againſt him, and that himſelf did ſmartingly and fearfully feel, when God made inquiſition for the blood of Abel: "And now curſed (ſaid God) ſhalt thou be from the earth; which hath opened her mouth to receive thy brother's blood from thy hand," &c. Gen. 4. 8, 11, 12, 13, 14. "And Cain ſaid, My puniſhment is greater than I can bear. Mine iniquity is greater than that it may be forgiven. Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid." Now thou art curſed, ſaith God. Thou haſt driven me out this day, ſaith Cain, and from thy face ſhall I be hid; I ſhall never more have hope in thee, ſmile from thee, nor expect mercy at thy hand. Thus therefore, Cain s day of grace ended, and the heavens, with God's own heart, were ſhut up againſt him; yet after this he lived long, Gen. 4. 10. Cutting down, was not come yet; after this he lived to marry a wife, ver. 17. to beget a curſed brood, to build a city, (and what elſe I know not) all which could not be quickly done: Wherefore Cain might live after the day of grace was paſt with him, ſeveral hundred of years.

Secondly, I ſhall inſtance Iſhmael, Gen. 17. 25, 26. Iſhmael was a profeſſor, was brought up in Abraham's family, and was circumciſed at thirteen years of age, Gen. 16. 12. But he was the ſon of the bond-woman, he brought not forth good fruit, he was a wild profeſſor: For all his religion, he would ſcoff at thoſe that were better than himſelf. Well, upon a day his brother Iſaac was weaned, at which time his father made a feaſt, and rejoiced before the Lord, for that he had given him the promiſed ſon; at this Iſhmael mocked them, their ſon, and godly rejoicing. Then came the ſpirit of God upon Sarah, and ſhe cried, "Caſt him out, caſt out this bond-woman and her ſon; for the ſon of this bond-woman ſhall not be heir with my ſon, with Iſaac, Gen. 21. 9, 10, 11. Now Paul to the Galatians, (chap. 4. 29, 30, 31.) makes this caſting out to be, not only a caſting out of Abraham's family, but a caſting out alſo from a lot with the ſaints in heaven. Alſo Moſes giveth us a notable proof thereof, in ſaying, that when he died, he was gathered to his people, Gen. 25. 17. his people by his mother's ſide, for he was reckoned from her, the ſon of Hagar, the ſon of the bond-woman. Now ſhe came of the Egyptians, Gen. 21. 9. So that he was gathered when he died, notwithſtanding his profeſſion, to the place that Pharoah and his hoſt were gathered to, who were drowned in the Red Sea; theſe were his people, and he was of them, both by nature and diſpoſition, by perſecuting as they did. But now, When did the day of grace end with this man? Obſerve, and I will ſhew you: Iſhmael was thirteen years old when he was circumciſed; and then was Abraham ninety years old and nine, Gen. 17. 24, 25, 26. The next year Iſaac was born. So that Iſhmael was now fourteen years of age. Now when Iſaac was weaned (ſuppoſe he ſucked four years) by that account, The day of grace muſt be ended with Iſhmael, by that time he was eighteen years old, *Gen.* 25. 12, &c. For that day he mocked, that day it was ſaid, Caſt him out; and of that caſting out, the apoſtle makes what I have ſaid. Beware ye young barren profeſſors. Now Iſhmael lived an hundred and nineteen years after this, in great tranquillity and honour with men: After this he alſo begat twelve princes, even after his day of grace was paſt.

Thirdly, I ſhall inſtance Eſau, *Gen.* 25. 27, &c. Eſau alſo was a profeſſor, he was born unto Iſaac, and circumciſed according to the cuſtom. But Eſau was a gameſome profeſſor, an huntſman, a man of the field; alſo he was wedded to his luſts, which he did alſo venture to keep, rather than the birth-right. Well, upon a day, when he came from hunting, and was faint, he ſold his birth-right to Jacob his brother. Now the birthright, in thoſe days, had the promiſe and bleſſing annexed to it. Yea, they were ſo entailed in this, that the one could not go without the other, wherefore the apoſtle's caution is here of weight, *Heb.* 12. 16, 17. Take heed, ſaith he, leſt there be among you a fornicator, or profane perſon as Eſau, who for one morſel of meat ſold his birth-right, for ye know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears. Now the ending of Eſau's day of grace is to be reckoned from his ſelling of his birth-right: For there the apoſtle points it, leſt there be among you any, that like Eſau, ſells his birth-right: for then goes hence the bleſſing alſo.

But Eſau ſold his birth-right long before his death. Twenty years after this, Jacob was with Laban, (*Gen.* 31. 41. and 32. 8.) and when he returned home, his brother Eſau met him. Further, after this when Jacob dwelt again ſome time with his father, then Jacob and Eſau buried him. I ſuppoſe, (*Gen.* 35. 28, 29.) He might live above forty, yea, for ought I know, above fourſcore years after he had ſold his birth-right, and ſo conſequently had put himſelf out of the grace of God.

Three things I would further note upon theſe three profeſſors.

Firſt, Cain an angry profeſſor, Iſhmael a mocking one, Eſau a luſtful gameſome one: Three ſymptoms of a barren profeſſor. For he that can be angry, and that can mock, and that can indulge his luſts, cannot bring forth fruit to God.

Secondly, The day of grace ended with theſe profeſſors at that time when they committed ſome grievous ſin; Cain's, when he killed his brother; Iſhmael's, when he mocked at Iſaac, &c. and Eſau, when out of love to his luſts, he deſpiſed, and ſold his birth-right. Beware, barren profeſſor; Thou may'ſt do that in half a quarter of an hour, from the evil of which thou may'ſt not be delivered for ever and ever.

Thirdly, Yet theſe three, after their day of grace was over, lived better lives, as to outward things, than ever they did before. Cain, after this, was lord of a city, *Gen.* 4. 17. Iſhmael was after this, father of twelve princes, *Gen.* 25. 16. and Eſau after this, told his brother, I have enough, my brother, keep that thou haſt to thy ſelf, *chap.* 33. 8, 9. eaſe, and peace; and a proſperous life in outwards, is no ſign of the favour of God to a barren and fruitleſs profeſſor; but rather of his wrath, that thereby he may be capable to treaſure up more wrath, againſt the day of wrath, and revelation of the righteous judgment of God.

Let thus much ſerve for the proof of the firſt propoſition, namely, That the day of grace ends with ſome men before God takes them out of this world.

Now then, to ſhew you, by ſome ſigns, how you may know that the day of grace is ended, or near to ending with the barren profeſſor; and after that thou ſhalt cut it down.

Firſt, He that hath ſtood it out againſt God, and that hath withſtood all thoſe means for fruit, that God hath uſed for the making of him (if it might have been) a fruitful tree in his garden, he is in this danger; and this indeed is the ſum of the parable: The Fig-tree here mentioned, was bleſſed with the application of means, had time allowed it to receive the nouriſhment; but it out-ſtood, with-ſtood, over-ſtood All, All that the huſband-man did, All that the vine-dreſſer did.

Signs of being paſt grace.

But a little diſtinctly to particularize in four or five particulars:

Firſt ſign, The day of grace is like to be paſt, when a profeſſor hath withſtood, abuſed, and worn out God's patience, then he is in danger, this is a provocation, then God cries, Cut it down. There are ſome men that ſteal into a profeſſion, no body knows how; even as this Fig-tree was brought into the vineyard, by other hands than God's; and there they abide lifeleſs, graceleſs, careleſs, and without any good conſcience to God at all. Perhaps they came in for the loaves, for a trade, for credit, for a blind; or it may be to ſtifle and choke the checks, and grinding pangs of an awakened and diſquieted conſcience. Now having obtained their purpoſe, like the ſinners of Sion, they are at eaſe, and ſecure; ſaying like Agag, 1 *Sam.* 15. 32. Surely the bitterneſs of death is paſt; I am well, ſhall be ſaved, and go to heaven:

Thus in theſe vain conceits they ſpend a year, two, or three; not remembring that at every ſeaſon of grace, and at every opportunity of the goſpel, the Lord comes ſeeking fruit. Well, ſinner, well barren Fig-tree, this is but a coarſe beginning: God comes for fruit. What have I here, ſaith God, what a Fig-tree is this, that hath ſtood this year in my vineyard, and brought me forth no fruit! I will cry unto him, profeſſor! barren Fig-tree, be fruitful! I look for fruit, I expect fruit, I muſt have fruit, therefore bethink thyſelf. At theſe the profeſſor pauſes; but theſe are words, not blows, therefore off goes this conſideration from the heart: When God comes the next year, he finds him ſtill as he was, a barren, fruitleſs cumber-ground. And now again he complains, here are two years gone, and no fruit appears; well, I will defer mine anger for my name ſake, *Iſa.* 48. 9. I will defer mine anger for my praiſe, I will refrain from thee, that I cut thee not off (as yet.) I will wait, I will yet wait to be gracious. But this helps not, this hath not the leaſt influence upon the barren Fig-tree, Tuſh, ſaith he, here is no threatening: God is merciful, he will defer his anger, *Iſa.* 30. 18. He waits to be gracious; I am not yet afraid. O how ungodly men, that are at unawares crept into the vineyard, how do they turn the grace of our God into laſciviouſneſs! Well, he comes the third year for fruit, as he did before, but ſtill he finds but a barren Fig-tree; no fruit: Now he cries out again, O thou dreſſer of my vineyard, come hither, here's a Fig-tree hath ſtood theſe three years in my vineyard, and hath at every ſeaſon diſappointed my expectation, for I have looked for fruit in vain: Cut it down, my patience is worn out, I ſhall wait on this Fig-tree no longer.

2. And now he begins to ſhake the Fig-tree with his threatenings; fetch out the axe. Now the axe is death, death therefore is called for; death, come, ſmite me this Fig-tree. And withal the Lord ſhakes this ſinner, and whirls him upon a ſick-bed, ſaying, Take him death, he hath abuſed my patience and forbearance, not remembering that it ſhould have led him to repentance, and to the fruits thereof. Death, fetch away this Fig-tree to the fire, fetch this barren profeſſor to hell. At this, death comes with grim looks into the chamber, yea and hell follows with him to the bed-ſide, and both ſtare this profeſſor in the face, yea, begin to lay hands upon him; one ſmiting him with pains in his body, with head-ach, heart-ach, back-ach, ſhortneſs of breath, fainting qualms, trembling of joints, ſtopping at the cheſt, and almoſt all the ſymptoms of a man paſt all recovery. Now while death is thus tormenting the body, hell is doing with the mind and conſcience, ſtriking them with its pains, caſting ſparks of fire in thither, wounding with ſorrows and fears of everlaſting damnation, the ſpirit of this poor creature: And now he begins to bethink himſelf, and to cry to God for mercy; Lord, ſpare me, Lord, ſpare me. Nay, ſaith God, you have been a provocation to me theſe three years. How many times have you diſappointed me? How many ſeaſons have you ſpent in vain? How many ſermons and other mercies did I of my patience afford you? but to no purpoſe at all, Take him death. O good Lord, ſaith the ſinner, ſpare me but this once; raiſe me but this once. Indeed I have been a barren profeſſor, and have ſtood to no purpoſe at all in thy vineyard: But ſpare! O ſpare this one time, I beſeech thee, and I will be better. Away, away, you will not. I have tried you theſe three years already, you are nought; if I ſhould recover you again, you would be as bad as you was before (and all this talk is while death ſtands by.) The ſinner cries again, good Lord, try me this once, let me get up again this once, and ſee if I do not mend. But will you promiſe me to mend? Yes indeed, Lord, and vow it too; I will never be ſo bad again, I will be better. Well, ſaith God, death, let this profeſſor alone for this time. I will try him a while longer, he hath promiſed, he hath vowed that he will amend his ways. It may be he will mind to keep his promiſes. Vows are ſolemn things, it may be he may fear to break his vows: Ariſe from off thy bed; and now God lays down his axe. At this the poor creature is very thankful, praiſes God, and fawns upon him, ſhews as if he did it heartily, and calls to others to thank him too. He therefore riſeth as one would think, to be a new creature indeed. But by that he hath put on his cloaths, is come down from his bed, and ventured into the yard, or ſhop, and there ſees how all things are gone to ſixes and ſevens, he begins to have ſecond thoughts: and ſays to his folks, What have you all been doing? How are all things out of order? I am I cannot tell what behind-hand; one may ſee if a man be but a little a to-ſide, that you have neither wiſdom, nor prudence to order things: And now, inſtead of ſeeking to ſpend the reſt of his time to God, he doubleth his diligence after this world. Alas, all muſt not be loſt, we muſt have provident care: And thus quite forgetting the ſorrows of death, the pains of hell, the promiſes and vows which he made to God to be better: Becauſe judgment was not (now) ſpeedily executed, therefore the heart of this poor creature is fully ſet in him to do evil.

Theſe things proving ineffectual, God takes hold of his axe again, ſends death to a wife, to a child, to his cattle, (your young men have I ſlain, and taken away your horſes, *Amos* 4. 9, 10.) I will blaſt him, croſs him, diſappoint him, and caſt him down, and will ſet myſelf againſt him, in all that he putteth his hand unto. At this the poor barren profeſſor, cries out again, Lord, I have ſinned, ſpare me once more I beſeech thee. O take not away the deſire of mine eyes, ſpare my children, bleſs me in my labours, and I will mend, and be better. No, ſaith God, you lied to me laſt time, I will truſt you in this no longer, and withal he tumbleth the wife, the child, the eſtate, into a grave.

And then returns to his place, till this profeſſor more unfeignedly acknowledgeth his offence, *Hoſ.* 5. 14, 15.

At this the poor creature is afflicted and diſtreſſed, rents his cloaths, and begins to call the breaking of his promiſe and vows to mind, he mourns and prays, and like Ahab, a while walks ſoftly, at the remembrance of the juſtneſs of the hand of God upon him. And now he renews his promiſes; Lord, try me this one time more, take off thy hand and ſee; They go far that never turn. Well, God ſpareth him again, ſets down his axe again; Many times he did deliver them, but they provoked him with their counſels, and were brought low for their iniquities, *Pſal.* 106.43. Now they ſeem to be thankful again, and are as if they were reſolved to be godly indeed. Now they read, they pray, they go to meetings, and ſeem to be ſerious a pretty while, but at laſt they forget. Their luſts prick them, ſuitable temptations preſent themſelves: Wherefore they turn to their own crooked ways again. *Pſal.* 78. 34, 36. When he ſlew them, then they ſought him, and returned early after God, nevertheleſs they did flatter him with their mouth, and lied unto him with their tongue.

4. Yet again, The Lord will not leave this profeſſor, but will take up his axe again, and will put him under a more heart-ſearching miniſtry, a miniſtry that ſhall ſearch him, and turn him over and over; a miniſtry that ſhall meet with him, as Elijah met with Ahab, in all his acts of wickedneſs (and now the axe is laid to the roots of the trees.) Beſides, this miniſtry, doth not only ſearch the heart, but preſenteth the ſinner with the golden rays of the glorious goſpel; now is Chriſt Jeſus ſet forth evidently, now is grace diſplayed ſweetly; now, now are the promiſes broken like boxes of ointment to the perfuming of the whole room. But alas, there is yet no fruit on this Fig-tree. While his heart is ſearching, he wrangles; while the glorious grace of the goſpel is unveiling, this profeſſor wags and is wanton, gathers up ſome ſcraps thereof, Taſtes the good word of God, and the powers of the world to come, *Jude* 4. Drinketh in the rain that comes oft upon him, *Heb.* 6. 3,--7, 8. But bringeth not forth fruit meet for him, whoſe goſpel it is; takes no heed to walk in the law of the Lord God of Iſrael with all his heart, 2 *Kings* 10. 31. but counteth that the glory of the goſpel conſiſteth in talk and ſhew, and that our obedience thereto, is a matter of ſpeculation; that good works lie in good words, and if they can finely talk, they think they bravely pleaſe God. They think the kingdom of God conſiſteth only in word, not in power: and thus proveth ineffectual this fourth means alſo.

5. Well, now the axe begins to be heaved higher, for now indeed God is ready to ſmite the ſinner, yet before he will ſtrike the ſtroke, he will try one way more at laſt, and if that miſſeth, down goes the Fig-tree. Now this laſt way is to tug and ſtrive with this profeſſor by his Spirit. Wherefore the Spirit of the Lord is now come to him: But not always to ſtrive with man, *Gen.* 6. 8. yet a while he will ſtrive with him, he will awaken, he will convince, he will call to remembrance former ſins, former judgments, the breach of former vows and promiſes, the miſpending of former days; he will alſo preſent perſuaſive arguments, encouraging promiſes, dreadful judgments, the ſhortneſs of time to repent in; and that there is hope if he come. Further, he will ſhew him the certainty of death, and of the judgment to come; yea, he will pull, and ſtrive with this ſinner. But, behold, the miſchief now lies here, here is tugging and ſtriving on both ſides. The Spirit convinces, the man turns a deaf ear to God; the Spirit ſaith, Receive my inſtruction and live; but the man pulls away his ſhoulder; the Spirit ſhews him whither he is going, but the man cloſeth his eyes againſt it; the Spirit offereth violence, the man ſtrives and reſiſts, They have done deſpite unto the ſpirit of grace, *Heb.* 10. 29. The Spirit parlieth a ſecond time, and urgeth reaſons of a new nature; But the ſinner anſwereth, No, I have loved ſtrangers, and after them I will go, *Amos* 4. 6, to 12. At this God's fury comes up into his face, now he comes out of his holy place, and is terrible: now he ſweareth in his wrath, they ſhall never enter into his reſt; *Ezek.* 24. 13. I exerciſed towards you my patience, yet you have not turned unto me, ſaith the Lord. I ſmote you in your perſon, in your relations, in your eſtate, yet you have not returned unto me, ſaith the Lord. In thy filthineſs is lewdneſs, becauſe I have purged thee, and thou waſt not purged; thou ſhalt not be purged from thy filthineſs any more, till I cauſe my fury to reſt upon thee. Cut it down, why doth it cumber the ground?

The ſecond ſign, That ſuch a profeſſor is almoſt (if not quite) paſt grace, is, When God hath given him over, or lets him alone, and ſuffers him to do any thing, and that without controul, helpeth him not either in works of holineſs, or in ſtraits and difficulties. Ephraim is joined to idols, let him alone, *Hoſ.* 4. 17. Woe be to them when I depart from them. I will laugh at their calamities, and will mock when their fear cometh, *Prov.* 1. 24, to 29.

Barren Fig-tree, thou haſt heretofore been digged about, and dunged; God's mattock hath heretofore been at thy roots; goſpel dung hath heretofore been applied to thee; thou haſt heretofore been ſtrove with, convinced, awakened, made to taſte and ſee, and cry, O the bleſſedneſs! Thou haſt heretofore been met with under the word; thy heart hath melted, thy ſpirit hath fallen, thy ſoul hath trembled, and thou haſt felt ſomething of the power of the goſpel. But thou haſt ſinned, thou haſt provoked the eyes of his glory, thy iniquity is found to be hateful, and now perhaps God hath left thee, given thee up, and lets thee alone.

Heretofore thou waſt tender; thy conſcience ſtartled at the temptation to wickedneſs, for thou wert taken off from the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, 2 *Pet.* 2. 20, 21, 22. but that very vomit that once thou wert turned from, now thou lappeſt up (with the dog in the proverb) again, and that very mire that once thou ſeemeſt to be waſhed from, in that very mire thou now art tumbling afreſh. But to particularize, there are three ſigns of a man's being given over of God.

1. When he is let alone in ſinning, when the reins of his luſts are looſed, and he given up to them. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient; being filled with all unrighteouſneſs, *Rom.* 1. 28, 29. Seeſt thou a man that heretofore had the knowledge of God, and that had ſome awe of majeſty upon him; I ſay, ſeeſt thou ſuch an one, ſporting himſelf in his own deceivings, *Rom.* 1. 30, 31. turning the grace of our God into laſciviouſneſs, and walking after his own ungodly luſts; his judgment now of a long time lingereth not, and his damnation ſlumbereth not, 2 *Pet.* 2. 13. Doſt thou hear, barren profeſſor? It is aſtoniſhing to ſee, how thoſe that once ſeemed ſons of the morning, and were making preparations for eternal life, now at laſt, for the rottenneſs of their hearts, by the juſt judgment of God, to be permitted, being paſt feeling, to give themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs, *Eph.* 4. 18, 19. A great number of ſuch were in the firſt goſpel-days; againſt whom Peter, and Jude, and John, pronounce the heavy judgment of God. Peter and Jude couple them with the fallen angels, 2 *Pet.* 2. 3, to 8. and John forbids that prayer be made for them, becauſe that is happened unto them, that hath happened to the fallen angels that fell, *Jude* 5, 6, 7, 8. Who, for forſaking their firſt ſtate, and for leaving their own habitation, are reſerved in chains under everlaſting darkneſs, unto the judgment of the great day. Barren Fig-tree, doſt thou hear?

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Fifthly For theſe there remains nothing but a fearful looking for of judgment.

Sixthly, Wherefore theſe are the true fugitives and vagabonds, that being left of God, of Chriſt, of grace, and of the promiſe, and beyond all hope, wander and ſtraggle to and fro, even as the devil, their aſſociate, until their time ſhall come to die, or until they deſcend in battle, and periſh.

2. Wherefore they are let alone in hearing. If theſe at any time come under the word, there is for them no God, no ſavour of the means of grace, no ſtirrings of heart, no pity for themſelves, no love to their own ſalvation. Let them look on this hand or that, there they ſee ſuch effects of the word in others, as produceth ſigns of repentance, and love to God and his Chriſt, Theſe men only have their backs bowed down alway, *Rom.* 11. 10. Theſe men only have the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear to this very day. *Eccl.* 8. 10. Wherefore as they go to the place of the holy, ſo they come from the place of the holy, and ſoon are forgotten in the places where they ſo did: Only they reap this damage, They treaſure up wrath againſt the day of wrath, and revelation of the righteous judgment of God, *Rom.* 2. 3, 4, 5. Look to it barren profeſſor.

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4. Theſe men may go whither they will, do what they will, they may range from opinion to opinion, from notion to notion,

him down, and will ſet myſelf againſt him, in all that he putteth his hand unto. At this the poor barren profeſſor, cries out again, Lord, I have ſinned, ſpare me once more I beſeech thee. O take not away the deſire of mine eyes, ſpare my children, bleſs me in my labours, and I will mend, and be better. No, ſaith God, you lied to me laſt time, I will truſt you in this no longer, and withal he tumbleth the wife, the child, the eſtate, into a grave.

And then returns to his place, till this profeſſor more unfeignedly acknowledgeth his offence, *Hoſ.* 5. 14, 15.

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tion, from ſect to ſect, but are ſtedfaſt no where, they are left to their own uncertainties: They have not grace to eſtabliſh their hearts, and though ſome of them have boaſted themſelves of this liberty, yet Jude calls them wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever, *Jude* 13. They are left, as I told you before, to be fugitives and vagabonds in the earth, to wander every where, but to abide no where, until they ſhall deſcend to their own place, (*Acts* 1. 5.) with Cain and Judas, men of the ſame fate with themſelves.

A third ſign that ſuch a profeſſor is quite paſt grace, is, when his heart is grown ſo hard, ſo ſtony and impenetrable, that nothing will pierce it. Barren Fig-tree, doſt thou conſider? A hard and impenitent heart is the curſe of God. A heart that cannot repent, is inſtead of all plagues at once; and hence it is that God ſaid of Pharaoh, *Exod.* 9. 14. when he ſpake of delivering him up in the greatneſs of his anger, I will at this time, ſaith he, ſend all my plagues upon thy heart.

To ſome men that have grievouſly ſinned under a profeſſion of the goſpel, God giveth this token of his diſpleaſure, they are denied the power of repentance, their heart is bound, they cannot repent: It is impoſſible that they ſhould ever repent ſhould they live a thouſand years. It is impoſſible for thoſe fall-aways to be renewed again unto repentance, ſeeing they crucify to themſelves the Son of God afreſh, and put him to open ſhame, *Heb.* 6. 4, 5, 6. Now to have the heart ſo hardened, ſo judicially hardened, this is as a bar put in by the Lord God againſt the ſalvation of this ſinner. This was the burden of Spira's complaint, I cannot do it: O now I cannot do it.

This man ſees what he hath done, what ſhould help him, and what will become of him, yet he cannot repent; he pulled away his ſhoulder before, he ſhut up his eyes before, and in that very poſture God left him, and ſo he ſtands to this very day. I have had a fancy, that Lot's wife, when ſhe was turned into a pillar of ſalt, (*Gen.* 19. 26.) ſtood yet looking over her ſhoulder, or elſe with her face towards Sodom; as the judgment caught her, ſo it bound her, and left her a monument of God's anger to after generations.

We read of ſome that are ſeared with an hot iron, and that are paſt feeling, for ſo ſeared perſons, in ſeared parts are: Their conſcience is ſeared, 1 *Tim.* 4. 2. The conſcience is the thing that muſt be touched with feeling fear and remorſe, if ever any good be done to thoſe whoſe conſcience is worſe than that, that is faſt aſleep in ſin, *Eph.* 4. 19. For that conſcience that is faſt aſleep, may yet be effectually awakened and ſaved; but that conſcience that is ſeared, dried, as it were, into a cinder, can never have ſenſe, feeling, or the leaſt regret in this world. Barren Fig-tree, hearken, judicial hardening is dreadful. There is a difference betwixt that hardneſs of heart that is incident to all men, and that which comes upon ſome as a ſpecial judgment of God: And although all kind of hardneſs of heart, in ſome ſenſe, may be called a judgment, yet to be hardened with this ſecond kind, is a judgment peculiar only to them that periſh; an hardneſs that is ſent as a puniſhment, for the abuſe of light received, for a reward of apoſtacy.

This judicial hardneſs is diſcovered from that which is incident to all men, in theſe particulars:

1. It is an hardneſs that comes after ſome great light received; becauſe of ſome great ſin committed againſt that light, and the grace that gave it. Such hardneſs as Pharaoh had, after the Lord had wrought wonderouſly before him: Such hardneſs as the Gentiles had, a hardneſs which darkened the heart, a hardneſs which made their minds reprobate. This hardneſs is alſo the ſame with that the Hebrews are cautioned to beware of (*Heb.* 3. 7, *&c.*) an hardneſs that is cauſed by unbelief, and a departing from the living God; an hardneſs compleated thro' the deceitfulneſs of ſin: Such as that in the provocation, of whom God ſware, that they ſhould not enter into his reſt. It was this kind of hardneſs alſo that both Cain, and Iſhmael, and Eſau were hardened with, after they had committed their great tranſgreſſions.

2. It is the greateſt kind of hardneſs, and hence they are ſaid to be harder than a rock, *Jer.* 5. 3. or than an adamant, *Zec.* 7. 13. that is, harder than flint. So hard that nothing can enter.

3. It is an hardneſs given in much anger, and to bind the ſoul up in an impoſſibility of repentance.

4. It is an hardneſs therefore which is incurable, of which a man muſt die and be damned. Barren profeſſor, hearken to this.

A fourth ſign that ſuch a profeſſor is quite paſt grace, is, when he fortifies his hard heart againſt the tenour of God's word, *Job* 9. 4, *&c.* This is called hardening themſelves againſt God, and turning of the ſpirit againſt him. As thus, When after a profeſſion of faith in the Lord Jeſus, and of the doctrine that is according to godlineſs, they ſhall embolden themſelves in courſes of ſin, by promiſing themſelves that they ſhall have life and ſalvation notwithſtanding Barren profeſſor, hearken to this. This man is called, (*Deut.* 29. 18.) A root that beareth gall and wormwood, or a poiſonful herb, ſuch an one as is abominated of God; yea the abhorred of his ſoul. For this man ſaith, v. 19. I ſhall have peace, though I walk in the imagination or ſtubbornneſs of my heart, to add drunkenneſs to thirſt; an opinion flat againſt the whole word of God, yea againſt the very nature of God himſelf. Wherefore he adds, *Deut.* 19. 20. Then the anger of the Lord, and his jealouſy ſhall ſmoke againſt that man, and all the curſes that are written in God's book ſhall lie upon him, and God ſhall blot out his name from under heaven.

Yea, that man ſhall not fail to be effectually deſtroyed, ſaith the text, ver. 21. The Lord ſhall ſeparate that man unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant.

He ſhall ſeparate him unto evil: He ſhall give him up, he ſhall leave him to his heart; he ſhall ſeparate him to that or thoſe that will aſſuredly be too hard for him.

Now this judgment is much effected, when God hath given a man up unto ſatan, and hath given ſatan leave, without fail, to compleat his deſtruction. I ſay, when God hath given ſatan leave effectually to compleat his deſtruction: For all that are delivered up unto ſatan, have not, nor do not come to this end. But that is the man, whom God ſhall ſeparate to evil, and ſhall leave in the hands of ſatan, to compleat, without fail, his deſtruction.

Thus he ſerved Ahab, a man, that ſold himſelf to work wickedneſs in the ſight of the Lord, 1 *Kings* 21. 25. And the Lord ſaid, Who ſhall perſuade Ahab, that he may go up, and fall at Ramoth-Gilead? And one ſaid on this manner, and another ſaid on that manner: And there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſuade him, 1 *Kings* 22. 20, 21, 22. And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade him, and prevail alſo, go forth, and do ſo. Thou ſhalt perſuade him and prevail, do thy will, I leave him in thy hand, Go forth, and do ſo.

Wherefore in theſe judgments, the Lord doth much concern himſelf for the management thereof, becauſe of the provocation wherewith they have provoked him. This is the man whoſe ruin he contriveth, and bringeth to paſs by his own contrivance. I will chuſe their deluſions for them; I will bring their fears upon them, *Iſa.* 66. 4. I will chuſe their devices, or the wickedneſſes that their hearts are contriving of. I even I, will cauſe them to be accepted of, and delightful to them. But who are they that muſt thus be ſeared? Why, thoſe among profeſſors, that have choſen their own ways, thoſe whoſe ſoul delighteth in their abominations.

Becauſe they received not the love of the truth, that they might be ſaved; for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie, that they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.

God ſhall ſend them. It is a great word; Yea, God ſhall ſend them ſtrong deluſions; deluſions that ſhall do, that ſhall make them believe a lye. Why ſo? That they all might be damned, every one of them, who believe not the truth, but had pleaſure in unrighteouſneſs, 2 *Theſſ.* 5. 10, 11, 12.

There is nothing more provoking to the Lord, than for a man to promiſe, when God threateneth; for a man to be light of conceit, that he ſhall be ſafe; and yet to be more wicked than in former days: This man's ſoul abhorreth the truth of God, no marvel therefore if God's ſoul abhorreth him: he hath invented a way contrary to God, to bring about his own ſalvation; no marvel, therefore, if God invent a way to bring about this man's damnation: And ſeeing that theſe rebels are at this point, We ſhall have peace; God will ſee whoſe word ſhall ſtand, His or theirs.

A fifth ſign of a man being paſt grace, is, When he ſhall at this, ſcoff, and inwardly grin, and fret againſt the Lord, ſecretly purpoſing to continue his courſe, and put all to the venture, deſpiſing the meſſengers of the Lord. He that deſpiſed Moſes's law, died without mercy; of how much ſurer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, &c. *Heb.* 10. 28.

Wherefore, againſt theſe deſpiſers God hath ſet himſelf, and foretold, that they ſhall not believe, but periſh. Behold ye deſpiſers, and wonder, and periſh; for I work a work in your days, which ye ſhall in no wiſe believe, though a man declare it unto you, *Acts* 13. 41.

After that thou ſhalt cut it down.

Thus far we have treated of the Barren Fig-tree, or Fruitleſs Profeſſor, with ſome ſigns to know him by; whereto is added alſo ſome ſigns of one who neither will nor can, by any means, be fruitful, but they muſt miſerably periſh. Now being come to the time of execution, I ſhall ſpeak a word to that alſo, After that thou ſhalt cut it down. Chriſt at laſt turns the Barren Fig-tree over to the juſtice of God, ſhakes his hands of him, and gives him up to the fire for his unprofitableneſs.

Thou ſhall cut it down.

Two things are here to be conſidered.

1. The executioner, thou, the great, the dreadful, the eternal God. Theſe words therefore as I have already ſaid, ſignify that Chriſt the Mediator, through whom alone ſalvation comes, and by whom alone execution hath been deferred, now giveth up the ſoul, forbears to ſpeak one ſyllable more for him, or to do the leaſt act of grace further, to try for his recovery; but deliver-

eth him up to that fearful diſpenſation, To fall into the hand of the living God, *Heb.* 10. 31.

2. The ſecond to be conſidered, is, The inſtrument by which this execution is done, and that is death, compared here to an axe; and foraſmuch as the tree is not felled at one blow, therefore the ſtrokes are here continued, till all the blows be ſtruck at it that are requiſite for its felling: For now cutting-time, and cutting-work is come, cutting muſt be his portion, till he be cut down. After that thou ſhalt cut it down. Death, I ſay, is the axe, which God often uſeth, therewith to take the Barren Fig-tree out of the vineyard, out of a profeſſion, and alſo out of the world at once. But this axe is now new-ground, it cometh well edged to the roots of this Barren Fig-tree. It hath been wetted by ſin, by the law, and by a formal profeſſion, and therefore muſt, and will make deep gaſhes, not only in the natural life, but in the heart and conſcience alſo of this profeſſor. The wages of ſin is death, the ſting of death is ſin, 1 *Cor.* 15. Wherefore death comes not to this man as he doth to ſaints, muzzled, or without his ſting, but with open mouth, in all his ſtrength; yea, he ſends his firſt-born, which is guilt, to devour his ſtrength, and to bring him to the king of terrors, *Job* 18. 13, 14.

But to give you, in a few particulars, the manner of this man's dying.

1. Now he hath his fruitleſs fruit beleaguer him round his bed, together with all the bands and legions of his other wickedneſs. His own iniquities ſhall take the wicked himſelf, and he ſhall be holden in the cords of his ſins, *Prov.* 5. 22.

2. Now ſome terrible diſcovery of God is made out unto him, to the perplexing and terrifying of his guilty conſcience. God ſhall caſt upon him, and not ſpare; and he ſhall be afraid of that which is high, *Job* 27. 22.

3. The dark entry he is to go through, will be a ſore amazement to him; For fear ſhall be in the way, *Eccleſ.* 12. 5. yea, terrors will take hold on him, when he ſhall ſee the yawning jaws of death to gape upon him, and the doors of the ſhadow of death open to give him paſſage out of the world. Now who will meet me in this dark entry; how ſhall I paſs through this dark entry into another world!

4. For by reaſon of guilt, and a ſhaking conſcience, His life will hang in continual doubt before him, and he ſhall be afraid day and night, *Deut.* 28. 66, 67. and ſhall have no aſſurance of his life.

5. Now alſo want will come up againſt him, it will come up like an armed man. This is a terrible army to him that is graceleſs in heart, and fruitleſs in life. This want will continually cry in thine ears, Here is a new birth wanting, a new heart, and a new ſpirit wanting; here is faith wanting; here is love and repentance wanting; here is the fear of God wanting, and a good converſation wanting: Thou art weighed in the ballance, and art found wanting, *Dan.* 5. 27.

6. Together with theſe, ſtandeth by, the companions of death, death and hell, death and devils, death and endleſs torment in the everlaſting flames of devouring fire. When God ſhall come up unto the people, he will invade them with his troops, *Hab.* 3. 16.

But how will this man die? Can his heart now endure, or can his hands be ſtrong, *Ezek.* 22. 14.

1. God, and Chriſt, and pity have left him: Sin againſt light, againſt mercy, and the long-ſuffering of God, is come up againſt him; his hope and confidence now is dying by him, and his conſcience totters and ſhakes continually within him.

2. Death is at work, cutting of him down, hewing both bark and heart, both body and ſoul aſunder: The man groans, but death hears him not; he looks ghaſtly, carefully, dejectedly; he ſighs, he ſweats, he trembles, death matters nothing.

3. Fearful cogitations haunt him, miſgivings, direful apprehenſions of God terrify him. Now he hath time to think what the loſs of heaven will be, and what the torments of hell will be; now he looks no way but he is frighted.

4. Now would he live, but may not; he would live, though it were but the life of a bed-rid man, but muſt not. He that cuts him down, ſways him, as the feller of woods, ſways the tottering tree; now this way, then that, at laſt a root breaks, an heart-ſtring, an eye-ſtring ſnaps aſunder.

5. And now, could the ſoul be annihilated or brought to nothing; how happy would it count itſelf; but it ſees that may not be. Wherefore it is put to a wonderful ſtrait: ſtay in the body it may not, go out of the body it dares not. Life is going, the blood ſettles in the fleſh, and the lungs being no more able to draw breath through the noſtrils, at laſt out goes the weary trembling ſoul, who is immediately ſeized by devils, who lay lurking in every hole in the chamber for that very purpoſe: His friends take care of the body, wrap it up in the ſheet or coffin; but the ſoul is out of their thought and reach, going down to the chambers of death.

I had thought to have enlarged, but I forbear: God, who teaches man to profit, bleſs this brief and plain diſcourſe to thy ſoul, who yet ſtandeſt a profeſſor in the land of the living, amongſt the trees of his garden. Amen.

AN
Exhortation to Peace and Unity.

EPHES. IV. 3.

Endeavouring to keep the Unity of the Spirit in the Bond of Peace.

BEloved, religion is the great bond of human ſociety; and it were well if itſelf were kept within the bond of unity; and that it may ſo be, let us, according to the text, uſe our utmoſt endeavours to keep the unity of the ſpirit in the bond of peace.

Theſe words contain a counſel and a caution; the counſel is, That we endeavour the unity of the ſpirit; the caution is, That we do it in the bond of peace: as if I ſhould ſay, I would have you live in unity, but yet I would have you to be careful, that you do not purchaſe unity with the breach of charity.

Let us therefore be cautioned that we do not ſo preſs after unity in practice and opinion, as to break the bond of peace and affection.

In the handling of theſe words; I ſhall obſerve this method;

Firſt, I ſhall open the ſenſe of the text.

Secondly, I ſhall ſhew wherein this unity and peace conſiſts.

Thirdly, I ſhall ſhew you the fruits and benefits of it, together with nine inconveniencies and miſchiefs that attend thoſe churches where unity and peace is wanting.

Fourthly, and laſtly, I ſhall give you twelve directions and motives for the obtaining of it.

Firſt, As touching the ſenſe of the text; when we are counſelled to keep the unity of the ſpirit, we are not to underſtand the Spirit of God, as perſonally ſo conſidered; becauſe the Spirit of God in that ſenſe, is not capable of being divided; and ſo there would be no need for us to endeavour to keep the unity of it.

By the unity of the ſpirit then, we are to underſtand, that unity of mind which the Spirit of God calls for, and requires chriſtians to endeavour after; hence it is that we are exhorted by one ſpirit, with one mind, to ſtrive together for the faith of the goſpel, *Phil.* 1. 27.

But farther; the apoſtle in theſe words alludes to the ſtate and compoſition of a natural body, and doth thereby inform us, that the myſtical body of Chriſt holds an analogy with the natural body of man: As firſt, In the natural body there muſt be a ſpirit to animate it, for the body without the ſpirit is dead, *James* 2. 26. So it is in the myſtical body of Chriſt; the apoſtle no ſooner tells of that one body, but he minds us of that one ſpirit, *Epheſ.* 4. 4.

Secondly, The body hath joints and bands to unite all the parts; ſo hath the myſtical body of Chriſt, *Coloſſians* 2. 19. This is that bond of peace mentioned in the text, as alſo in the 16th verſe of the ſame chapter, where the whole body is ſaid to be fitly joined together, and compacted, by that which every joint ſupplieth.

Thirdly, The natural body receives counſel and nouriſhment from the head; ſo doth the myſtical body of Chriſt, he is their counſellor, and him they muſt hear; he is their head, and him they muſt hold; hence it is that the Apoſtle complaineth, *Col.* 2. 19. of ſome that did not hold the head from which the whole body by joints and bands hath nouriſhment.

Fourthly, The natural body cannot well ſubſiſt, if either the ſpirit be wounded, or the joints broken or diſlocated; the body cannot bear a wounded or broken ſpirit; A broken ſpirit dryeth the bones, *Prov.* 17. 22. And a wounded ſpirit who can bear, *Prov.* 18. 14. And on the other hand, how often have the disjointing of the body, and the breakings thereof, occaſioned the expiration of the ſpirit? In like manner it fares with the myſtical body of Chriſt, how do divided ſpirits break the bonds of peace, which are the joints of this body? And now doth the breakings of the body and church of Chriſt, wound the ſpirit of chriſtians, and oftentimes occaſion the ſpirit and life of chriſtianity to languiſh, if not to expire? How needful is it then that we endeavour the unity of the ſpirit in the bond of peace?

I now come to ſhew you wherein this unity and peace conſiſts, and this I ſhall demonſtrate in five particulars.

1. This unity and peace may conſiſt in the ignorance of many truths, and in the holding of ſome errors; or elſe this duty

of peace and unity could not be practicable by any on this ſide perfection; but we muſt now endeavour the unity of the ſpirit, till we come to the unity of the faith, and of the knowledge of the Son of God, *Epheſ.* 4. 13. Becauſe now, (as the apoſtle ſaith) we know in part, and we propheſy in part, and now we ſee through a glaſs darkly, 1 *Cor.* 13. 12. And as this is true in general, ſo we may find it true if we deſcend to particular inſtances; the diſciples ſeem to be ignorant of that great truth which they had often, and in much plainneſs been taught by their maſter once and again (viz.) That his kingdom was not of this world, and that in the world they ſhould ſuffer and be perſecuted; yet in the firſt of the Acts ver. 6. we read, That they aſked of him if he would at this time reſtore the kingdom to Iſrael? thereby diſcovering that Chriſt's kingdom (as they thought) ſhould conſiſt in his temporal juriſdiction over Iſrael, which they expected ſhould now commence and take place amongſt them. Again, Our Lord tells them, that he had many things to ſay (and theſe were many important truths) which they could not now bear, *John* 16. 12. And that theſe were important truths, appears by the 10th and 11th verſes, where he is diſcourſing of righteouſneſs and judgment, and then adds, that he had yet many things to ſay, which they could not bear; and thereupon promiſes the Comforter to lead them into ALL TRUTH; which implies, that they were yet ignorant of many truths, and conſequently held divers errors; and yet for all this he prays for, and preſſes them to their great duty of peace and unity, *John* 14. 27. and 17. 21. To this may be added that of *Heb.* 5. 11. where the author ſaith, He had many things to ſay of the prieſtly office of Chriſt, which by reaſon of their dulneſs, they were not capable to receive; as alſo that in the 10th of the *Acts*, where Peter ſeems to be ignorant of that truth, viz. That the goſpel was to be preached to all nations; and contrary hereunto, he erred in thinking it unlawful to preach amongſt the Gentiles, I ſhall add two texts more, one in *Acts* 19. where we read, That thoſe diſciples which had been diſcipled and baptized by John, were yet ignorant of the Holy Ghoſt, and knew not (as the text tells us) whether there were any Holy Ghoſt or no; though John did teach conſtantly, That he that ſhould come after him, ſhould baptize with the Holy Ghoſt and fire. From hence we may eaſily and plainly infer, that chriſtians may be ignorant of many truths, by reaſon of weak and dull capacities, and other ſuch-like impediments, even while thoſe truths are with much plainneſs delivered to them. Again, We read, *Heb.* 5. 13. of ſome that were unſkilful in the word of righteouſneſs, who nevertheleſs are called babes in Chriſt, and with whom unity and peace is to be inviolably kept and maintained.

2. As this unity and peace may conſiſt in the ignorance of many truths, and in the holding ſome errors, ſo it muſt conſiſt with (and it cannot conſiſt without) the believing and practiſing thoſe things which are neceſſary to ſalvation and church-communion; and they are, Firſt, Believing that Chriſt the Son of God died for the ſins of men. Secondly, That whoever believeth, ought to be baptized: The third thing eſſential to this communion, is a holy and a blameleſs converſation.

Firſt, That believing that the Son of God died for the ſins of men, is neceſſary to ſalvation, I prove by theſe texts, which tells us, that he that doth not believe, ſhall be damned, *Mark* 16. 16. *John* 3. 6. *Rom.* 10. 19.

That it is alſo neceſſary to church-communion, appears from *Mat.* 16. 16, 17, 18. Peter having confeſt that Chriſt was the Son of the living God, Chriſt thereupon aſſures Peter, that upon this rock, viz. this profeſſion of faith, or this Chriſt which Peter had confeſt, he would build his church, and the gates of hell ſhould not prevail againſt it. And 1 *Cor.* 3. 11. The apoſtle having told the Corinthians they were God's building, preſently adds, that they could not be built upon any foundation but upon that which was laid, which was Jeſus Chriſt. All which proves, that chriſtian ſociety is founded upon the profeſſion of Chriſt; and not only ſcripture, but the laws of right reaſon dictate this, that ſome rules and orders muſt be obſerved for the founding all ſociety, which muſt be conſented to by all that will be of it. Hence it comes to paſs, that to own Chriſt as the Lord and head of chriſtians, is eſſential to the founding chriſtian ſociety.

Secondly, The ſcriptures have declared, that this faith gives the profeſſors of it a right to baptiſm, as in the caſe of the eunuch, *Acts* 8. when he demanded why he might not be baptized? Philip anſwereth, That if he believed with all his heart, he might; the eunuch thereupon confeſſing Chriſt, was baptized.

Now that baptiſm is eſſential to church communion, I prove from 1 *Cor.* 12. where we ſhall find the apoſtle labouring to prevent an evil uſe that might be made of ſpiritual gifts, as thereby to be puft up; and to think that ſuch as wanted them, were not of the body, or to be eſteemed members; he thereupon reſolves, that whoever did confeſs Chriſt, and own him for his head, did it by the ſpirit, ver. 3. though they might not have ſuch a viſible manifeſtation of it as others had, and therefore they ought to be owned as members, as appears, ver. 23. And not only becauſe they have called him

Lord by the Spirit, but becauſe they have by the guidance and direction of the ſame Spirit been baptized, ver. 13. For by one Spirit we are all baptized into one body, &c. I need not go about to confute that notion that ſome of late have had of this text, viz. That the baptiſm here ſpoken of, is the baptiſm of the Spirit, becauſe you have not owned and declared that notion as your judgment, but on the contrary. All of you that I have ever converſed with, have declared it to be underſtood of baptiſm with water, by the direction of the Spirit: If ſo, then it follows, that men and women are declared members of Chriſt's body by baptiſm, and cannot be by ſcripture reputed and eſteemed ſo without it; which farther appears from *Rom.* 6. 5. where men by baptiſm are ſaid to be planted into the likeneſs of his death: And *Col.* 2. 12. we are ſaid to be buried with him by baptiſm: All which, together with the conſent of all chriſtians, (ſome few in theſe latter times excepted) do prove that baptiſm is neceſſary to the initiating perſons into the church of Chriſt.

Thirdly, Holineſs of life is eſſential to church-communion, becauſe it ſeems to be the reaſon why Chriſt founded a church in the world, viz. that men might thereby be watched over, and kept from falling; and that if any be overtaken with a fault, he that is ſpiritual might reſtore him.

That by this means men and women might be preſerved without blame to the coming of Chriſt, and the grace of God teacheth us to deny ungodlineſs and worldly luſts, and to live ſoberly and uprightly in this preſent evil world, *Tit.* 2. 11, 12. And let every one that names the name of the Lord, depart from iniquity, *Tim.* 2. 19. And James tell us (ſpeaking of the chriſtian religion) That pure religion and undefiled before God, is to viſit the fatherleſs and widows in their affliction, and to keep ourſelves unſpotted from the world, *James* 1. 27. From all which (together with many more texts that might be produced) it appears, that an unholy and prophane life, is inconſiſtent with chriſtian religion and ſociety. And that holineſs is eſſential to ſalvation and church-communion; ſo that theſe three things, faith, baptiſm, and a holy life, as I ſaid before, all churches muſt agree and unite in, as thoſe things, which when wanting, will deſtroy their being: And let not any think, that when I ſay, believing the Son of God died for the ſins of men, is eſſential to ſalvation and church-communion, that I hereby would exclude all other articles of the chriſtian creed, as not neceſſary; as the belief of the reſurrection of the dead, and eternal judgment, &c. which for want of time, I omit to ſpeak particularly to, and the rather, becauſe I underſtand this great article of believing the Son of God died for the ſins of men, is comprehenſive of all others, and is that from whence all other articles may eaſily be inferred.

And here I would not be miſtaken, as though I held there were nothing elſe for chriſtians to practiſe, when I ſay this is all that is requiſite to church communion; for I very well know that Chriſt requires many other things of us, after we are members of his body, which if we knowingly or maliciouſly refuſe, may be the cauſe, not only of excommunication, but damnation: But yet theſe are ſuch things as relate to the well-being, and not to the being of churches; as laying on of hands in the primitive times upon believers, by which they did receive the gifts of the Spirit; this, I ſay, was for the increaſe and edifying of the body, and not that thereby they might become of the body of Chriſt, for that they were before: And do not think that I believe laying on of hands was no apoſtolical inſtitution, becauſe I ſay men are not thereby made members of Chriſt's body, or becauſe I ſay that it is not eſſential to church-communion: Why ſhould I be thought to be againſt a fire in the chimney, becauſe I ſay it muſt not be in the thatch of the houſe? Conſider then how pernicious a thing it is to make every doctrine (though true) the bound of communion, this is that which deſtroys unity, and by this rule all men muſt be perfect before they can be in peace: For do we not ſee daily, that as ſoon as men come to a clearer underſtanding of the mind of God (to ſay the beſt of what they hold) that preſently all men are excommunicable, if not damnable, that do not agree with them; do not ſome believe and ſee, that to be pride and covetouſneſs, which others do not, becauſe (it may be) they have more narrowly and diligently ſearched into their duty of theſe things than others have? what then? Muſt all men that have not ſo large acquaintance of their duty herein be excommunicated? Indeed it were to be wiſhed that more moderation in apparel and ſecular concernments were found among churches; but God forbid, that if they ſhould come ſhort herein, that we ſhould ſay, as one lately ſaid, That he could not communicate with ſuch a people, becauſe they were proud and ſuperfluous in their apparel.

Let me appeal to ſuch, and demand of them, if there was not a time ſince they believed and were baptized, wherein they did not believe laying on of hands a duty? and did they not then believe, and do they not ſtill believe, they were members of the body of Chriſt? And was not there a time when you did not ſo well underſtand the nature and extent of pride and covetouſneſs as now you do? And did you not then believe, and do you not ſtill believe, that you were true members of

Chriſt, though leſs perfect? Why then ſhould you not judge of thoſe that differ from you herein, as you judged of yourſelves when you were as they now are? How needful then is it for chriſtians to diſtinguiſh (if ever they would be at Peace and Unity) between thoſe truths which are eſſential to church-communion, and thoſe that are not?

Thirdly, Unity and Peace conſiſts in our making one ſhoulder to practiſe and put in execution the things we do know. *Phil.* 3. 16. Nevertheleſs wherein we have attained, let us walk by the ſame rule, and mind the ſame things. How ſad is it to ſee our zeal conſume us, and our precious time, in things doubtful and diſputable, while we are not concerned, nor affected with the practice of thoſe indiſputable things we all agree in? We all know charity to be the great command, and yet how few agree to practiſe it? We all know they that labour in the word and doctrine, are worthy of double honour; and that God hath ordained, that they which preach the goſpel ſhould live of the goſpel; theſe duties however others have cavilled at them, I know you agree in them, and are perſuaded of your duty herein; but where is your zeal to practiſe? O how well would it be with churches, if they were but half as zealous for the great, and plain, and indiſputable things, and the more chargeable and coſtly things of religion, as they are for things doubtful or leſs neceſſary, or for things that are no charge to them, and coſt them nothing but the breath of contention, though that may be too great a price for the ſmall things they purchaſe with it.

But further: Do we not all agree, that men that preach the goſpel, ſhould do it like workmen that need not be aſhamed? and yet how little is this conſidered by many preachers, who never conſider before they ſpeak, of what they ſay, or whereof they affirm? How few give themſelves to ſtudy that they may be approved? How few meditate and give themſelves to theſe things, that their profiting may appear to all?

For the Lord's ſake let us unite to practiſe thoſe things we know; and if we would have more talents, let us all agree to improve thoſe we have.

See the ſpirit that was among the primitive profeſſors, that knowing and believing how much it concerned them in the propagating of chriſtianity, to ſhew forth love to one another (that ſo all might know them to be Chriſt's diſciples) rather than there ſhould be any complainings among them, they ſold all they had: Oh how zealous were theſe to practiſe, and with one ſhoulder to do that that was upon their hearts for God! I might further add, how often have we agreed in our judgment? and hath it not been upon our hearts, that this and the other thing is good to be done, to enlighten the dark world, and to repair the breaches of churches, and to raiſe up thoſe churches that now lie gaſping, and among whom the ſoul of religion is expiring? But what do we more than talk of them? Do not moſt decline theſe things, when they either call for their purſes, or their perſons to help in this and ſuch-like works as theſe? Let us then, in what we know, unite, that we may put it in practice, remembering, that if we know theſe things, we ſhall be happy if we do them.

Fourthly, This Unity and Peace conſiſts in our joining and agreeing to pray for, and to preſs after thoſe truths we do not know. The diſciples in the primitive times, were conſcious of their imperfections, and therefore they with one accord continued in prayer and ſupplications: If we were more in the ſenſe of our ignorances and imperfections, we ſhould carry it better towards thoſe that differ from us, then we ſhould abound more in the ſpirit of meekneſs and forbearance, that thereby we might bring others (or be brought by others) to the knowledge of the truth; this would make us go to God, and ſay with Elihu, *Job* 34. 32. That which we know not, teach thou us. Brethren, did we but all agree that we were erring in many things, we ſhould ſoon agree to go to God, and pray for more wiſdom and revelation of his mind and will concerning us.

But here is our miſery, that we no ſooner receive any thing for truth, but we preſently aſcend the chair of infallibility with it, as though in this we could not err: Hence it is we are impatient of contradiction, and become uncharitable to thoſe that are not of the ſame mind; but now a conſciouſneſs that we may miſtake, or that if my brother err in one thing, I may err in another, this will unite us in affection, and engage us to preſs after perfection, according to that of the apoſtle, *Phil.* 3, 13, 14, 15. Brethren, I count not myſelf to have apprehended: But this one thing I do, forgetting thoſe things that are behind, and reaching forth to thoſe things which are before, I preſs towards the mark, for the prize of the high calling of God in Chriſt Jeſus. And if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. O then that we could but unite and agree to go to God for one another, in confidence that he will teach us; and that if any one of us want wiſdom (as who of us does not) we might agree to aſk of God, who giveth to all men liberally, and upbraideth no man. Let us, like thoſe people ſpoken of in the ſecond of Iſaiah, ſay one to another, Come, let us go to the Lord, for he will teach us of his ways, and we will walk in his paths.

Fifthly, This Unity and Peace mainly conſiſts in unity of love and affection; this is the great and indiſpenſible duty of all chriſtians, by this they are declared Chriſt's diſciples: And hence it is that love is called the great commandment, the old commandment, and the new commandment; that which was commanded in the beginning, and will remain to the end, yea, and after the end, 1 *Cor.* 13. 8. Charity never fails; but whether there be tongues, they ſhall ceaſe; or whether there be knowledge, it ſhall vaniſh away. And ver. 13. And now abideth faith, hope and charity; but the greateſt of theſe is charity. And, *Col.* 3. 14. Above all theſe things put on charity, which is the bond of perfectneſs. Becauſe charity is the end of the commandment, 1 *Tim.* 1. 5. Charity is therefore called the royal law; and though it had a ſuperintendency over other laws, and doubtleſs is a law to which other laws muſt give place, when they come in competition with it; Above all things therefore have fervent charity among yourſelves, for charity covereth a multitude of ſins, 1 *Pet.* 4. 8. Let us therefore live in unity and peace, and the God of love and peace will be with us.

That you may ſo do, let me remember you (in the words of a learned man) that the unity of the church, is a unity of love and affection, and not a bare uniformity of practice and opinion.

Having ſhewn you wherein this unity conſiſts, I now come to the third general thing propounded; and that is, to ſhew you the fruits and benefits of unity and peace; together with the miſchiefs and inconveniences that attend thoſe churches where unity and peace are wanting.

Firſt, Unity and peace is a duty well-pleaſing to God, who is ſtiled the author of peace, and not of confuſion in all the churches, God's Spirit rejoiceth in the unity of our ſpirits: but on the other hand, where ſtrife and diviſions are, there the Spirit of God is grieved. Hence is it that the apoſtle no ſooner calls upon the Epheſians not to grieve the Spirit of God, but he preſently ſubjoins us a remedy againſt that evil, That they put away bitterneſs and evil-ſpeaking, and be kind one to another, and tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven them, *Eph.* 4. 30, 32.

Secondly, As unity and peace is pleaſing to God, and rejoiceth his Spirit, ſo it rejoiceth the hearts and ſpirits of God's people; unity and peace brings heaven down upon earth among us: Hence it is that the apoſtle tells us, *Rom.* 4. 17. That the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt. Where unity and peace is, there is heaven upon earth; by this we taſte the firſt fruits of that bleſſed eſtate we ſhall one day live in the fruition of; when we ſhall come to the general aſſembly and church of the firſt-born, whoſe names are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, *Heb.* 12. 23.

This outward peace of the church (as a learned man obſerves) diſtils into peace of conſcience, and turns writings and readings of controverſy, into treatiſes of mortification and devotion.

And the Pſalmiſt tells us, that it is not only good, but pleaſant for brethren to dwell together in unity, *Pſal.* 133. 1. But where unity and peace is wanting, there are ſtorms and troubles; where envy and ſtrife is, there is confuſion, and every evil work, *Jam* 3. 16. It is the outward peace of the church that increaſeth our inward joy; and the peace of God's houſe gives us occaſion to eat our meat with gladneſs in our own houſes, *Acts* 2. 46.

Thirdly, The unity and peace of the church makes communion of ſaints deſirable. What is it that imbitters church-communion, and makes it burdenſome, but diviſions? Have you not heard many complain that they are weary of church-communion, becauſe of church-contention? but now where unity and peace is, there chriſtians long for communion.

David ſaith, that he was glad when they ſaid unto him, Let us go to the houſe of God, *Pſal.* 122. 1. Why was this, but becauſe (as the third verſe tells us) Jeruſalem was a city compact together, where the tribes went up, the tribes of the Lord to give thanks to his name. And David ſpeaking of the man that was once his friend, doth thereby let us know the benefit of peace and unity, *Pſal.* 55. 14. We, (ſaith he) took ſweet counſel together, and walked to the houſe of God in company. Where unity is ſtrongeſt, communion is ſweeteſt and moſt deſirable. You ſee then that peace and union fills the people of God with deſires after communion: But on the other hand, hear how David complains, *Pſal.* 120. Wo is me, I ſojourn in Meſech, and that I dwell in the tents of Kedar. The pſalmiſt here is thought to allude to a ſort of men that dwelt in the deſerts of Arabia, that got their livings by contention; and therefore he adds, ver. 6. That his ſoul had long dwelt with them that hated peace. This was that which made him long for the courts of God, and eſteem one day in his houſe better than a thouſand; this made his ſoul even faint for the houſe of God, becauſe of the peace of it; Bleſſed are they (ſaith he) that dwell in thy houſe, they will be ſtill praiſing thee. There is a certain note of concord, as appears, *Acts* 2. where we read of primitive chriſtians, meeting with one accord, praiſing God.

Fourthly, Where unity and peace is, there many miſchiefs and inconveniences are prevented, which attends thoſe people where peace and unity are wanting: And of thoſe many that might be mentioned, I ſhall briefly inſiſt upon theſe nine.

Firſt, Where unity and peace are wanting, there is much precious time ſpent to no purpoſe; how many days are ſpent, and how many fruitleſs journeys made to no profit, where the people are not in peace? How often have many redeemed time (even in ſeed-time and harveſt) when they could ſcarce afford it, to go to church, and, by reaſon of their diviſions, come home worſe than they went, repenting they have ſpent ſo much precious time to ſo little benefit? How ſad is it to ſee men ſpend their precious time, in which they ſhould work out their ſalvation, by labouring, as in the fire, to prove an uncertain and doubtful propoſition; and to trifle away their time, in which they ſhould make their calling and election ſure, to make ſure of an opinion, which when they have done all, they are not infallibly ſure whether it be true or no, becauſe all things neceſſary to ſalvation and church communion are plainly laid down in ſcripture, in which we may be infallibly ſure of the truth of them; but for other things that we have no plain texts for, but the truth of them depends upon our interpretations, here we muſt be cautioned, that we do not ſpend much time in impoſing thoſe upon others, or venting thoſe among others, unleſs we can aſſume infallibility, otherwiſe we ſpend time upon uncertainty: And whoever caſts their eyes abroad, and doth open their ears to intelligence, ſhall both ſee, and to their ſorrow hear, that many churches ſpend moſt of their time in jangling and contending about thoſe things, which are neither eſſential to ſalvation or church-communion; and that which is worſe, about ſuch doubtful queſtions which they are never able to give an infallible ſolution of. But now where unity and peace is, there our time is ſpent in praiſing God; and in thoſe great queſtions, What we ſhould do to be ſaved? and how we may be more holy and more humble towards God, and more charitable and more ſerviceable to one another?

Secondly, Where unity and peace is wanting, there is evil ſurmizing, and evil ſpeaking, to the damage and diſgrace, if not to the ruining of one another; Gal. 5. 14, 15. The whole law is fulfilled in one word, Thou ſhall love thy neighbour as thyſelf: But if you bite and devour one another, take heed you be not conſumed one of another. No ſooner the bond of charity is broken, which is as a wall about chriſtians, but ſoon they begin to make havock and ſpoil of one another; then there is raiſing evil reports, and taking up evil reports againſt each other: Hence it is that whiſpering and backbiting proceeds, and going from houſe to houſe to blazon the faults and infirmities of others: Hence it is that we watch for the haltings of one another, and do inwardly rejoice at the miſcarriages of others; ſaying, in our hearts, Ah, ah, ſo we would have it: But now where unity and peace is, there is charity; and where charity is, there we are willing to hide the faults, and cover the nakedneſs of our brethren; Charity thinketh no evil, 1 *Cor.* 13. 5. and therefore it cannot ſurmize, neither will it ſpeak evil.

Thirdly, Where unity and peace is wanting, there can be no great matters enterprized, we cannot do much for God, nor much for one another; when the devil would hinder the bringing to paſs of good in nations and churches, he divides their councils, (and as one well obſerves) he divides their heads, that he may divide their hands; when Jacob had propheſied of the cruelty of Simeon and Levi, who were brethren, he threatens them with the conſequent of it, *Gen.* 49. 7. I will divide them in Jacob, and ſcatter them in Iſrael. The devil is not to learn that maxim he hath taught the Machavilians of the world, *divide & impera*, divide and rule, it is an united force that's formidable: Hence the ſpouſe in the *Canticles* is ſaid to be but one, and the only one of her mother, *Cant.* 6. 9. Hereupon it is ſaid of her, *ver.* 10. That ſhe is terrible as an army with banners. What can a divided army do, or a diſordered army, that have loſt their banners, or for fear or ſhame thrown them away? In like manner, what can chriſtians do for Chriſt, and the enlarging his dominions in the world, in bringing men from darkneſs to light, while themſelves are divided and diſordered? Peace is to chriſtians, as great rivers are to ſome cities, which (beſides other benefits and commodities) are natural fortifications, by reaſon whereof thoſe places are made impregnable; but when, by the ſubtilty of an adverſary, or the folly of the citizens, theſe waters come to be divided into little petty rivulets, how ſoon are they aſſailed and taken? Thus it fares with churches, when once the devil or their own folly divides them, they will be ſo far from reſiſting of him, that they will be ſoon ſubjected by him.

Peace is to churches as walls to cities; nay, unity hath defended cities that had no walls; it was once demanded of Ageſilaus, why Lacedemon had no walls; he anſwers (pointing back to the city) That the concord of the citizens was the ſtrength of the city. In like manner, chriſtians are ſtrong when united, then they are more capable to reſiſt temptation, and to ſuccour ſuch as are tempted; when unity and peace is among the churches, then are they like a walled town; and when peace is the church's walls, ſalvation will be her bulwarks.

Plutarch tells us of one Silurus that had eighty ſons, whom he calls to him as he lay upon his death-bed, and gave them a ſheaf of arrows; thereby to ſignify, that if they lived in unity, they might do much, but if they divided, they would come to nothing. If chriſtians were all of one piece, if they were all but one lump, or but one ſheaf or bundle, how great are the things they might do for Chriſt and his people in the world, whereas otherwiſe they can do little but diſhonour him, and offend his.

It is reported of the Leviathan, that his ſtrength is in his ſcales, *Job* 41. 15, 16, 17. His ſcales are his pride, ſhut up together, as with a cloſe ſeal; one is ſo near to another, that no air can come between them; they join together, they ſtick together, they cannot be ſundred. If the church of God were united like the ſcales of Leviathan, it would not be every brain-ſick notion, nor angry ſpeculation, that would cauſe their ſeparation.

Solomon ſaith, Two are better than one, becauſe if one fail, the other may raiſe him; then ſurely twenty are better than two, and an hundred are better than twenty, for the ſame reaſon, becauſe they are more capable to help one another. If ever chriſtians would do any thing to raiſe up the fallen tabernacles of Jacob, and to ſtrengthen the weak, and comfort the feeble, and to fetch back thoſe that have gone aſtray, it muſt be by unity.

We read of the men of Babel, *Gen.* 11. 6. The Lord ſaid, Behold, the people are one, &c. And now nothing will be reſtrained from them that they have imagined to do.

We learn by reaſon what great things may be done in worldly atchievements where unity is: And ſhall not reaſon (aſſiſted with the motives of religion) teach us, that unity among chriſtians may enable them to enterprize greater things for Chriſt? would not this make ſatan fall from heaven like lightning? For as unity built literal Babel, it's unity that muſt pull down myſtical Babel. And on the other hand, where diviſions are, there is confuſion; by this means a Babel hath been built in every age. It hath been obſerved by a learned man, and I wiſh I could not ſay truly obſerved, That there is moſt of Babel and confuſion among thoſe that cry out moſt againſt it.

Would we have a hand to deſtroy Babylon, let's have a heart to unite one among another.

Our Engliſh hiſtories tells us, that after Auſtin the monk had been ſome time in England, that he heard of ſome of the remains of the Britiſh chriſtians, which he conven'd to a place, which Cambden in his Britannia calls Auſtin's oak; here they met to conſult about matters of religion; but ſuch was their diviſion, by reaſon of Auſtin's impoſing ſpirit, that our ſtories tells us, That ſynod was only famous for this, that they only met and did nothing. This is the miſchief of diviſions, they hinder the doing of much good; and if chriſtians, that are divided, be ever famous for any thing, it will be, that they have often met together, and talked of this and the other thing, but they did nothing.

Fourthly, Where unity and peace is wanting, there the weak are wounded, and the wicked are hardened: Unity may well be compared to precious oil, *Pſal.* 133. 2. It's the nature of oil, to heal that which is wounded, and to ſoften that which is hard. Thoſe men that have hardened themſelves againſt God and his people, when they ſhall behold unity and peace among them, will ſay, God is in them indeed. And on the other hand, are they not ready to ſay, when they ſee you divided, That the devil's in you that you cannot agree?

Fifthly, Diviſions, and want of peace, keep thoſe out of the church that would come in; and cauſe many to go out that are in.

'The diviſions of chriſtians (as a learned man obſerves) are a ſcandal to the Jews, 'an opprobrium to the Gentiles, and an 'inlet to atheiſm and infidelity.' Inſomuch that our controverſies about religion (eſpecially as they have been of late managed) have made religion itſelf become a controverſy. O then, how good and pleaſant a thing is it for brethren to dwell together in unity! The peace and unity that was among the primitive chriſtians, drew others to them: What hinders the converſion of the Jews, but the diviſions of chriſtians? Muſt I be a chriſtian, ſays the jew; what chriſtian muſt I be, of what ſect muſt I be of? The jews (as one obſerves) gloſſing upon that text in *Iſa.* 11. 6. where it is propheſied, That the lion and the lamb ſhall lie down together, and that there ſhall be none left to hurt nor deſtroy in all God's holy mountain; they interpreting theſe ſayings, to ſignify the concord and peace that ſhall be among the people that ſhall own the Meſſiah, do from hence conclude, that the Meſſiah is not yet come, becauſe of the contentions and diviſions that are among thoſe that profeſs him. And the apoſtle ſaith, 1 *Cor.* 14. 23. That if an unbeliever ſhould ſee their diſorders, he would ſay they were mad; but where unity and peace is, there the churches are multiplied; we read *Acts* 9. that when the churches had reſt, they multiplied. And, *Acts* 2. 46, 47. when the church was ſerving God with one accord, the Lord added to them daily ſuch as ſhould be ſaved.

It is unity brings men into the church, and diviſions keep them out. It is reported of an Indian paſſing by the houſe of a chriſtian, and hearing them contending, being

being deſired to turn in, he refuſed, ſaying, Habamach dwells there, meaning that the devil dwelt there: but where unity and peace is, there God is; and he that dwells in love, dwells in God. The apoſtle tells the Corinthians, That if they walked orderly, even the unbelievers would hereby be enforced to come and worſhip, and ſay, God was in them indeed. And we read, *Zech.* 8. 23. of a time when ten men ſhall take hold of a Jew, and ſay, We will go with you, for we have heard that God is with you.

And hence it is that Chriſt prays, *John* 17. 21. That his diſciples might be one, as the Father and he were one, that the world might believe the Father ſent him; As if he ſhould ſay, you may preach me as long as you will, and to little purpoſe, if you are not at peace and unity among yourſelves. Such was the unity of chriſtians in former days, that the intelligent heathen would ſay of them, That though they had many bodies, yet they had but one ſoul: And we read the ſame of them, *Acts* 4. 32. That the multitude of them that believed were of one heart and one ſoul.

And as the learned Stillingfleet obſerves in his Irenicum; ‘ The unity and peace ‘ that was then among chriſtians, made ‘ religion amiable in the judgment of impartial heathens: Chriſtians were then ‘ known by the benignity and ſweetneſs of ‘ their diſpoſitions, by the candour and ‘ ingenuity of their ſpirits, by their mutual love, forbearance, and condeſcention to one another: But either this is ‘ not the practice of chriſtianity, (viz. a duty that chriſtians are now bound to obſerve) ‘ or elſe it is not calculated for our ‘ meridian, where the ſpirits of men are ‘ of too high an elevation for it; for if ‘ pride and uncharitableneſs, if diviſions ‘ and ſtrifes, if wrath and envy, if animoſities and contentions were but the ‘ marks of true chriſtians, Diogenes need ‘ never light his lamp at noon to find out ‘ ſuch among us; but if a ſpirit of meekneſs, gentleneſs, and condeſcention; if ‘ a ſtooping to the weakneſſes and infirmities of one another, if purſuit after peace, ‘ when it flies from us, be the indiſpenſable duties, and characteriſtical notes of ‘ chriſtians, it may poſſibly prove a difficult inqueſt to find out ſuch, among the ‘ crouds of thoſe that ſhelter themſelves ‘ under that glorious name.

It is the unity and peace of churches that brings others to them, and makes chriſtianity amiable. What is propheſied of the church of the Jews, may in this caſe be applied to the Gentile church, *Iſa.* 66. 12. That when once God extends peace to her like a river, the Gentiles ſhall come in like a flowing ſtream; then (and not till then) the glory of the Lord ſhall ariſe upon his churches, and his glory ſhall be ſeen among them; then ſhall their hearts fear and be enlarged, becauſe, the abundance of the nations ſhall be converted to them.

Sixthly, As want of unity and peace keeps thoſe out of the church that would come in, ſo it hinders the growth of thoſe that are in. Jarrs and diviſions, wranglings and prejudices, eat out the growth, if not the life of religion. Theſe are thoſe waters of Marah, that imbitter our ſpirits, and quench the Spirit of God. Unity and peace is ſaid to be like the dew of Hermon, and as a dew that deſcended upon Sion, where the Lord commanded his bleſſing, *Pſal.* 133. 3.

Diviſions run religion into briars and thorns, contentions and parties. Diviſions are to churches like wars in countries: Where war is, the ground lieth waſte and untill'd, none takes care of it. It is love that edifieth, but diviſion pulleth down: Diviſions are as the north-eaſt wind to the fruits, which cauſeth them to dwindle away to nothing; but when the ſtorms are over, every thing begins to grow. When men are divided, they ſeldom ſpeak the truth in love; and then no marvel they grow not up to him in all things, which is the head.

It is a ſad preſage of an approaching famine, (as one well obſerves) not of bread nor water, but of hearing the word of God, when the thin ears of corn, devour the plump full ones; when the lean kine devour the fat ones; when our controverſies about doubtful things, and things of leſs moment, eat up our zeal for the more indiſputable and practical things in religion? which may give us cauſe to fear, that this will be the character by which our age will be known to poſterity, that it was the age that talked of religion moſt, and loved it leaſt.

Look upon thoſe churches where peace is, and there you ſhall find proſperity: When the churches had reſt, they were not only multiplied, but walking in the fear of the Lord, and the comforts of the Holy Ghoſt, they were edified; it is when the whole body is knit together, as with joints and bands, that they increaſe with the increaſe of God,

We are at a ſtand ſometimes, why there is ſo little growth among churches, why men have been ſo long in learning, and are yet ſo far from attaining the knowledge of the truth; ſome have given one reaſon, and ſome another; ſome ſay pride is the cauſe, and others ſay covetouſneſs is the cauſe; I wiſh I could ſay theſe were no cauſes: But I obſerve, that when God entered his controverſy with his people of old, he mainly inſiſted upon ſome one ſin, as idolatry, and ſhedding innocent blood, &c. as comprehenſive of the reſt; not but that they were guilty of other ſins, but thoſe that were the moſt capital are particularly inſiſted on; in like manner, whoever would but take a review of churches that live in contentions and diviſions, may eaſily find that breach of unity and charity is their capital ſin, and the occaſion of all other ſins. No marvel then, that the ſcripture ſaith, the whole law is fulfilled in love; and if ſo, then where love is wanting, it needs muſt follow, the whole law is broken. It is where love grows cold, that ſin abounds; and therefore the want of unity and peace is the cauſe of that leanneſs and barrenneſs that is among us; it's true in ſpirituals as well as temporals, that peace brings plenty.

Seventhly; Where unity and peace is wanting, our prayers are hindered: The promiſe is, that what we ſhall agree to aſk, ſhall be given us of our heavenly Father: No marvel we pray and pray, and yet are not anſwered, it is becauſe we are not agreed what to have.

It's reported that the people in Lacedemonia, coming to make ſupplications to their idol god, ſome of them aſked for rain, and others of them aſked for fair weather: The oracle returns them this anſwer, That they ſhould go firſt and agree among themſelves: Would a heathen god refuſe to anſwer ſuch prayers, in which the ſupplicants were not agreed; and ſhall we think the true God will anſwer them?

We ſee then that diviſions hinder our prayers, and lay a prohibition on our ſacrifice: If thou bring thy gift to the altar, ſaith Chriſt, and there remember that thy brother hath ought againſt thee, leave thy gift, and go, and firſt be reconciled to thy brother, and then come and offer it: So that want of unity and charity hinders even our particular prayers and devotions.

This hindered the prayers and faſtings of the people of old from finding acceptance, *Iſa.* 58. 3. the people aſk the reaſon wherefore they faſted, and God did not ſee nor take notice of them? He gives this reaſon, becauſe they faſted for ſtrife and debate, and hid their face from their own fleſh. Again, *Iſa.* 59. the Lord ſaith, his hand was not ſhortened, that he could not ſave; nor his ear heavy that he could not hear: but their ſins had ſeparated between their God and them. And among thoſe many ſins they ſtood chargeable with, this was none of the leaſt, (viz.) that the way of peace they had not known. You ſee where peace was wanting, prayers were hindered, both under the Old and New Teſtament.

The ſacrifice of the people in the 65th of Iſaiah, that ſaid, Stand farther off, I am holier than thou, was as ſmoke in the noſtrils of the Lord. On the other hand we read how acceptable thoſe prayers were that were made with one accord, *Acts* 4. 24. compared with *verſe* 31. They prayed with one accord, and they were all of one heart, and of one ſoul: And ſee the benefit of it, they were all filled with the Holy Ghoſt, and ſpoke the word with all boldneſs. Which was the very thing they prayed for, as appears *verſe* 29. And the apoſtle exhorts the huſband to dwell with his wife, that their prayers might not be hindred, 1 *Pet.* 3. 7. We ſee then want of unity and peace, either in families or churches, is a hinderance of prayers.

Eighthly; It is a diſhonour and diſparagement to Chriſt, that his family ſhould be divided. When an army falls into mutiny and diviſion, it reflects diſparagement on him that hath the conduct of it: In like manner the diviſions of families are a diſhonour to the heads, and thoſe that govern them. And if ſo, then how greatly do we diſhonour our Lord and governor, who gave his body to be broken, to keep his church from breaking, who prayed for their peace and unity, and left peace at his departing from them for a legacy, even a peace which the world could not beſtow upon them.

Ninthly, Where there is peace and unity, there is a ſympathy with each other; that which is the want of one, will be the want of all; Who is afflicted (ſaith the apoſtle) and I burn not? we ſhould then remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being ourſelves alſo of the body, *Heb.* 13. 3. But where the body is broken or men are not reckoned or eſteemed of the body, no marvel we are ſo little affected with ſuch as are afflicted: Where diviſions are, that which is the joy of the one, is the grief of another; but where unity, and peace, and charity abounds, there we ſhall find chriſtians in mourning with them that mourn, and rejoicing with them that rejoice; then they will not envy the proſperity of others, nor ſecretly rejoice at the miſeries or miſcarriages of any.

Laſt of all; I now come to give you twelve directions and motives for the obtaining peace and unity.

Firſt, If ever we would live in peace and unity we muſt pray for it. We are required to ſeek peace: Of whom then can we ſeek it with expectation to find it, but of him who is a God of peace, and hath promiſed to bleſs his people with peace? It is God that hath promiſed to give his people one heart, and one way; yet for all theſe things, he will be ſought unto: O then let us ſeek peace, and pray for peace, becauſe God ſhall proſper them that love it.

The peace of churches is that which the apoſtle prays for in all his epiſtles; in which his deſire is, that grace and peace may be multiplied and increaſed among them.

Secondly; They that would endeavour the peace of the churches, muſt be careful who they commit the care and overſight of the churches to; as, firſt, (over and beſides

ſides thoſe qualifications that ſhould be in all chriſtians) they that rule the church of God, ſhould be men of counſel and underſtanding; where there is an ignorant miniſtry, there is commonly an ignorant people, according as it was of old, Like prieſt, like people.

How ſad is it to ſee the church of God committed to the care of ſuch that pretend to be teachers of others, that underſtand not what they ſay, or whereof they affirm: No marvel the peace of churches is broken, when their watchmen want ſkill to preſerve their unity, which of all other things is as the church's walls; when they are divided, no wonder they crumble to attoms, if there is no ſkilful phyſician to heal them. It's ſad when there is no balm in Gilead, and when there is no phyſician there. Hence it is, that the wounds of churches become incurable, like the wounds of God's people of old, either not healed at all, or elſe ſlightly healed, and to no purpoſe. May it not be ſaid of many churches at this day, as God ſaid of the church of Iſrael, That he ſought for a man among them that ſhould ſtand in the gap, and make up the breach, but he found none?

Remember what was ſaid of old, *Mal.* 2. 7. The prieſt's lips ſhould preſerve knowledge; and the people ſhould ſeek the law at his mouth: But when this is wanting, the people will be ſtumbling and departing from God and one another; therefore God complains, *Hoſ.* 4. 6. That his people were deſtroyed for want of knowledge; that is, for want of knowing guides; for if the light that is in them that teach, be darkneſs, how great is that darkneſs; and if the blind lead the blind, no marvel both fall into the ditch.

How many are there that take upon them to teach others, that had need be taught in the beginning of religion; that inſtead of multiplying knowledge, multiply words without knowledge; and inſtead of making known God's counſel, darken counſel by words without knowledge? The apoſtle ſpeaks of ſome that did more than darken counſel, for they wreſted the counſel of God; 2 *Pet.* 3. 16. In Paul's epiſtles (ſaith he) are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures to their own deſtruction. Some things in the ſcripture are hard to be known, and they are made harder by ſuch unlearned teachers, as utter their own notions by words without knowledge.

None are more bold and adventurous to take upon them to expound the dark myſteries and ſayings of the prophets and revelations, and the 9th of the Romans, which I believe contains ſome of thoſe many things which in Paul's epiſtles, Peter ſaith were hard to be underſtood. I ſay, none are more forward to dig in theſe mines, than thoſe that can hardly give a ſound reaſon for the firſt principles of religion; and ſuch as are ignorant of many more weighty things that are eaſily to be ſeen in the face and ſuperficies of the ſcripture; nothing will ſerve theſe but ſwimming in the deeps, when they have not yet learned to wade through the ſhallows of the ſcriptures: Like the Gnoſticks of old, who thought they knew all things, though they knew nothing as they ought to know. And as thoſe Gnoſticks did of old, ſo do ſuch teachers of late break the unity and peace of churches. How needful then is it, that if we deſire the peace of churches, that we chuſe out men of knowledge, who may be able to keep them from being ſhattered and ſcattered with every wind of doctrine: And who may be able to convince and ſtop the mouths of gainſayers?

Secondly, You muſt not only chuſe men of counſel; but if you would deſign the unity and peace of the churches, you muſt chuſe men of courage to govern them; for as there muſt be wiſdom to bear with ſome, ſo there muſt be courage to correct others; as ſome muſt be inſtructed meekly, ſo others muſt be rebuked ſharply, that they may be ſound in the faith; there muſt be wiſdom to rebuke ſome with long-ſuffering, and there muſt be courage to ſuppreſs and ſtop the mouths of others. The apoſtle tells Titus of ſome whoſe mouths muſt be ſtopped, or elſe they would ſubvert whole houſes, *Tit.* 1. 11. Where this courage hath been wanting, not only whole houſes, but whole churches have been ſubverted. And Paul tells the Galatians, That when he ſaw ſome endeavour to bring the churches into bondage, that he did not give place to them, no not for an hour, &c. *Gal.* 2. 5. If this courſe had been taken by the rulers of churches, their peace had not been ſo often invaded by unruly and vain talkers.

Thirdly, In chuſing men to rule (if you would endeavour to keep the unity of the Spirit, and the bond of peace thereby) be careful you chuſe men of peaceable diſpoſitions. That which hath much annoyed the peace of churches, hath been the froward and perverſe ſpirits of the rulers thereof: Solomon therefore adviſeth, That with a furious man we ſhould not go, leſt we learn his ways, and get a ſnare to our ſouls, *Prov.* 22. 24, 25, and with the froward we learn frowardneſs. How do ſome mens words eat like a canker; who inſtead of lifting up their voices like a trumpet, to ſound a parley for peace, have rather ſounded an alarum to war and contention. If ever we would live in peace let's reverence the feet of them that bring the glad tidings of it.

O how have ſome men made it their buſineſs to preach contentions, and upon their entertainment of every novel opinion, to preach ſeparation! How hath God's word been ſtretched and torn, to furniſh theſe men with arguments to tear churches! Have not our ears heard thoſe texts, that ſaith, Come out from among them, and be ſeparate, &c. and, withdraw from every brother that walks diſorderly? I ſay, have we not heard theſe texts, that were written to prevent diſorder, brought to countenance the greateſt diſorder that ever was in the church of God, even ſchiſm and diviſion? whereas one of theſe exhortations was written to the church of Corinth, to ſeparate themſelves from the idol's temple, and the idol's table, in which many of them lived in the participation of, notwithſtanding their profeſſion of the true God; as appears 2 *Cor.* 6. 16, 17. compared with 1 *Cor.* 8. 7. and 1 *Cor.* 10. 14, 20, 22. recites. And not for ſome few or more members, who ſhall make themſelves both judges and parties, to make ſeparation, when and as often as they pleaſe, from the whole congregation and church of God where they ſtood related; for by the ſame rule, and upon the ſame ground, may others ſtart ſome new queſtion among theſe new ſeparatiſts, and become their own judges of the communicableneſs of them, and thereupon make another ſeparation from theſe, till at laſt two be not left to walk together. And for that other text mentioned 2 *Theſſ.* 3. 9. where Paul exhorts the church of Theſſalonica to withdraw themſelves from every brother that walks diſorderly; I cannot but wonder that any ſhould bring this to juſtify their ſeparation, or withdraw from the communion of a true (though a diſorderly) church. For,

1. Conſider, that this was not writ for a few members to withdraw from the church, but for the church to withdraw from diſorderly members.

2. Conſider, that if any offended members, upon pretence of error, either in doctrine or practice, ſhould by this text become judges (as well as parties) of the grounds and lawfulneſs of their ſeparation; then it will follow, that half a ſcore notorious hereticks, or ſcandalous livers (when they have walked ſo as they foreſee the church are ready to deal with them, and withdraw from them) ſhall anticipate the church, and pretend ſomewhat againſt them, of which themſelves muſt be judges, and ſo withdraw from the church, pretending either hereſy or diſorder; and ſo condemn the church, to prevent the diſgrace of being condemned by the church. How needful then is it, that men of peaceable diſpoſitions, and not of froward and factious, and dividing ſpirits, be choſe to rule the church of God, for fear leſt the whole church be leavened and ſowered by them.

Fourthly, As there muſt be care uſed in chuſing men to rule the church of God, ſo there muſt be a conſideration had, that there are many things darkly laid down in ſcripture, this will temper our ſpirits, and make us live in Peace and Unity the more firmly in things in which we agree; this will help us to bear one another's burden, and ſo fulfil the law of Chriſt, inaſmuch as all things neceſſary to ſalvation and church-communion are plainly laid down in ſcripture. And where things are more darkly laid down, we ſhould conſider that God intended hereby to ſtir up our diligence, that thereby we might increaſe our knowledge, and not our diviſions, for it may be ſaid of all diſcoveries of truth we have made in the ſcriptures, as it is ſaid of the globe of the earth, that though men have made great ſearches, and thereupon great diſcoveries, yet there is ſtill a *terra incognita*, an unknown land; ſo there is in the ſcriptures, for after men have travelled over them, one age after another, yet ſtill there is, as it were, a *terra incognita*, an unknown tract to put us upon farther ſearch and enquiry, and to keep us from cenſuring and falling out with thoſe who have not yet made the ſame diſcoveries; that ſo we may ſay with the Pſalmiſt, when we reflect upon our ſhort apprehenſions of the mind of God, that we have ſeen an end of all perfections, but God's commands are exceeding broad; and as one obſerves, ſpeaking of the ſcriptures, that there is a path in them leading to the mind of God, which lieth a great diſtance from the thoughts and apprehenſions of men. And on the other hand, in many other places, God ſits, as it were, on the ſuperficies, and the face of the letter, where he that runs may diſcern him ſpeaking plainly, and no parable at all. How ſhould the conſideration of this induce us to a peaceable deportment towards thoſe that differ.

Fifthly, If we would endeavour Peace and Unity, we muſt conſider how God hath tempered the body; that ſo the comely parts ſhould not ſeparate from the uncomely, as having no need of them, 1 *Cor.* 12. 22, 23, 24, 25. There is in Chriſt's body and houſe ſome members and veſſels leſs honourable, 2 *Tim.* 2. 20. And therefore we ſhould not, as ſome now a-days do, pour the more abundant diſgrace, inſtead of putting the more abundant honour upon them: Did we but conſider this, we ſhould be covering the weakneſs, and hiding the miſcarriages of one another, becauſe we are all members one of another, and the moſt uſeleſs member in his place is uſeful.

Sixthly, If we would live in peace, let us remember our relations to God, as children to a father, and to each other as brethren. Will not the thoughts that we have one Father, quiet us; and the thoughts that we are brethren, unite us? It was this that made Abraham propoſe terms of peace to Lot, *Gen.* 13. Let there be no ſtrife (ſaith he) between us, for we are brethren. And we read of Moſes, in Acts 7. 26. uſing this argument to reconcile thoſe that ſtrove together, and to ſet them at one again: Sirs, ſaith he, you are brethren, why do ye wrong one another? A deep ſenſe of this relation, that we are brethren, would keep us from dividing.

Seventhly, If we would preſerve peace, let us mind the gifts, and graces, and vertues that are in each other; let theſe be more in our eye, than their failings and imperfections. When the apoſtle exhorted the Philippians to peace, as a means hereunto, that ſo the peace of God might rule in their hearts, he tells them, *chap.* 4. 8. that if there were any virtue, or any praiſe, they ſhould think of theſe things. While we are always talking and blazoning the faults of one another, and ſpreading their infirmities, no marvel we are ſo little in peace, and charity; for as charity covereth a multitude of ſins, ſo malice covereth a multitude of vertues, and makes us deal by one another, as the heathen perſecutors dealt with chriſtians, (viz.) put them in bears ſkins, that they might the more readily become a prey to thoſe dogs that were deſigned to devour them.

Eighthly, If we would keep Unity and Peace, let us lay aſide provoking and dividing language, and forgive thoſe that uſe them. Remember that old ſaying, Evil words corrupt good manners. When men think to carry all afore them, with ſpeaking uncharitably and diſgracefully of their brethren, or their opinions; may not ſuch be anſwered as Job anſwered his unfriendly viſitants, *Job* 6. 25. How forcible are right words? but what do your arguing reprove? How healing are words fitly ſpoken? A word in ſeaſon, how good is it? If we would ſeek peace, let us cloath all our treaties for peace with acceptable words; and where one word may better accommodate than another, let that be uſed to expreſs perſons or things by; and let us not, as ſome do, call the different practices of our brethren, will-worſhip, and their different opinions, doctrines of devils, and the doctrine of Balaam, who taught fornication, &c. unleſs we can plainly, and in expreſſneſs of terms prove it ſo; ſuch language as this hath ſtrangely divided our ſpirits, and hardened our hearts one towards one another.

Ninthly, If we would live in peace, let us make the beſt conſtructions of one another's words and actions. Charity judgeth the beſt, and it thinks no evil; if words and actions may be conſtrued to a good ſenſe let us never put a bad conſtruction upon them: How much hath the peace of chriſtians been broken by an uncharitable interpretation of words and actions? as ſome lay to the charge of others, that which they never ſaid; ſo by ſtraining mens words, others lay to their charge, that they never thought.

Tenthly, Be willing to hear, and learn, and obey thoſe that God by his providence hath ſet over you; this is a great means to preſerve the Unity and Peace of churches: But when men (yea, and ſometimes women) ſhall uſurp authority, and think themſelves wiſer than their teachers, no wonder if theſe people run into contentions and parties, when any ſhall ſay they are not free to hear thoſe whom the church thinks fit to ſpeak to them: This is the firſt ſtep to ſchiſm, and is uſually attended, if not timely prevented, with a ſinful ſeparation.

Eleventhly, If you would keep the unity of the Spirit in the bond of peace, be mindful, that the God, whom you ſerve, is a God of peace, and your Saviour is a prince of peace, and that his ways are ways of pleaſantneſs, and all his paths are peace; and that Chriſt was ſent into the world, to give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet in the way of peace,

Twelfthly, Conſider the oneneſs of ſpirit that is among the enemies of religion; though they differ about other things, yet to perſecute religion, and extirpate religion out of the earth, here they will agree; the devils in the air, and the devils in the earth, all the devils in hell, and in the world, make one at this turn. Shall the devil's kingdom be united, and ſhall Chriſt's be divided? Shall the devils make one ſhoulder to drive on the deſign of damning men, and ſhall not chriſtians unite to carry on the great deſign of ſaving of them? Shall the papiſts agree and unite to carry on their intereſt, notwithſtanding the multitudes of orders, degrees and differences that are among them, and ſhall not thoſe that call themſelves reformed churches, unite, to carry on the common intereſt of Chriſt in the world, notwithſtanding ſome petty and diſputable differences that are among them? Quarrels about religion (as one obſerves) were ſins not named among the Gentiles. What a ſhame is it then, for Chriſtians to abound in them, eſpecially conſidering the nature of the chriſtian religion, and what large proviſions the author of it hath made, to keep the profeſſors of it in peace? Inſomuch (as one well obſerves) It is next to a miracle, that ever any (eſpecially the profeſſors of it) ſhould fall out about it.

Thirteenthly, conſider and remember, That the judge ſtands at the door; let this moderate our ſpirits, that the Lord is at hand. What a ſad account will they have to make when he comes, that ſhall be found to ſmite their fellow ſervants, and to make the way to his kingdom more narrow than ever he made it? Let me cloſe all in the words of that great apoſtle, 2 *Cor.* 13. 11. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.

POST-

POSTCRIPT.

READER, I thought good to advertiſe thee, that I have delivered this to thy hand, in the ſame order and method, in which it was preached, and almoſt in the ſame words, without any diminiſhings, or conſiderable enlargings, unleſs it be in the thirteen laſt particulars; upon ſome of which I have made ſome enlargements, which I could not then do for want of time, but the ſubſtance of every one of them was then laid down in the ſame particular order as here thou haſt them; and now I have done, I make no other account (to uſe the words of a moderate man upon the like occaſion) but it will fall out with me, as doth commonly with him that parts a fray, both parties may perhaps drive at me for wiſhing them no worſe than peace: My ambition of the publick tranquility of the church of God, I hope will carry me through theſe hazards, let both beat me, ſo their quarrels may ceaſe, I ſhall rejoice in thoſe blows and ſcars I ſhall take for the churches ſafety.

VALE.

ONE THING IS NEEDFUL:

OR,

SERIOUS MEDITATIONS upon the FOUR LAST THINGS, Death, Judgment, Heaven, and Hell.

An INTRODUCTION to the enſuing Diſcourſe.

1 THeſe lines I at this time preſent
To all that will them heed;
Wherein I ſhew to what intent
God ſaith, Convert with ſpeed.
2. For theſe four things come on apace,
Which we ſhould know full well,
Both death and judgment, and, in place,
Next to them heav'n and hell.
3. For doubtleſs, man was never born
For this life and no more:
No, in the reſurrection morn
They muſt have weal or woe.
4. Can any think, that God ſhould take
That pains, to form a man
So like himſelf, only to make
Him here a moment ſtand?
5. Or that he ſhould make ſuch ado,
By juſtice, and by grace;
By prophets and apoſtles too,
That men might ſee his face.
6. O that the promiſe he hath made,
Alſo the threatenings great,
Shou'd in a moment end and fade;
O! No this is a cheat.
7. Beſides, who is ſo mad (or worſe)
To think that Chriſt ſhould come
From glory, to be made a curſe,
And that in ſinners room.
8. If nothing ſhould by us be had
When we are gone from hence,
But vanities while here, O mad
And fooliſh confidence.
9. Again, ſhall God, who is the truth,
Say, there is heaven and hell?
And ſhall men play that trick of youth,
To ſay, but who can tell?
10. Shall he that keeps his promiſe ſure
In things both low and ſmall,
Yet break it like a man impure,
In matters great'ſt of all?
11. Oh, let all tremble at that thought,
That puts on God the lie,
That ſaith, Men ſhall turn unto nought
When they be ſick and die.
12. Alas, death is but as the door
Through which all men do paſs,
To that which they for evermore
Shall have by wrath or grace.
13. Let all therefore that read my lines,
Apply them to the heart:
Yea, let them read, and turn betimes,
And get the better part,
14. Mind therefore what I treat on here,
Yea, mind and weigh it well;
'Tis death and judgment, and a clear
Diſcourſe of heaven and hell.

Of DEATH.

1. DEath, as a king rampant and ſtout
The world he dare engage;
He conquers all, yea, and doth rout
The great, ſtrong, wiſe, and ſage.
2. No king ſo great, nor prince ſo ſtrong,
But death can make to yield,
Yea, bind and lay them all along,
And make them quit the field.
3. Where are the victors of the world,
With all their men of might?
Thoſe that together kingdoms hurl'd,
By death are put to flight.
4. How feeble is the ſtrongeſt hand,
When death begins to gripe?
The giant now leaves off to ſtand,
Much leſs withſtand and fight.

5. The man that hath a lion's face
Muſt here give place and bend,
Yea, tho' his bones were bars of braſs,
'Tis vain here to contend.
6. Submit he muſt to feeble ones,
To worms who will encloſe
His ſkin and fleſh, ſinews and bones,
And will thereof diſpoſe,
7. Among themſelves, as merchants do
The prizes they have got;
Or as the ſoldiers give unto
Each man the ſhare and lot,
8. Which they by dint of ſword have won,
From their moſt daring foe;
While he lies by as ſtill as ſtone,
Not knowing what they do.
9. Beauty death turns to rottenneſs,
And youth to wrinkled face;
The witty he brings to diſtreſs,
And wantons to diſgrace.
10. The wild he tames, and ſpoils the
Of all that wanton are, [mirth
He takes the worldling from his worth,
And poor man from his care.
11. Death favours none, he lays at all,
Of all ſorts and degree;
Both old and young, both great and ſmall,
Rich, poor, and bound, and free.
12. No fawning words will flatter him,
Nor threat'nings make him ſtart;
He favours none for worth or kin,
All muſt taſte of his dart.
13. What ſhall I ſay? the graves declare
That death ſhall conquer all;
There lie the ſkulls, duſt, bones, and there
The mighty daily fall.
14. The very looks of death are grim
And ghaſtly to behold;
Yea, tho' but in a dead-man's ſkin,
When he is gone and cold.
15. How 'fraid are ſome of dead-mens beds,
And others of their bones;
They neither care to ſee their heads,
Nor yet to hear their groans.
16. Now all theſe things are but the ſhade
And badges of his coat;
The glaſs that runs, the ſcythe and ſpade,
Tho' weapons more remote:
17. Yet ſuch as make poor mortals ſhrink
And fear, when they are told,
Theſe things are ſigns that they muſt drink
With death, O then how cold.
18. It ſtrikes them to the heart! how do
They ſtudy it to ſhun!
Indeed who can bear up, and who
Can from theſe ſhakings run?
19. But how much more then when he
To grapple with thy heart; [comes
To bind with thread thy toes and thumbs,
And fetch thee in his cart?
20. Then will he cut thy ſilver cord,
And break thy golden bowl;
Yea, break that pitcher which the Lord
Made cabin for thy ſoul.
21. Thine eyes, that now are quick of ſight,
Shall then no way eſpy
How to eſcape this doleful plight,
For death will make thee die.
22. Thoſe legs that now can nimbly run,
Shall then with faintneſs fail
To take one ſtep death's dart to ſhun,
When he doth thee aſſail.
23. That tongue that now can boaſt and
Shall then by death be ty'd [brag
So faſt, as not to ſpeak or wag,
'Tho' death lies by thy ſide.
24. Thou that didſt once incline thine ear
Unto the ſong and tale,
Shall only now death's meſſage hear,
While he with face moſt pale,
25. Doth reaſon with thee how thy days
Hath hitherto been ſpent;
And what have been thy deeds and ways,
Since God thee time hath lent.
26. Then will he ſo begin to tear
Thy body from thy ſoul
And both from life, if now thy care
Be not on grace to roul.
27. Death puts on things another face
Than we in health do ſee:
Sin, ſatan, hell, death, life and grace
Now great and weighty be.
28. Yea, now the ſick man's eye is ſet
Upon a world to come:
He alſo knows too without lett,
That there muſt be his home.
29. Either in joy, in bliſs and light,
Or ſorrow, woe and grief;
Either with Chriſt and ſaints in white,
Or fiends, without relief.
30. But, oh! the ſad eſtate that then
They will be in that die
Both void of grace and life! poor men!
How will they fear and cry.
31. Ha! live I may not, tho' I would
For life give more than all;
And die I dare not, tho' I ſhould
The world gain by my fall.
32. No, here he muſt no longer ſtay,
He feels his life run out,
His night is come, alſo the day
That makes him fear and doubt.
33. He feels his very vitals die,
All waxeth pale and wan;
Nay, worſe, he fears to miſery
He ſhortly muſt be gone.
34. Death doth already ſtrike his heart
With his moſt fearful ſting
Of guilt, which makes his conſcience ſtart
And quake at every thing.
35. Yea, as his body doth decay
By a contagious grief,
So his poor ſoul doth faint away
Without hope or relief.
36. Thus while the man is in this ſcare,
Death doth ſtill at him lay;
Live, die, ſink, ſwim, fall foul or fair,
Death ſtill holds on his way.
37. Still pulling of him from his place,
Full ſore againſt his mind;
Death like a ſprite ſtares in his face,
And doth with links him bind.

38. And carries him into his den,
In darkneſs there to lie,
Among the ſwarms of wicked men
In grief eternally.
39. For only he that God doth fear
Will now be counted wiſe:
Yea, he that feared him while here,
He only wins the prize.
40. 'Tis he that ſhall by angels be
Attended to that bliſs
That angels have; for he, O he
Of glory ſhall not miſs.
41. Thoſe weapons and thoſe inſtruments
Of death, that others fright:
Thoſe dreadful fears and diſcontents
That brings on ſome that night
42. That never more ſhall have a day,
Brings this man to that reſt
Which none can win but only they
Whom God hath call'd and bleſt
43. With the firſt fruits of ſaving grace,
With faith, hope, love and fear
Him to offend; this man his face
In viſions high and clear,
44. Shall in that light which no eye can
Approach unto, behold
The rays and beams of glory, and
Find there his name inrol'd,
45. Among thoſe glittering ſtars of light
That Chriſt ſtill holdeth faſt
In his right hand with all his might,
Until that danger's paſt,
46. That ſhakes the world, and moſt hath dropt
Into grief and diſtreſs,
O bleſſed then is he that's wrapt
In Chriſt his righteouſneſs.
47. This is the man death cannot kill,
For he hath put on arms;
Him ſin nor ſatan hath not ſkill
To hurt with all their charms.
48. An helmet on his head doth ſtand,
A breaſt-plate on his heart:
A ſhield alſo is in his hand,
That blunteth every dart.
49. Truth girds him round the reins, alſo
His ſword is on his thigh;
His feet in ſhoes of peace do go
The ways of purity.
50. His heart it groaneth to the Lord,
Who hears him at his call,
And doth him help and ſtrength afford,
Wherewith he conquers all.
51. Thus fortified, he keeps the field
While death is gone and fled;
And then lies down upon his ſhield
Till Chriſt doth raiſe the dead.

Of Judgment.

1. AS 'tis appointed men ſhould die,
So Judgment is the next
That meets them moſt aſſuredly;
For ſo ſaith holy text.
2. Wherefore of Judgment I ſhall now
Inform you what I may,
That you may ſee what 'tis, and how
'Twill be with men that day.
3. This world it hath a time to ſtand,
Which time once ended, then
Will iſſue Judgment out of hand
Upon all ſorts of men.
4. The judge we find, in God's record,
The ſon of man, for he
By God's appointment is made Lord
And judge of all that be.
5. Wherefore this ſon of man ſhall come
At laſt to count with all,
And unto them ſhall give juſt doom,
Whether they ſtand or fall.
6. Behold ye now the majeſty
And ſtate that ſhall attend
This Lord, this Judge, and Juſtice high
When he doth now deſcend,
7. He comes with head as white as ſnow,
With eyes like flames of fire;
In juſtice clad from top to toe,
Moſt glorious in attire.
8. His face is fill'd with gravity;
His tongue is like a ſword;
His preſence awes both ſtout and high,
The world ſhakes at his word.
9. He comes in flaming fire, and
With angels clear and bright,
Each with a trumpet in his hand,
Cloathed in ſhining white.
10. The trump of God ſounds in the air,
The dead do hear his voice;
The living too run here and there.
Who made not him their choice.
11. Thus to his place he doth repair,
(Appointed for his throne)
Where he will ſit to judge, and where
He'll count with every one.
12. Angels attending on his hand
By thouſands on a row;
Yea, thouſands thouſands by him ſtand,
And at his beck do go.
13. Thus being ſate, the books do ope
In which all crimes are writ,
All virtues too, of faith and hope,
Of love; and every whit,
14. Of all that man hath done or ſaid
Or did intend to do;
Whether they ſinn'd, or were afraid
Evil to come into.
15. Before this bar each ſinner now
In perſon muſt appear;
Under his judgment, there to bow
With trembling and with fear:
16. Within whoſe breaſt a witneſs then
Will certainly ariſe,
That to each charge will ſay Amen,
While they ſeek and deviſe
17. To ſhun the ſentence which the Lord
Againſt them then will read,
Out of the books of God's record,
With majeſty and dread.
18. But every heart ſhall opened be
Before this judge moſt high;
Yea, every thought to judgment he
Will bring aſſuredly.

19. And every word and action too
He there will manifeſt;
Yea, all that ever thou didſt do
Or keep within thy breaſt:
20. Shall then be ſeen and laid before
The world, that then will ſtand
To ſee thy judge open every ſore,
And all thy evils ſcann'd.
21. Weighing each ſin and wickedneſs
With ſo much equity,
Proportioning of thy diſtreſs
And woful miſery.
22. With ſo much juſtice, doing right,
That thou thy ſelf ſhalt ſay,
My ſins have brought me to this plight,
I threw my ſelf away.
23. Into that gulph my ſins have brought
Me juſtly to poſſeſs,
For which I blame not Chriſt, I wrought
It out by wickedneſs.
24. But oh! how willingly would theſe
That thus in judgment be,
If that they might have help or eaſe,
Unto the mountains flee.
25. They would rejoice if that they might
But underneath them creep,
To hide them from revenging right,
For fear of which they weep.
26. But all in vain, the mountains then
With all be fled and gone;
No ſhelter will be found for men
That now are left alone.
27. For ſuccour they did not regard
When Chriſt by grace did call
To them, therefore they are not heard,
No mountains on them fall.
28. Before this judge no one ſhall ſhroud
Himſelf, under pretence
Of knowledge, which hath made him proud,
Nor ſeeming penitence.
29. No high profeſſion here can ſtand,
Unleſs ſincerity
Hath been therewith commixed, and
Brought forth ſimplicity.
30. No maſk nor vizor here can hide
The heart that rotten is;
All cloaks now muſt be laid aſide,
No ſinner muſt have bliſs.
31. Tho' moſt approve of thee, and count
Thee upright in thy heart,
Yea tho' preferr'd and made ſurmount
Moſt men to act thy part,
32. In treading where the godly trod,
As to an outward ſhew;
Yet this hold ſtill, the grace of God
Takes hold on but a few,
33. So as to make them truly ſuch
As then ſhall ſtand before
This judge with gladneſs; this is much
Yet true for evermore.
34. The tree of life this paradiſe
Doth always beautify,
'Cauſe of our health it is the riſe
And perpetuity.
35. Here ſtands the golden throne of grace
From out of which do run
Thoſe chryſtal ſtreams that makes this place
Far brighter than the ſun.
36. Here ſtands mount Sion with her king,
Jeruſalem above,
That holy and delightful thing,
So beautified with love.
37. That as a mother ſuccours thoſe
Which of her body be,
So ſhe far more, all ſuch as cloſe
In with her Lord; and ſhe,
38. Her grace, her everlaſting doors
Will open wide unto
Them all, with welcome, welcome, poor,
Rich, bond, free, high and low,
39. Unto the kingdom which our Lord
Appointed hath for all
That hath his name and word ador'd,
Becauſe he did them call,
40. Unto that work, which alſo they
Sincerely did fulfil,
Not ſhunning always to obey
His gracious holy will.
41. Beſides, this much doth beautify
This goodly paradiſe,
That from all quarters conſtantly,
Whole thouſands, as the price,
42. Of precious blood, do here arrive,
As ſafe eſcaping all
Sin, hell and ſatan did contrive
To bring them into thrall.
43. Each telling his deliverance
I'th' open face of heaven;
Still calling to rememberance
How fiercely they were driven
44. By deadly foe, who did purſue
As ſwift as eagles fly;
Which if thou have not, down thou muſt
With thoſe that then ſhall die
The ſecond death, and be accurſt
Of God. For certainly,
45. The truth of grace ſhall only here
Without a bluſh be bold
To ſtand, whilſt others quake and fear,
And dare not once behold.
46. That heart that here was right for God
Shall there be comforted;
But thoſe that evil ways have trod,
Shall then hang down their head.
47. As ſore confounded with the guilt
That now upon them lies,
Becauſe they did delight in filth
And beaſtly vanities.
48. Or elſe becauſe they did deceive
With hypocritical
Diſguiſes their own ſouls, and leave
Or ſhun that beſt of all
49. Approved word of righteouſneſs,
They were invited to
Embrace, therefore they no acceſs
Now to him have, but woe.
50. For every one muſt now receive
According to their ways,
They that unto the Lord did cleave
The everlaſting joys.
51. Thoſe that did die in wickedneſs,
To execution ſent,
There ſtill to grapple with diſtreſs,
Which nothing can prevent.

52. Of which two ſtates I next ſhall write,
Wherefore I pray give ear,
And to them bend with all your might
Your heart with filial fear.

Of Heaven.

1. HEaven is a place, alſo a ſtate,
It doth all things excell.
No man can fully it relate,
Nor of its glory tell.
2. God made it for his reſidence,
To ſit on as a throne,
Which ſhews to us the excellence
Whereby it may be known.
3. Doubtleſs the fabrick that was built
For this ſo great a king,
Muſt needs ſurprize thee, if thou wilt
But duly mind the thing.
4. If all that build do build to ſuit
The glory of their ſtate,
What orator (tho' moſt acute)
Can fully heaven relate?
5. If palaces that princes build
(Which yet are made of clay)
Do ſo amaze when much beheld,
Of heav'n what ſhall we ſay?
6. It is the high and holy place,
No moth can there annoy,
Nor make to fade that goodly grace
That ſaints ſhall there enjoy.
7. Manſions for glory and for reſt
Do there prepared ſtand,
Buildings eternal for the bleſt
Are there provided, and
8. The glory and the comelineſs
By deepeſt thought none may
With heart or mouth fully expreſs,
Nor can before that day.
9. Theſe heav'ns, we ſee, be as a ſcroll,
Or garment folded up,
Before they do together roll,
And we call'd in to ſup,
10. There with the king, the bridegroom, and
By him are led into
His palace-chambers, there to ſtand
With his proſpect to view.
11. And taſte, and ſmell, and be inflam'd,
And raviſhed to ſee
The buildings he hath for us fram'd,
How full of heaven they be.
12. It's ſtate alſo is marvellous,
For beauty to behold;
All goodneſs there is plenteous,
And better far than gold.
13. Adorn'd with grace and righteouſneſs,
While fragrant ſcents of love
O'erflow with everlaſting bliſs
All that do dwell above.
14. The heav'nly majeſty, whoſe face
Doth far exceed the ſun,
Will there caſt forth its rays of grace
After this world is done.
15. Which rays and beams will ſo poſſeſs
All things that there ſhall dwell,
With ſo much glory, light, and bliſs,
That none can think or tell.
16. That wiſdom which doth order all
Shall there be fully ſhown;
That ſtrength that bears the world there ſhall
By every one be known.
17. That holineſs and ſanctity
Which doth all thought ſurpaſs,
Shall there in preſent purity
Outſhine the chryſtal glaſs.
18. The beauty and the comelineſs
Of this Almighty ſhall
Make amiable with laſting bliſs
Thoſe he thereto ſhall call.
19. The preſence of this God will be
Eternal life in all,
And health and gladneſs, while we ſee
Thy face, O immortal!
20. Here will the Lord make clear and plain
How ſweetly did agree,
His attributes, when Chriſt was ſlain
Our Saviour to be.
21. How wiſdom did find out the way,
How ſtrength did make him ſtand,
How holineſs did bear the ſway,
And anſwer juſt demand.
22. How all theſe attributes did bend
Themſelves to work our life,
Thorough the Chriſt whom God did ſend
To ſave us by his might.
23. All this will ſparkle in our eye
Within the holy place,
And greatly raiſe our melody,
And flow our hearts with grace.
24. The largeſt thought that can ariſe
Within the wideſt heart
Shall then be filled with ſurprize,
And pleas'd in every part.
25. All myſteries ſhall here be ſeen,
And every knot unty'd;
Electing love, that hid hath been,
Shall ſhine on every ſide.
26. The God of glory here will be
The life of every one,
Whoſe godly attributes ſhall we
Poſſeſs them as our own.
27. By wiſdom we all things ſhall know,
By light all things ſhall ſee,
By ſtrength (too) all things we ſhall do,
When we in glory be.
28. The Holy Lamb of God alſo,
Who for our ſakes did die,
The holy ones of God ſhall know,
And that moſt perfectly.
29. Thoſe ſmall and ſhort diſcoveries
That we have of him here,
Will there be ſeen with open eyes,
In viſions full and clear.
30. Thoſe many thouſand acts of grace,
That here we feel and find,
Shall there be read with open face
Upon his heart moſt kind;
31. There he will ſhew us how he was
Our prophet, prieſt, and king,
And how he did maintain our cauſe,
And us to glory bring.

32. There we ſhall ſee how he was touch'd
With all our grief and pain,
(As in his word he hath avouch'd)
When we with him ſhall reign;
33. He'll ſhew us alſo how he did
Maintain our faith and love,
And why his face ſometimes he hid
From us, who are his dove;
34. Theſe tempting times that here we have
We there ſhall ſee were good,
Alſo that hidden ſtrength he gave,
The purchaſe of his blood.
35. That he ſhould ſtand for us before
His Father, thus we read,
But then ſhall ſee, and ſhall adore
Him for his gracious deed.
36. Tho' we are vile, he without ſhame
Before the angels all,
Lays out his ſtrength, his worth, and name,
For us, who are in thrall.
37. This is he who was mock'd and beat,
Spit on, and crown'd with thorns;
Who for us had a bloody ſweat,
Whoſe heart was broke with ſcorns.
38. 'Tis he who ſtands ſo much our friend,
As ſhortly we ſhall ſee,
With open face, world without end,
And in his preſence be.
39. That head that once was crown'd with thorns,
Shall now with glory ſhine,
That heart that broken was with ſcorns,
Shall flow with life divine.
40. That man that here met with diſgrace,
We there ſhall ſee ſo bright,
That angels can't behold his face
For its exceeding light.
41. What gladneſs will poſſeſs our heart
When we ſhall ſee theſe things!
What light and life in every part
Will riſe like laſting ſprings!
42. O bleſſed face, and holy grace,
When ſhall we ſee this day?
Lord, fetch us to this goodly place
We humbly do thee pray.
43. Next to this lamb we ſhall behold
All ſaints, both more and leſs,
With whited robes in glory roul'd,
'Cauſe him they did confeſs.
44. Each walking in his righteouſneſs
With ſhining crowns of gold,
Triumphing ſtill in heav'nly bliſs,
Amazing to behold.
45. Each perſon for his majeſty
Doth repreſent a king;
Yea, angel like for dignity,
And ſeraphims that ſing.
46. Each motion of their mind, and ſo
Each twinkling of their eye;
Each word they ſpeak and ſtep they go,
It is in purity.
47. Immortal are they every one,
Wrapt up in health and light,
Mortality from them is gone,
Weakneſs is return'd to might.
48. The ſtars are not ſo clear as they,
They equalize the ſun;
Their glory ſhines to perfect day,
Which day will ne'er be done.
49. No ſorrow can them now annoy,
Nor weakneſs, grief or pain,
No faintneſs can abate their joy,
They now in life do reign.
50. They ſhall not there, as here, be vext
With ſatan, men, or ſin,
Nor with their wicked hearts perplext,
The heavens have cop'd them in.
51. Thus as they ſhine in their eſtate,
So too in their degree;
Which is moſt goodly to relate,
And raviſhing to ſee.
52. The majeſty whom they adore,
Doth them in wiſdom place
Upon the thrones, and that before
The angels, to their grace.
53. The ſaints of the Old Teſtament,
Full right to their degree:
Likewiſe the New, in excellent
Magnificency be.
54. Each one his badge of glory wears,
According to his place,
According as was his affairs
Here, in the time of grace.
55. Some on the right hand of the lamb,
Likewiſe ſome on the left.
With robes and golden chains do ſtand
Moſt grave, moſt ſage, and deft.
56. The martyr here is known from him
Who peaceably did die,
Both by the place he ſitteth in,
And by his dignity.
57. Each father, ſaint, and prophet ſhall,
According to his worth,
Enjoy the honour of his call,
And plainly hold it forth.
58. Thoſe bodies which ſometimes were torn,
And bones that broken were
For God's word, he doth now adorn
With health and glory fair.
59. Thus when in heav'nly harmony
Theſe bleſſed ſaints appear,
Adorn'd with grace and majeſty,
What gladneſs will be there?
60. The light, and grace, and countenance,
The leaſt of theſe ſhall have,
Will ſo much terror them advance.
And make their face ſo grave,
61. That at them all the world will ſhake,
When they lift up their head;
Princes and kings will at them quake,
And fall before them dead.
62. This ſhall we ſee, thus ſhall we be,
O would the day were come,
Lord Jeſus take us up to thee,
To this deſired home.
63. Angels alſo we ſhall behold,
When we on high aſcend,
Each ſhining like to men of gold,
And on the Lord attend.
64. Theſe goodly creatures, full of grace,
Shall ſtand about the throne,
Each one with lightning in his face,
And ſhall to us be known.

65. Theſe cherubims with one accord
Shall cry continually,
Ah, holy, holy, holy Lord,
And heavenly majeſty.
66. Theſe will us in their arms embrace,
And welcome us to reſt,
And joy to ſee us clad with grace,
And of the heavens poſſeſt.
67. This we ſhall hear, this we ſhall ſee,
While raptures take us up,
When we with bleſſed Jeſus be,
And at his table ſup.
68. Oh ſhining angels! what muſt we
With you lift up our voice?
We muſt, and with you ever be,
And with you muſt rejoice.
69. Our friends that lived godly here,
Shall there be found again,
The wife, the child, and father dear,
With others of our train.
70. Each one down to the foot in white,
Fill'd to the brim with grace,
Walking among the ſaints in light,
With glad and joyful face.
71. Thoſe God did uſe us to convert,
We there with joy ſhall meet,
And jointly ſhall with all our heart
In life each other greet.
72. A crown to them we then ſhall be,
A glory and a joy;
And that before the Lord, when he
The world comes to deſtroy.
73. This is the place, this is the ſtate,
Of all that fear the Lord;
Which men nor angels may relate
With tongue, or pen, or word.
74. No night is here, for to eclipſe
Its ſpangling rays ſo bright,
Nor doubt, nor fear to ſhut the lips,
Of thoſe within this light.
75. The ſtrings of muſick here are tun'd
For heavenly harmony,
And every ſpirit here perfum'd
With perfect ſanctity.
76. Here runs the chryſtal ſtreams of life,
Quite thorough all our veins,
And here by love we do unite
With glory's golden chains.
77. Now that which ſweetneth all will be
The laſting of this ſtate;
This heightens all we hear or ſee
To a tranſcendant rate.
78. For ſhould the ſaints enjoy all this
But for a certain time,
Oh, how would they their mark then miſs,
And at this thing repine?
79. Yea, 'tis not poſſible that they
Who then ſhall dwell on high,
Should be content, unleſs they may
Dwell there eternally.
80. A thought of parting with this place
Would bitter all their ſweet,
And darkneſs put upon the face
Of all they there do meet.
81. But far from this the ſaints ſhall be,
Their portion is the Lord,
Whoſe face for ever they ſhall ſee,
As ſaith the holy word.
82. And that with everlaſting peace,
Joy, and felicity;
From this time forth they ſhall encreaſe
Unto eternity.

Of hell, and the eſtate of thoſe that periſh.

1. Thus having ſhew'd you what I ſee
Of heaven, I now will tell
You alſo, after ſearch, what be
The damned wights of hell.
2. And oh, that they that read my lines
Would ponder ſoberly,
And lay to heart ſuch things betimes
As touch eternity.
3. The ſleepy ſinner little thinks
What ſorrows will abound
Within him, when upon the brinks
Of Tophet he is found.
4. Hell is beyond all thought a ſtate
So doubtful and forelorn,
So fearful, that none can relate
The pangs that there are born.
5. God will exclude them utterly
From his moſt bleſſed face,
And them involve in miſery,
In ſhame, and in diſgrace.
6. God is the fountain of all bliſs,
Of life, of light and peace;
They then muſt needs be comfortleſs
Who are depriv'd of theſe.
7. Inſtead of life, a living death
Will there in all be found.
Dyings will be in every breath,
Thus ſorrow will abound.
8. No light, but darkneſs here doth dwell,
No peace but horror ſtrange:
The fearful damning wights of hell
In all will make this change.
9. To many things the damned's woe
Is likened in the word,
And that becauſe no one can ſhow
The vengeance of the Lord.
10. Unto a dreadful burning lake,
All on a fiery flame,
Hell is compared, for to make
All underſtand the ſame.
11. A burning lake, a furnace hot,
A burning oven too
Muſt be the portion, ſhare, and lot
Of thoſe which evil ſow.
12. This plainly ſhews the burning heat
With which it will oppreſs
All hearts, and will like burnings eat
Their ſouls with ſore diſtreſs.
13. This burning lake it is God's wrath
Incenſed by the ſin,
Of thoſe who do reject his path,
And wicked ways walk in,
14. Which wrath will ſo perplex all parts
Of body and of ſoul,
As if up to the very hearts
In burnings they did roul.

15. Again, to ſhew the ſtinking ſtate
 Of this ſo ſad a caſe,
Like burning brimſtone God doth make
 The hidings of his face.
16. And truly as the ſteam and ſmoak
 And flames of brimſtone ſmell,
To blind the eyes, and ſtomach choak,
 So are the pangs of hell.
17. To ſee a ſea of brimſtone burn,
 Who would it not affright?
But they whom God to hell doth turn
 Are in moſt woful plight.
18. This burning cannot quenched be,
 No, not with tears of blood,
No mournful groans in miſery
 Will here do any good.
19. O damned men! this is your fate,
 The day of grace is done,
Repentance now doth come too late,
 Mercy is fled and gone.
20. Your groans and cries they ſooner ſhould
 Have ſounded in mine ears,
If grace you would have had, or would
 Have me regard your tears.
21. Me you offended with your ſin,
 Inſtructions you did ſlight,
Your ſins againſt my law hath been
 Juſtice ſhall have his right.
22. I gave my Son to do you good,
 I gave you ſpace and time
With him to cloſe, which you withſtood,
 And did with hell combine.
23. Juſtice againſt you now is ſet,
 Which you cannot appeaſe;
Eternal juſtice doth you let
 From either life or eaſe.
24. Thus he that to this place doth come
 May groan, and ſigh and weep;
But ſin hath made that place his home,
 And there it will him keep.
25. Wherefore hell in another place
 Is call'd a priſon too,
And all to ſhew the evil caſe
 Of all ſin doth undo.
26. Which priſon, with its locks and bars
 Of God's laſting decree.
Will hold them faſt; O how this mars
 All thought of being free!
27. Out at theſe brazen bars they may
 The ſaints in glory ſee;
But this will not their grief allay,
 But to them torment be.
28. Thus they in this infernal cave
 Will now be holden faſt
From heavenly freedom, though they crave
 Of it they may not taſte.
29. The chains that darkneſs on them hangs
 Still rattling in their ears,
Creates within them heavy pangs,
 And ſtill augments their fears.
30. Thus hopeleſs of all remedy,
 They dyingly do ſink
Into the jaws of miſery,
 And ſeas of ſorrow drink.
31. For being cop'd on every ſide
 With helpleſsneſs and grief,
Headlong into deſpair they ſlide
 Bereft of all relief.
32. Therefore this hell is call'd a pit,
 Prepar'd for thoſe that die,
The ſecond death, a term moſt fit
 To ſhew their miſery.
33. A pit that's bottomleſs is this,
 A gulph of grief and woe,
A dungeon which they cannot miſs,
 That will themſelves undo.
34. Thus without ſtay they always ſink,
 Thus fainting ſtill they fail,
Deſpair they up like water drink,
 Theſe priſoners have no bail.
35. Here meets them now that worm that gnaws,
 And plucks their bowels out,
The pit too on them ſhuts her jaws;
 This dreadful is, no doubt.
36. This ghaſtly worm is guilt for ſin,
 That on the conſcience feeds,
With vipers teeth, both ſharp and keep,
 Whereat it ſorely bleeds.
37. This worm is fed by memory,
 Which ſtrictly brings to mind,
All things done in proſperity,
 As we in ſcripture find.
38. No word, nor thought, nor act they did,
 But now is ſet in ſight,
Not one of them can now be hid,
 Memory gives them light.
39. On which the underſtanding ſtill
 Will judge, and ſentence paſs,
This kills the mind, and wounds the will,
 Alas, alas, alas!
40. Oh, conſcience is the ſlaughter ſhop,
 There hangs the axe and knife,
'Tis there the worm makes all things hot,
 And wearies out the life.
41. Here then is execution done
 On body and on ſoul.
For conſcience will be brib'd of none,
 But gives to all their doul.
42. This worm, 'tis ſaid, ſhall never die,
 But in the belly be
Of all that in the flames ſhall lie,
 O dreadful ſight to ſee!
43. This worm now needs muſt in them live,
 For ſin will ſtill be there,
And guilt, for God will not forgive,
 Nor Chriſt their burden bear.
44. But take from them all help and ſtay,
 And leave them to deſpair,
Which feeds upon them night and day,
 This is the damned's ſhare.
45. Now will confuſion ſo poſſeſs
 Theſe monuments of ire,
And ſo confound them with diſtreſs,
 And trouble their deſire,
46. That what to think, or what to do,
 Or where to lay their head,
They know not; 'tis the damned's woe
 To live, and yet be dead.
47. Theſe caſt-aways would fain have life,
 But know, they never ſhall,
They would forget their deadful plight,
 But that ſticks faſt'ſt of all.
48. God, Chriſt, and heaven, they know are beſt,
 Yet dare not on them think,
The ſaints they know in joys do reſt,
 Whilſt they their tears do drink.

49. They cry alas, but all in vain,
They ſtick faſt in the mire,
They would be rid of preſent pain,
Yet ſet themſelves on fire.
50. Darkneſs is their perplexity,
Yet do they hate the light,
They always ſee their miſery,
Yet are themſelves all night.
51. They are all dead, yet live they do,
Yet neither live nor die,
They die to weal, and live to woe,
This is their miſery.
52. Amidſt all this ſo great a ſcare
That here I do relate,
Another falleth to their ſhare
In this their ſaid eſtate.
53. The legions of infernal fiends
Then with them needs muſt be,
A juſt reward for all their pains,
This they ſhall feel and ſee. [cries,
54. With yellings, howlings, ſhrieks and
And other doleful noiſe,
With trembling hearts and failing eyes,
Theſe are their helliſh joys.
55. Theſe angels black they would obey,
And ſerve with greedy mind,
And take delight to go aſtray,
That pleaſure they might find.
56. Which pleaſure now like poiſon turns
Their joy to heavineſs,
Yea, like the gall of aſps it burns
And doth them ſore oppreſs.
57. Now is the joy they lived in
All turn'd to briniſh tears.
And reſolute attempts to ſin
Turn'd into helliſh fears.
58. The floods run trickling down their face,
Their hearts do prick and ake,
While they lament their woful caſe,
Their loins totter and ſhake.
59. O wetted cheeks, with bleared eyes,
How fully do you ſhow
The pangs that in their boſom lies,
And grief they undergo!
60. Their dolour in their bitterneſs
So greatly they bemoan,
That hell it ſelf this to expreſs
Doth eccho with their groan.
61. Thus broiling on the burning grates,
They now to wailing go,
And ſay of thoſe unhappy fates
That did them thus undo.
62. Alas my grief! hard hap had I,
Thoſe dolours here to find,
A living death, in hell I lie,
Involv'd with grief of mind.
63. [illegible]ce was fair for light and grace,
My days were long and good;
I lived in a bleſſed place
Where was moſt heav'nly food.
64. But wretch I am, I ſlighted life,
And choſe in death to live;
Oh, for theſe days now if I might
Ten thouſand worlds would give.
65. What time had I to pray and read
What time to hear the word!
What means to help me at my need
Did God to me afford!
66. Examples too of piety
I every day did ſee,
But they abuſe and ſlight did I,
Oh, woe be unto me.
67. I now remember how my friend
Reproved me of vice,
And bid me mind my latter end,
Both once, and twice, and thrice.
68. But oh, deluded man, I did
My back upon him turn;
Eternal life I did not heed,
For which I now do mourn.
69. Ah, golden time I did thee ſpend
In ſin and idleneſs,
Ah health and wealth, I did you lend
To bring me to diſtreſs.
70. My feet to evil I let run,
And tongue of folly talk;
My eyes to vanity hath gone,
Thus did I plainly walk.
71. I did as greatly toil and ſtrain
My ſelf with ſin to pleaſe,
As if that everlaſting gain
Could have been found in theſe.
72. But nothing, nothing have I found
But weeping, and alas,
And ſorrow, which doth now ſurround
Me, and augment my croſs.
73. Ah, bleeding Conſcience, how did I
Thee check when thou didſt tell,
Me of my faults for which I lie
Dead while I live in hell.
74. I took thee for ſome peeviſh foe,
When thou didſt me accuſe.
Therefore I did thee buffet ſo,
And counſel did refuſe.
75. Thou often didſt me tidings bring,
How God did me diſlike,
Becauſe I took delight in ſin;
But I thy news did ſlight.
76. Ah Mind, why didſt thou do thoſe
That now doth work my woe? [things
Ah, Will, why waſt thou thus inclin'd
Me ever to undo?
77. My ſenſes, how were you beguil'd
When you ſaid ſin was good?
It hath in all parts me defil'd,
And drown'd me like a flood.
78. Ah, that I now a being have,
In ſorrow and in pain;
Mother, would you had been my grave,
But this I wiſh in vain.
79. Had I been made a cockatrice,
A toad, or ſuch-like thing;
Yea, had I been made ſnow or ice,
Then had I had no ſin.
80. A block, a ſtock, a ſtone, or clot
Is happier than I;
For they know neither cold nor hot,
To live nor yet to die.
81. I envy now the happineſs
Of thoſe that are in light,
I hate the very name of bliſs,
'Cauſe I have there no right.
82. I grieve to ſee that others are
In glory, life, and well,
Without all fear, or dread, or care,
While I am wreck'd in hell. 83.

83. Thus will theſe ſouls with watry eyes,
And hacking of their teeth,
With wringing hands, and fearful cries,
Expoſtulate their grief.
84. O ſet their teeth they will, and gnaſh,
And gnaw for very pain,
While as with ſcorpions God doth laſh
Them for their life ſo vain.
85. Again, ſtill as they in this muſe,
Are feeding on the fire,
To mind there comes yet other news,
To ſcrew their torments higher.
86. Which is the length of this eſtate,
Where they at preſent lie.
Which in a word I thus relate,
'Tis to eternity.
87. This thought now is ſo firmly fixt
In all that comes to mind,
And alſo is ſo ſtrongly mixt
With wrath of every kind.
88. So that whatever they do know,
Or ſee, or think, or feel,
Forever ſtill doth ſtrike them thro'
As with a bar of ſteel.
89. Forever ſhineth in the fire,
Ever is on the chains;
'Tis alſo in the pit of ire
And taſtes in all their pains.
90. Forever ſeparate from God,
From peace, and life, and reſt;
Forever underneath the rod
That vengeance liketh beſt.
91. O ever, ever, this will drown'd
Them quite and make them cry,
We never ſhall get o'er thy bound,
Oh, great eternity!
92. They ſooner now the ſtars may count
Than looſe theſe diſmal bands;
Or ſee to what the moats amount,
Or number up the ſands,
93. Than ſee an end of this their woe,
Which now for ſin they have;
O wantons, take heed what you do,
Sin will you never ſave.
94. They ſooner may drink up the ſea,
Than ſhake off theſe their fears;
Or make another in one day
As big with briniſh tears,
95. Than put an end to miſery,
In which they now do roar,
Or help themſelves; no, they muſt cry
Alas for evermore.
96. When years by thouſands on a heap
Are paſſed o'er their head;
Yet ſtill the fruits of ſin they reap
Among the ghoſtly dead.
97. Yea, when they have time out of mind
Been in this caſe ſo ill,
Forever, ever is behind
Yet for them to fulfill,

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The END of the FIRST VOLUME.